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NORTH AMERICAN STUDENTS AND WORLD ADVANCE

ADDRESSES DELIVERED AT THE EIGHTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, DES MOINES, IOWA, DECEMBER 31, 1919 TO JANUARY 4, 1920.

BURTON ST. JOHN
EDITOR

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INTRODUCTORY NOTES

ROBERT P. WILDER

IT IS significant that the largest and most representative Convention of the series held by the Student Volunteer Movement for Foreign Missions should be the first one after the World War. Of the six thousand eight hundred ninety delegates present, six thousand were professors and students representing nine hundred forty-nine intsitutions of higher learning in Canada and the United States Of this number four hundred were foreign students representing thirty-nine countries. There were present also Mission Board Secretaries and returned missionaries of all the leading Protestant religious bodies in North America. The purpose of these gatherings is to bring together once in each student generation of four years carefully chosen delegations from the leading educational institutions of Canada and the States, to meet those who direct the Foreign Missionary enterprise at home and abroad. But for the war this Convention would have been held two years ago, as six years have elapsed since the Kansas City Convention.

Three and a half weeks before the Convention began all Iowa was on coal rations; business houses in Des Moines were closed or were running on short hours; and the railroad service was largely crippled. The Fuel Administration in Des Moines telegraphed that unless conditions improved greatly, the Convention could not be held. On receiving this word letters were sent to all delegation leaders to enlist prayer for the meeting of this problem over which we had no control, but which God could control. Prayer was asked for the speedy cessation of the coal shortage, not only for the sake of the thousands of students involved, but also for the millions of others who were suffering from the lack of coal and the consequent industrial unrest. We have reason to believe that the requests for prayer were widely honored. A medical college student wrote:

> "I wish that you could have heard the spontaneous response when your letter to delegation leaders was read out * * * and then compared the unanimous resolve to meet together twice a day for prayer for this definite object with the argumentative open forum meetings we had on the subject of prayer last year this time, when every one vociferously proved (?) the utter absurdity of interces-

sory prayer, from a scientific point of view. We truly have come a long way spiritually and we are hoping to go much, much further.'

Within a week the coal strike ceased and the holding of the Convention was made possible. This prayer preparation had much to do with the success of the Des Moines gathering.

Mention should be made of the remarkable hospitality of the people in Des Moines. A sufficient number of homes were thrown open to make it possible, together with the hotel accommodations offered, to entertain a thousand more delegates than actually attended the Convention.

The acoustic properties of the Coliseum, in which the Convention met, were excellent. Looking towards the platform the delegates saw on each side a huge flag, one of Canada and the other of the United States, and behind the platform there was a map of the world with markers showing to what parts of the non-Christian world the eight thousand one hundred forty-seve nsailed Student Volunteers have gone. Over the platform in large letters was the Watchword of the Movement: "The Evangelization of the World in This Generation".

The Report of the Executive Committee, given on pages fifty-nine to eighty-five of this volume, covers the history of the Student Volunteer Movement from its beginning as an intercollegiate Movement in 1886. A study of this Report will make clear not only the growth and development of the Movement, but also its purpose and Watchword. The addresses delivered at the main meetings in the Coliseum are reported substantially as given. In the case of the afternoon sectional meetings, the addresses are somewhat condensed. The denominational conferences and delegation meetings are not reported for obvious reasons. Several of the striking diagrams shown in the exhibit are given in the Appendix and to render this Report as effective as possible for purposes of reference a full index has been added.

Thanks are due to Mr. Burton St. John for editing the Report and to Mr. H. S. Elliott for placing corrected copies of the Convention addresses in the hands of the editor the day after the Convention adjourned. The stenographic work was beyond praise. In order to have this volume in the hands of the students at such an early date, haste was necessary on the part of the editor and of the printer. In view of this fact it is hoped that any possible lack of editorial finish will be overlooked.

It is too early at present to write appraising the Convention, but from the reports already received it is clear that the messages delivered in Des Moines went deep into the hearts of the thousands of students present. Two of the leading universities in the East report that every member of the delegation was helped spiritually

by the Convention. As typical of many is the following message from a student in the Middle West:

> "Send me as much literature as you think best on missions everywhere. Please send as many facts as possible. I have felt the challenge and would like to see for myself what is needed. The facts of the matter are what I am after."

The largest single delegation came from California. One of its leaders writes:

> "I thank God that I could attend this Convention. As a result of it I have decided to go to the foreign field if I am wanted there. The decision has brought me much happiness and I can already feel new enthusiasm and power in my life."

A Canadian writes:

> "There were fifty-four delegates from Manitoba at Des Moines. They have come back literally on fire. * * * The opinion in university circles is that nothing in their history has stirred the colleges along religious lines to at all compare to this Convention. Seventeen of the students who went as delegates were Student Volunteers, and a similar number have volunteered as a direct result of the Convention."

Already a considerable number of students have offered their lives for foreign service and undoubtedly others will also give themselves soon to this cause, because at Des Moines they saw Christ and realize that He alone can meet the world's needs.

CONTENTS

THE CHALLENGE OF THE WORLD OPPORTUNITY - - - - - - 15
A Prayer. Dr. J. Ross Stevenson - - - - - - - 16
The World Opportunity. Dr. John R. Mott - - - - 17

THE IMMANENCE OF GOD AND THE IMMEDIACY OF HIS WORKING - 25
An Address. Dr. Robert E. Speer - - - - - - - 27

THE WORLD MISSIONARY BACKGROUND - - - - - - - 35
A Stereopticon Address. Dr. S. Earl Taylor - - - - 37

THE SIGNIFICANCE OF THE PRESENT DAY CONDITIONS TO THE STUDENTS OF NORTH AMERICA - - - - - - - - - - 47
An Address. George Sherwood Eddy - - - - - - 49

A GENERATION OF THE STUDENT VOLUNTEER MOVEMENT - - - 57
A Prayer for the New Year. Dr. Joseph C. Robbins - - 58
The Report of the Executive Committee. Dr. John R. Mott - 59

THE LATENT CAPACITIES OF THE STUDENTS OF CANADA AND THE UNITED STATES - - - - - - - - - - - - 87
The Men Students of the United States. David R. Porter - - 89
The Women Students of the United States. Miss Louise Holmquist - - - - - - - - - - - - - - 92
Latent Capacities of the Negro Students. Dr. George E. Haynes 94
The Students of Canada. Charles W. Bishop - - - - - 96

EUROPEAN STUDENTS FACING WORLD CONDITIONS - - - - - 99
The Losses of French Universities During the War. Captain Pierre M. Maury - - - - - - - - - - 101
The British Christian Student Movement. Rev. R. G. MacDonald 107

CHRISTIANIZING OF THE NATIONAL AND THE INTERNATIONAL LIFE - 111
A Prayer. Dr. Stephen J. Corey - - - - - - - - 112
A Vital Christianity in National and International Life. Dean Charles R. Brown - - - - - - - - - - 113
Practical Christian Principles in National and International Life. Bishop Francis McConnell - - - - - - - - 124
A Prayer. Dr. Charles R. Watson - - - - - - - 132

THE IMMINENT DEMAND OF THE CHURCHES ON STUDENT LIFE - - 133
A Prayer. Dr. John W. Wood - - - - - - - - 134
The Demand of the Churches of Canada on Student Life. Dr. James Endicott - - - - - - - - - - 135
The Demand of the Churches of the United States on Student Life. Dr. William H. Foulkes - - - - - - - 140
The Call of Home Tasks. Mrs. F. S. Bennett - - - - - 143
The Immediacy of the Demand of the Churches on Student Life. Dr. J. Campbell White - - - - - - - - - 147
The Call of the Cross. Dr. James I. Vance - - - - - 153

THE WORTH AND THE FAILURE OF THE RELIGIONS OF THE WORLD - 159
A Prayer. Harry Holmes - - - - - - - - 160
The Worth and Failure of Hinduism. Dr. C. A. R. Janvier - 161
The Worth and Failure of Mohammedanism. Dr. Samuel M. Zwemer - - - - - - - - - - - - 165
The Failure of the Non-Christian Religions in Relation to Women. Mrs. W. A. Montgomery - - - - - 172
The Personal Worth and Failure of Christinity. Dr. Robert E. Speer - - - - - - - - - - - 175

CHRISTIANITY INDISPENSABLE TO THE WORLD - - - - - 181
A Prayer. Charles D. Hurrey - - - - - - - 182
The Indispensable Message to Mankind. Dr. W. Douglas Mackensie - - - - - - - - - - 183
The Gospel Indispensable to the Students of North America. George Sherwood Eddy - - - - - - - - 191

APPEALS FROM MISSION LANDS - - - - - - - - 197
Japan. Rev. Paul Kanamori - - - - - - - - 199
Africa. I. C. Steady - - - - - - - - - 201
Mexico. H. M. Sein - - - - - - - - - 202
India. B. B. Hiwali - - - - - - - - - 204
China. P. C. James Yen - - - - - - - - 206
A Prayer. Bishop Logan H. Roots - - - - - 208

THE STUDENT VOLUNTEER MOVEMENT AND THE OPPORTUNITIES OF THE PRESENT DAY - - - - - - - - - - 211
A Prayer. Dr. Joseph C. Robbins - - - - - - 212
A Financial Appeal. Dr. John R. Mott - - - - - 213
A Prayer. Robert P. Wilder - - - - - - - 217

THE ATTRACTION OF HARD THINGS - - - - - - - 219
Self-Denial and the Spirit of Conquest. Dr. James H. Franklin 221
The Incentives to Attempting Hard Tasks. J. H. Oldham - 226
The Reality of the Difficulties on on the Mission Field. Dr. Samuel M. Zwemer - - - - - - - - - 231

THE STUDENT RESPONSE TO THE CHALLENGE OF LIFE - - - 237
A Prayer. Dr. James Endicott - - - - - - - 238
A Life at its Highest and Best. Dr. George W. Truett - - 239
The Sufficient Authority and the Adequate Response. Bishop W. F. McDowell - - - - - - - - - - - 250
A Meditation. J. H. Oldham - - - - - - - - 257

CLOSING MESSAGES - - - - - - - - - - 259
A Prayer. Dr. W. Douglas Mackensie - - - - - 260
From the World's Student Christian Federation. Dr. Karl Fries 261
From the Foreign Students of Europe. H. L. Henriod - - 264
From the Students of Holland. Dr. H. C. Rutgers - - - 265
The Call of the New Generation. Dr. Robert E. Speer - - 266
A Prayer. Dr. Charles R. Watson - - - - - - 270
The Benediction. Dr. John R. Mott - - - - - 270

WOMEN AT THE WORLD TASK - - - - - - - - - 271
What it Means to be a Missionary. Mrs. Pern Holland - - 273
The Joy of Being a Missionary. Miss Grace Hutchins - - 275
Why I Want to go Back to India. Miss Margery Melcher - 277
The Influence of a Christian Home in Non-Christian Lands. Mrs. G. Sherwood Eddy - - - - - - - - - 280
Why I Plan to be a Missionary. Miss Anne Humphrey, Miss Ruth Pettit, Miss Cora Kilborn, Miss Bess R. Walkup, Miss Jean Dickinson - - - - - - - - - 282

The Missionary Call. Miss Bertha Condé - - - - 286
The Meaning of the Student Volunteer Declaration. Miss Helen Bond Crane - - - - - - - - - - 290

MEN AT THE WORLD TASK - - - - - - - - - - 293
Finding One's Task in Life. Dr. J. C. Robbins - - - 295
Using the Abilities You Have. Sam Higginbottom - - - 297
Why I Like My Work as a Missionary. Dr. C. H. Haas - 302
Why I Plan to be a Missionary. J. W. Scott, J. R. Wilson - 305
Decision in Character. Dr. Samuel M. Zwemer - - - 307
The Need of Men With a Life Purpose. Robert P. Wilder - 310

JAPAN - - - - - - - - - - - - - - - 313
The Moral and Spiritual Needs of Japan. Dr. Tasuku Harada 315
Some Results of Christian Work in Japan. Rev. H. C. Ostrom - 316
Have Missions Been a Failure in Japan. Rev. Paul Kanamori - 318
Winning Christian Leaders in Japan. Miss Anna Buzzell - - 320
The Opportunity and Need of Work for Students in Japan. Rev. Shimazu - - - - - - - - - - 322
Japan as a Mission Fied. Prof. E. D. Soper - - - - 323
The Kind of Missionaries Needed by Japan. Galen M. Fisher 325
Remarks. Dr. Tasuku Harada and others - - - - 326

KOREA - - - - - - - - - - - - - - - 329
The Opportunity of the Churches in Korea. Dr. R. A. Hardie - 331
Women in Korea and the Gospel. Miss M. D. Myers - - 333
Korea Needs You. Miss Kim - - - - - - - - 335
Korea Calls for New Missionaries. Dr. James E. Adams - 336

CHINA - - - - - - - - - - - - - - - 339
China and the New World Order. Principal Alfred Gandier - 341
The Need and Opportunity of Christian Education in China. Dr. Edwrad H. Hume - - - - - - - - - 343
The Need and Opportunity of Christian Educattion for Women in China. Mrs. Lawrence Thurston - - - - - 344
The Opporrunity of the Christian Doctor in China. Dr. J. G. Vaughn - - - - - - - - - - - 346
A Plea for Chinese Women. Miss Margaret Jones - - - 349
A Message From the Women of China to the Women of North America. Mrs. T. T. Lew - - - - - - - - 351
The Chinese in the Island World. Rev. John R. Denyes - - 352
China's Need of an Adequate Religion. P. C. James Yen - - 355
An Adequate Religion in China Necessary to Reconstruction. Bishop Logan H. Roots - - - - - - - - 357
Missions From the Chinese Point of View. Dr. T. T. Lew - 360
The Challenge of China to the Churches of Christendom. Rev. A. L. Warnshius - - - - - - - - - 363

INDIA - - - - - - - - - - - - - - - 367
India as a Mission Field. Dr. J. Aberly - - - - - 369
The General Evangelistic Phase of Mission Work in India. Rev. R. H. A. Haslam - - - - - - - - - 372
Missionary Work Among the Upper Classes in India. Dr. Robert A. Hume - - - - - - - - - - 375
Evangelistic Work in the Villages of India. Dr. Walter D. Scudder - - - - - - - - - - - - 377
The Mass Movement in India. Rev. Benson Baker - - - 380
Evangelistic Work Among Women in India. Miss Agnes Hill - 383
India and the Missionary. Rev. B. C. Sircar - - - - 386
Educational Missions in India. Dr. C. A. R. Janvier - - - 391
Agricultural Missions in India. Sam Higginbottom - - - 394

The Work of Healing for the Women of India. Dr. Belle J. Allen 398

The Near East - - - - - - - - - - - - 403
What is the Near East? Dr. Charles R. Watson - - - 405
The War and the Near East. Dr. F. G. Coan - - - - 406
The Effect of the War on Oriental Churches in the Near East. E. O. Jacob - - - - - - - - - - - 408
The Evangelistic Opportunity of the Near East. Dr. S. M. Zwemer - - - - - - - - - - - 409
The Medical Opportunity in the Near East. Dr. C. H. Haas - 411
Educational Missions in the Near East. Dr. Howard Bliss - 413
The Moslems of Albania. Mr. Ericson - - - - - - 415
What is the Most Powerful Influence in Reaching the People of the Near East? Robert Fisher, Miss Patterson, Miss Vaughn 416
Why I am Glad I Went to the Near East. Bayard Dodge - 418
The Forces of Islam in the Near East. G. Sherwood Eddy - 419

Africa - - - - - - - - - - - - - - 423
New Conditions in Old Africa. Dr. Stephen J. Corey - - 425
The Old Africa. Dr. Royal J. Dye - - - - - - - 426
The Enlarged Responsibililities of French Missions in Africa. Capt. Pierre M. Maury - - - - - - - - 428
Unoccupied Africa. Rev. Roy S. Smyres - - - - 429
Work for Women in Africa. Mrs. John M. Springer - - 433
The Advance of Mohammedanism in Africa. Dr. Samuel M. Zwemer - - - - - - - - - - - 435
The Supreme Need of the Gospel in Africa. Rev. E. M. Hursh 438
Medical Work in East Africa. Mr. Davis - - - - - 440
Educational Needs, Progress and Program in Africa. Rev. John M. Springer - - - - - - - - - - - 443
The Social and Racial Awakening in Africa. A. E. Leroy - 445
Remarks. Mr. Road, Mrs. L. S. Cammack, Dr. A. J. P. Barger, J. C. Steady, Dr. Royal Dye, Rev. John M. Springer, Dr. A. E. Corey, Dr. Davis, Dr. Stephen J. Corey - - - 447

Latin America - - - - - - - - - - - - 451
Unoccupied Fields in Latin America. Dr. S. G. Inman - - 453
The Challenge of Students of South America. Miss Berth Condé 458
The Challenge of the Indians of Bolivia. Mr. Baker - - 461
The New Day in Argentina. Rev. T. F. Reavis - - - 465
Agricultural Missions in Latin America. B. H. Hunnicutt - 467
Mexico. Bishop Francis McConnell - - - - - - 471
Remarks. T. F. Reavis, Dr. Harry Farmer, B. H. Hunnicutt, Bishop Homer Stuntz, Dr. S. G. Inman, Ramiso Arratin, Rev. John K. Hubbard, Miss Mildred Smith, Mr. Baker, Dr. Edward Cook - - - - - - - - - - - 475

Evangelistic Missions - - - - - - - - - - 485
The Aim of Missions. Dr. Robert A. Hume - - - - - 487
How to Make All Forms of Missionary Work Efficiently Evangelistic. Dr. A. L. Warnshius - - - - - - - 490
Missionary Preaching and Personal Effort. G. Sherwood Eddy 494
Evangelistic Work in Japan. Rev. Paul Kanamori - - - 497
Systematic Evangelization. Dr. William I. Chamberlain - - 500
Evangelistic Work Among Women. Mrs. Samuel M. Zwemer - 502
The Immediate Need of Men and Women for the World's Evangelization. Bishop Homer Stuntz - - - - - - 504
Remarks. Mrs. P. F. Price, Mrs. Pern Holland, Mrs. Harvey, Dr. F. C. Coan, Dr. P. F. Price, Dr. Robert E. Speer - 500

EDUCATIONAL MISSIONS - - - - - - - - - - - - 511
The Present Crisis in Evangelistic Missions. J. H. Oldham - 513
Evangelistic Opportunity in Educational Work. Dr. Kenneth J. Saunders - - - - - - - - - - - - 515
The Contribution of Higher Education to the Missionary Enterprise. Dr. Howard Bliss - - - - - - - 517
The Problems of Higher Education for Women in Mission Lands. Mrs. Lawrence Thurston - - - - - - - - 520
The Training of Christian Workers on the Mission Field. Rev. Alden H. Clark - - - - - - - - - - - 523
Industrial Education on the Mission Field. Rev. S. H. Soper - 526
The Type of Education Needed for the Great Masses of People on the Mission Field. Dr. Thomas Jesse Jones - - - 529
Qualifications of an Educational Missionary. Dr. T. H. P. Sailer 532
Remarks - - - - - - - - - - - - 535

MEDICAL MISSIONS - - - - - - - - - - - - 539
Medical Work on the Mission Field. Dr. J. H. Franklin - - 541
Hospital Practice. Dr. T. D. Sloan - - - - - - 542
The Field Practice of Medicine. Dr. O. L. Kilborn - - - 544
Hygiene, Sanitation, and Physical Education. Dr. J. H. Gray 545
The Management of Plague. Dr. Belle J. Allen - - - 547
War Time and Other Emergency Work. Dr. H. W. Newman - 549
The Missionary Nurse. Miss Margaret Jones - - - - 550
The China Medical Board. Dr. George E. Vincent - - - 551
The Teaching of Medicine. Dr. James B. McCord - - - 555
The Preparation for Medical Service. Dr. Cyril H. Haas - - 557
Calling the Medical Missionary. Dr. Edward H. Hume - - 558
Essential Motives of Medical Missions. Dr. A. J. P. Barger - 559
The Mission to Lepers. William M. Danner - - - - - 560
Remarks. Dr. T. D. Sloan, Dr. H. W. Newman, Miss Cora Hobein, Dr. O. L. Kilborn, Dr. J. H. Gray, Dr. R. S. Hall, Miss Margaret Jones, Dr. George E. Vincent, Dr. Royal Dye, Dr. James B. McCord, Dr. Belle J. Allen, Dr. Edward H. Hume 561

AGRICULTURAL MISSIONS - - - - - - - - - - - - 565
The Scriptural Basis for Agricultural Missions. H. C. Wallace 567
Advancement of the Kingdom of God Through the Teaching of Agriculture. Dr. Thomas Jesse Jones - - - - - 568
Agricultural Missions an Aid to Evangelistic Work. Rev. Benson Baker - - - - - - - - - - - - 570
Cooperative and Credit Societies for the Farm Villages of India. O. O. Stanchfield - - - - - - - - - - 573
Agricultural Missions in Brazil. B. H. Hunnicutt - - - 578
Agricultural Education in India. Sam Higginbottom - - 582
Remarks. B. H. Hunnicutt, Sam Higginbottom, Rev. Benson Baker, O. O. Stanchfield, F. P. Turner - - - - - 586

APPENDICES - - - - - - - - - - - - - 595
Concerning the Speakers - - - - - - - - - 597
Honor Roll of War Dead - - - - - - - - - 602
Messages from Movements in Other Lands - - - - 605
Convention Exhibit - - - - - - - - - - - 607
A Word of Appreciation to Des Moines. Dr. J. Ross Stevenson 620
Officers of the Convention - - - - - - - - - - 623
Statistics of the Convention - - - - - - - - - 624
Executive Committee and Officers of the Student Volunteer Movement, 1920 - - - - - - - - - - - 625
INDEX - - - - - - - - - - - - - - - 627

THE CHALLENGE OF WORLD OPPORTUNITY

A Prayer—Dr. J. Ross Stevenson

The World Opportunity—Dr. John R. Mott

Wednesday Afternoon
December Thirty-First

A PRAYER

DR. J. ROSS STEVENSON

O thou God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, Thou hast assembled us here a great multitude, coming from all parts of the globe, representing various nations and with divers purposes of good in our hearts, yet all intent upon this one thing, that the kingdom of truth and righteousness and good will may be established throughout the whole world. Surely Thou art in this place and yet many of us may not know it. Pardon our sins of care and of passion which have estranged our hearts from goodness and have dimmed our preception of things unseen and eternal and as we bow in Thy presence wilt Thou not search us and know our hearts, try us and know our thoughts and see if there be any wicked way in us, and then lead us in the way of truth, in the way of privilege, in the way of promise, in the way everlasting. Hear us, O God, in this our prayer and as we enter upon the services of this hour and of these days, may we so commit ourselves to Thee that Thou mayest guide us and control us and be glorified in us, and thus, O God, yielded to Thee in the day of Thy power, may we be willing for such leadership as Thou shalt place upon us, and may we go forth so that we shall enlist others as the God ordained leaders for the new day in the world, white unto the harvest, and which awaits the laborers whom Thou wouldst select.

THE WORLD OPPORTUNITY

DR. JOHN R. MOTT

We stand on the threshold of the greatest opportunity which North American students have ever confronted. It is characteristic of opportunity that it is passing. As the Arab proverb would express it, "The dawn comes not twice to awaken man." It is supremely important, therefore, that each of the 6,000 delegates here be in such attitude of mind and heart that he may both see and seize opportunity. The nature and wonder of our opportunity will appear as we remind ourselves of the purposes of this great international convention of the Student Volunteer Movement.

We have come here to get a commanding vision of the new world. What a different world it is from that upon which the delegates gazed at the last convention, held in Kansas City just six years ago. What an old world that was. How absolutely different is the world which we view today. It need not be pointed out that it is a shaken world. The old foundations were heaved and broken up and were found to be but shifting sand.

Parts of the world which but yesterday we regarded as most stable are still trembling. It is an impoverished and overburdened world. The backs of innocent generations will bend low in toil and sacrifice as a result of impossible burdens imposed by the recent war. It is an exhausted and overwrought world. The nerves of the peoples have been worn threadbare.

The world is still torn and embittered. Not only is there hatred between the groups of nations which have been at war, but there has been a falling out among certain of the countries which were united in the struggle.

More ominous still is the fact that in virtually every nation which was at war and in neutral countries as well there has come a great fissure or rift between different classes. The bolshevist movement has not been concerned with dividing the nations and peoples vertically into separate compartments, as it were, but rather has aimed to cast a horizontal cleavage across the entire human race, arraying class against class.

The world is also still sorrowing and suffering. We need only remind ourselves of the 11,000,000 of graves filled by the war. The physical sufferings continue over vast areas of mankind. Some who

are in touch with the facts maintain that more people will die from starvation and exposure during the present winter than during any one year of the war.

The world is confused and bewildered. How few, even among the leaders of the nations give one the impression that they know the way. Reversing the terrible picture, we may, on the other hand, thank God that the world is plastic to a degree hitherto unknown. It may now be cast in new molds. It is a humbled world. What nation today gives one the impression of pride and self-sufficiency, as was true of not a few nations but six years ago? This suggests the hopeful fact that the new world is a teachable world. Wherever one goes one hears the three questions: How did we miss the way? What is the way out? How long, O God, how long? Compared with the days preceding the war, the world is still unselfish, al though, unfortunately, by no means as unselfish as a year ago or still less two years ago. Nevertheless, it is still responsive to a wonderful degree to the appeal for help and co-operation.

Moreover, wherever one looks one receives the impression that we are living in an expectant world. The most backward, depressed, oppressed and discouraged peoples seem to have their faces lifted with a new hope as they look toward the coming day. As trusted leaders who have come to us from recent observation of nearly every land bring us during the next five days their reports, and as we confer here with students of every race and people, the impression will become overwhelming that old things are literally passing away and that all things may become new.

We have assembled here not only to take the wide view, the view or vision of a new world, but also to receive a new challenge—a fresh commission. God speaks to each generation of students. Never has he spoken with greater clearness and power than to this generation. This convention has assembled in God's own hour for us. Suppose we had met at the end of the usual interval of four years, that is, two years ago, or suppose we had convened even a year ago, right after the signing of the armistice; what an inadequate view we would have had of the colossal and overpowering tasks awaiting our particular generation. Or suppose we had decided not to assemble until a year hence; so far as one can now see, we would have missed the day of our visitation. God speaks to our generation, to the students gathered in this Coliseum, and through them to those whom we represent.

What a generation this is. I sometimes think that God has accomplished a hundred years' work in the past five years. We must quicken our pace. Let me reiterate what I have said more than once, that I would rather live the next five or ten years than at any

What is God's call to the colleges and universities of this particular day? It may be summed up in the one word, the call for leadership—leadership in the sense which Christ had in mind when He taught that he who would be greatest must be the servant of all. There comes to the students of our day a demand for a great and unparalleled offering of lives dedicated to the service of God and man. To use the language of Samuel J. Mills of over two generations ago, "would that we might break out upon the non-Christian world like the Irish rebellion, 40,000 strong."

To what are the students of today summoned? Many of them are needed in industry, commerce and finance, to apply the principles of Jesus Christ to these great energies and to wield them in the interests of his kingdom. Others are needed in national and international politics, to Christianize the impact of our western civilization upon the non-Christian world. Men and women of the colleges are needed as investigators, thinkers, writers and editors, to master and interpret the facts of our day in terms which will command the attention and following of the masses of mankind.

Others are called to become professors and teachers, for, as the old maxim expresses it, "What you would put into the life of a nation put into its schools." The universities must furnish mediators, true statesmen, in this day of clashing and strife between classes and races and nationalities. Above all, there must be a great uprising of young men and women who will become ministers of religion, missionaries, prophets and apostles with great social, ethical and spiritual concern and passion. In a word, the challenge will sound out through this convention to the student world of today for leaders of the forces of righteousness and unselfishness.

Or, in another and possibly a better word for these days, the call comes for builders of the new order. The period of building has arrived. Every American and Canadian student of wide outlook, unselfish spirit and constructive ability is needed. An added responsibility comes upon us, as we shall see tomorrow because of the startling depletion of the universities of Europe. Why did hundreds of thousands of the students and schoolboys of the nations with which we made common cause in recent years lay down their lives? They did so that their lives might become foundation stones of the new order. They laid down their lives with smiling faces. Why? In the first place, because they believed in their great, unselfish cause, and in the second place, because they trusted us. Their lives became foundation stones. Shall we not rear the superstructure?

Again, why have we come together here on the Iowa Plains? Immanuel Kant has spoken of the starry heavens and the moral

law within as influences which fill the mind with awe. I always feel like adding the mountains, the high seas and the great plains. It seems to me, for example, that here, in this great middle west in this land of large dimensions and of wide horizons, it becomes easier to take in the vastness of the world field, the boundlessness of our op-
the unsefish outreach of these two nations.
kingdom and the glorious freedom of our lives as sons of God. We students of a continent have come together here to realize our unity and spiritual solidarity. Here, in the heart of North America, almost equidistant between the colleges of New England and those of the mountain states and the Pacific slope, also equidistant between the colleges of Manitoba and those of the gulf states, the radius of the convention gathers within its sweep well nigh 1,000 institutions of higher learning which have sent delegates representing every American state and virtually every Canadian province.

Especially significant and full of promise is the union between the American and Canadian students, who are bound together by a common tradition in the deepest things of life—those pertaining to religion, language and laws; by the recent sacrificial experiences, through the blending of hopes and fears, of blood and tears; and, above all, by common responsibilities and destinies in the realm of the unselfish outreach of these two nations.

In a convention like this, moreover, our horizon widens as we look into the faces of the hundreds of our foreign guests. Looking southward, we remind ourselves that here are delegates from Mexico, Cuba, Porto Rico, Honduras, Venezuela, Colombia, Brazil, Argentine, Chile and Peru. Looking eastward, we find in our midst delegates from England, Scotland, France, Holland, Switzerland, Portugal, Italy, Scandinavia, Poland, Czecho-Slovakia, Greece, Rumania, and Russia. Looking westward across Asia, we recognize representatives of Japan, Korea, Siberia, China, Siam, the Philippines, India, Ceylon, Armenia, Syria, and other parts of the old Turkish areas. Looking even farther afield, we remind ourselves that here are gathered representatives from different parts of th African continent and from far away Australia. The Des Moines Convention unquestionably constitutes the most cosmopolitan student convention ever held.

This lends the largest possible significance to the third purpose which has brought us together, that of realizing our unity. How essential this is, because the undertaking of rebuilding the world along Christian lines is so vast, so difficult, so urgent, that it is hopeless to expect to accomplish it unless the coming leaders of all lands and races are brought into common understanding and sympathy and devote themselves to a common program. Tremendous unifying

forces are operating in a convention like this. The greatest ideas known to man and around which the program of this convention is built have wonderful federating power. Coming together to accentuate the vital teachings and principles of the Christian religion, on which we are all agreed, inevitably tends to fuse us together. Rising up together into the mountain peak of a deep and inspiring Christian experience—a mount on which we see no man save Jesus only and an elevation from which we behold the kingdom of our Lord and his Christ—facilitates very greatly our coming into most intimate spiritual relationship to one another.

A convention, likewise, conducted on the platform not of undenominationalism but of interdenominationalism, by which is meant that the students of each denomination or communion are free to preserve and develop and give largest expression to that which is most distinctive to them, makes possible a larger, richer and more potent unity than a process which would seek to reduce us all to the least common denominator. Associating, as we shall here from time to time, in united intercession, which is our most potent and truly Christ-like service, for he ever liveth to make intercession, insures triumphant unity.

We face here also stupendous tasks, tasks which are admittedly far too great for any of us working singly or along separate denominational, national or racial lines, and all this tends to push us in upon each other, that we may present a united front to a united opposition, a united ignorance, a united sinfulness, a united unbelief. Above all, coming, as we shall here, into a deeper personal experience of loyalty or allegiance to our common Lord necessarily implies a truer loyalty to one another. And this splendid unity or solidarity resulting from the free working of these mighty forces is intended to be not an end in itself. God has some vast designs to accomplish through us unitedly—designs which far transcend in sweep and importance those which have ever assembled a North American student convention.

We have come apart, from every quarter of the continent, yes, and through the persons of our foreign guests, from every corner of the wide world, to receive a fresh accession of superhuman power. The past five fateful and tragic years have constituted a great process of exclusion. One by one the pillars of our so-called civilization, to which we have pointed with such confidence and pride, have crumbled and fallen at our feet, until at last but one has been left standing—Jesus Christ, the same yesterday, today and forever—never so unique, never so necessary, never so sufficient. With unshakable conviction and with larger content than ever may we say,

"Sufficient is thine arm alone
And our defense is sure."

How great is the need on the part of the delegates to this convention for a power infinitely greater than their own. Such power is indispensable in order that the Christian religion may be made a triumphant reality in our lives and, through us, in the life of our colleges. It is essential in order that we may bring the principles and spirit of Christ to bear upon the obstinate and pressing problems of our social, industrial, racial and international life. Such power is needed that the program of this convention—to make the reign of Christ co-extensive with the inhabited world—may be made effective. Only a gospel adequate to meet all the needs of all the peoples of all the world is adequate to meet the needs of any one man here or in any community to which we may return. It is highly important to afford just now to these two sister Anglo-Saxon nations, in the midst of their social, industrial and racial unrest, antagonism and strife, and at a time of so much religious uncertainty and dissatisfaction, a fresh and mighty apologetic of the vitality, adequacy and conquering power of the Christian gospel.

If these four great objectives which have brought us together are to be realized; if this convention is to become a mighty force for the rebuilding of the world, then our lives must undergo reconstruction—reconstruction as to their outlook, as to their moving ambitions, as to their guiding principles, as to their animating spirit. What should, therefore, be the attitude and spirit with which we enter upon the boundless opportunity presented to us singly and corporately as members of this convention? After all, there are few really great days, great sights, great experiences in any life, whether it be long or short. What calamity could be greater than to miss the day of God's own visitation or to fall short of entering into a life-transforming experience or of catching what is literally a heavenly vision? What, then, should be our attitude or spirit that we may enter the door which now opens before us? It should be a spirit of downright earnestness. If ever men or women should be at their best and be true to their best selves it should be the students of the Des Moines convention, because we meet in the shadow of an incomparable world sacrifice. We meet at a time when the world is still on fire. I remind you that twenty-three wars are now actually being fought, as an aftermath of the great war. Whole nations, as Hoover and others have reminded us are still stretched on a cross of suffering. "When thy judgments are in the earth, the inhabitants of the world learn righteousness." The living God is moving among the nations. "Behold, I am recreating all things." Madam Guyon speaks of creative hours with God. It is a notable

fact that the hours of greatest suffering have ever been hours of creation. How vitally important it is, therefore, that our souls be attuned to the voices and movements of our time.

Our spirit should also be one of responsive open-mindedness. Lord Bacon has insisted that "he who would enter the kingdom of the natural sciences must do so as a little child," and did not Christ press home the same principle when he said that "except ye become as little children ye shall in no wise see (still less enter) the kingdom of heaven"? Here at the Des Moines Convention the boundless kingdom is to open—a kingdom of attainment and a kingdom of achievement. Who shall place a limit on what the living Christ may do in and through those delegates who yield themselves to his leading with open minds, responsive hearts and active wills?

A spirit of courageous faith should dominate us all—faith in God, that He is, that He works, that the things which are impossible with men are possible with Him,—faith in the incomparable worth of the Christian gospel. Its wondrous scope embraces the whole human race in the entire range of its being, in all its varied relationships. It comprehends the full program of Christianity; it releases the boundless resources of Jesus Christ. It is because we believe that this gospel is going to work such great transformation in and through us here in the United States and Canada that we have unshakable courage to go forth with it into all the world. Above all, faith that God will use us. As we enter upon the high and holy activities of the convention, let us prepare ourselves by a great corporate act of faith that God may make us, one and all, strongest where now we are weakest, and that as a result he may send us back to overcome the evils of modern college life and out into our respective nations to conquer their social and racial injustices, cruelties and neglects and far on into the great open spaces of the non-Christian world to reveal his excellences and to communicate his power.

THE IMMANENCE OF GOD AND THE IMMEDIACY OF HIS WORKING

An Address—Dr. Robert E. Speer

Wednesday Afternoon
December Thirty-one.

THE IMMANENCE OF GOD AND THE IMMEDIACY OF HIS WORKING

Dr. Robert E. Speer

As Mr. Mott has reminded us, one of our chief dangers as we gather in this convention and as we meet the problems and tasks of our own time, is the danger that we shall not think courageously enough of God. The great need of our day, the great need of every day is for men who will think boldly and trustfully of God, for those who will venture out in their lives upon that bold and trustful thought of God. God is the one object of our thought that we cannot over-think. Our thought may easily overreach in every other direction, but I often think of a remark which our friend, Mr. Oldham, of Great Britain, who is here with us now, quoted to us years ago from Dr. Macgregor of Edinburgh to the effect that "God is better than our best thought of Him." I may think as highly as I can of any personality, attribute to it all the greatness and nobility that I can conceive and then I may say, "Now God is greater and better even than that." That is our joy as we come together here in this convention. The highest and noblest and most trustful thought that we have ever had or can ever have about God is something less, far less, than the reality. If there is one place and one time when we can let ourselves go with absolutely no restraint it is in our thought of the greatness and the goodness and the nearness of God.

I have been asked to speak of God's immanence and what it means in our practical life today. There was a day when men might have spoken rather of God's transcendence and what that meant in their life then. All that men had to say about the transcendence of God is true and less than the truth. All that you and I can conceive about the immanence of God is true and less than the truth, and if there be some other dimensions in which men in some future day can do their thinking, as it seems very likely that there may be, then those new categories also will have to be used by man, and when he has used them to his fullest and his best he will still say, "God is better and greater and stronger and nearer and more worthy of my trust even than all these conceptions of mine can ex-

press." It is the glory of the religious experience that is recorded in the old testament, that it believed so absolutely in a good and loving God, that even in those dark and primitive times there were men who believed desperately in God.

There are some of us here today who heard our friend, Dr. Robert A. Hume, of India, once, speaking of the general character of his missionary preaching, pointing out how he was accustomed in dealing with Hindu audiences, to begin with, showing that God was great and then that God was good, a little more difficult to show than the first, and then above all, that God was near. That was what God raised up; one race of men to know and to be willing to live by and to die for, the faith in His greatness and His goodness and His nearness.

That faith found expression in their names for Him. He was to them the present and living God. It found expression in their names for themselves. I wonder sometimes whether Elijah's name might not have been given to him thus, as more or less the result of that constant saying of his which prefaced every one of those great heroic achievements of his life, "As the Lord God of Israel liveth before whom I stand", and so they come to call him first or last the man whose God was the Lord; who lived in front of his God; whose life did not depend upon circumstances; whose undertakings were not determined for him by surrounding sentiment, but to whom God was the present and the living reality and who counted upon God's willingness to work then and there, visibly and irresistibly through him.

We rejoice as we come together today to recall that faith as our faith, our Christian faith that took up that old Hebrew conviction of a good and great and near God and gave it a fresh authentication and a new and living power. It was in Jesus Christ, "For the first time in history," as Dr. Cairns said in a little statement that Professor Hogg put on the title page of his book, "Christ's Message of the Kingdom"—"for the first time in history there appeared one who absolutely trusted the unseen; who had utter confidence that love was at the heart of all things, utter confidence also in the absolute power of that absolute love and in the liberty of that love to help him."

And we look back across the years as we gather here this afternoon with a fresh glow and warmth in our hearts, remembering our Lord, Jesus Christ, who stood thus among men, revealing to the world the validity of a new and an absolute and an uncompromising and a complete trust in the living and loving God, at the back of all things, holding history and life in his hands and working out his own infinite purpose of good in mankind to the end of the days. And it wasn't only that Jesus Christ illustrated this thought of God

of which we are reminding ourselves here at this opening meeting of our gathering. He did that, but Christ was not only a new and successful approach of man to God, far more than that, Christ was a new and fuller approach of God to man.

I have been reading this last fortnight that delightful book of Ex-President Tucker of Dartmouth College, entitled, "My Generation". Those of you who read it will remember his description of the Unitarian meeting in Boston to which he and Dr. George Gordon of the old South Church of Boston, and another, one of the leading and best known clergymen of the United States, had been invited to give expression to their thought about the personality of Christ. The leading clergyman found in Christ's humanity the sole and full expression of his divinity and no sooner had he finished speaking than Dr. Gordon and Dr. Tucker at once said they could not assent to that view; Dr. Gordon holding that no human category could contain Jesus Christ to his thinking; that he found Him a great mystery, a greater mystery than he was altogether able to describe, but that the category that would hold Christ for him was the category of God. Dr. Tucker pointed out that somewhere, no matter how much a man might have faith in God's expression of himself in humanity, there lay a line of division between man and God and the fundamental question was as to whether Jesus Christ had crossed that line from below or from above and that to his impregnable conviction he had come down from that line from above, out of God, and that all that was dearest to him in life was the experience of a God made valuable and indisputably near and precious and complete and satisfying in Jesus Christ, who was and who is forevermore.

If we here in this Convention are going to be true to the great Christian inheritance, if now facing the problems of our generation, we want to be equipped to deal with them as Peter and James and John and Paul were equipped to deal with the problems of that first generation, when they went out into a darker and more torn and sinful world than even that into which we go out today, we have got to enter upon these tasks and the solution of these problems in the same great conviction and experience that constituted the very reality of their life. God had come near to them. They were going out to change the world, to upheave the old order, to bridge the old chasms, to bring in the new principles, the principles of a heavenly society upon the earth in no mere strength of their own, but in the consciousness that one worked with them who was able to open to them the inexhaustible resources of the living God, that the word that they were to speak was no self-devised message, but what they had seen and heard and handled of the word of life, that the word itself had been made flesh and dwelt among them and they beheld

its glory as the glory of the Father full of grace and truth.

My fellow students, into that experience and that conviction deeper than we have ever penetrated before, with more courage and trustfulness than we have ever known in these years gone by, we gather here to enter by God's grace and the guidance of His spirit in this hour. "We, being many, are one body in Christ" here today. Those were the words, you remember, that President Eliot chose to be placed over the figure of religion in the upper room of the Congressional Library at Washington. He, himself, has told us the story. Brigadier General Casey had been given $7,000,000 by Congress, and a specified number of weeks in which to complete the library and he did it, but when he came to the eight symbolical figures, it seemed to him that something was lacking unless the suitable inscriptions were written above them. He asked President Eliot to select inscriptions for him.

President Eliot chose the eight and for the figure of religion he chose this very verse from the twelfth chapter of the Epistle to the Romans: "We being many are one body in Christ and severally members one of another."

General Casey rejected that verse, and because he died the day of its rejection, President Eliot said he had respect for his wishes and he substituted instead, this verse: "What doth the Lord, thy God, require of thee but that thou shouldst love mercy and do justly and walk humbly with thy God." Instead, President Eliot would have put up the other words, the words that presented what is deepest and most loving in Christian faith, the words that are calling us in this first gathering in this convention in the experience which alone can make real and effective and resistless, all that has come after that: "We being many are one body in Christ and severally members one of another."

If the thought of God that is involved in that early conviction and experience of the Christian church is accepted as our thought here today, we know we will, in a part at least, have what will follow from such conviction and experience. If God is in the world and His church first of all, and then ideally the whole of humanity is the body which he is to express Himself, can you conceive a more commanding challenge to us to change the world that it may be made fit for the tenancy of God? If God is to live in mankind, can He live in the kind of thoughts that you and I have thought, in the kind of weaknesses that have been the blemishes of our lives? Can He live in the personality and the social wrongs and injustice of our own nation and of the world?

If humanity is to be the home of God, you and I who gather here in this convention are called to make humanity a fit abode for God, the kind of a place we can ask God to come down and make

His home in. If we wanted a new vindication and a deeper foundation for the whole social longing of our time, we shall find it here, the righting of all the wrongs of individual life, of the life of the world. The righting of all those wrongs is necessary to make the world God's home, the place in which He can take up his abode and live and say, "Lo, here is my resting place."

We shall come again and again before these days have gone by, to analyze that problem, to ask ourselves what kind of a world ought the world of God to be. It ought to be the kind of a world in which the principles of cooperation take the place of all principles of envy and strife and bitter rivalry. It ought to be a world where the bonds of union bind across all fissures and gulfs within and among the nations of men. It ought to be a world where the value of persons is supreme and all things take on a new value, because of the ministry that they can render to the persons for whom Christ died. It ought to be a world in which, instead of principle contending against principle, the individual against society, the nation against humanity—we see all these gathered up into one great correlation and realize that the whole life of man is the life and the interest of Christ. If God is in this world and would make this world the real home of His glory, we are challenged here in these days, ourselves, to cooperate with Him in winning this new world. It will be fit for His dwelling. Our thought of God's nearness to Him today and His reality in our lives is the ground of our confidence in this darkened world.

Mr. Mott and I belong to a little group which, for twenty years now, has been meeting for one day, each year, to talk over the year that has gone by and the year that is to come, and to face the deepest problems of our lives. As we gathered last week, one member of the group raised the question for us to consider, as to whether we knew of a single optimist in the world today, whether there were any grounds on which a man could have a heart of hope and confidence and good cheer in this present dark, torn and embittered world. We went around our little circle, each giving his grounds for believing that a man could, even in our present dark world, believe with great confidence and good cheer. When it came my turn there was nothing to say except that if a man believed in God at all he must believe with a good hope and a good cheer about His world; that there couldn't be a God, strong and loving, under whom you must not also believe hopefully about His world. As one looks back across the years and compares other times, even with this black time, with torn nations of an earlier day, the blood and tears of now with the blood and tears of then, he cannot but believe it, and that an increasing purpose has run on through these years and that a good

God has been guiding even this tragic time of humanity's history throughout the ages.

If God is in his world today and ready to work here just as truly as he worked with Elijah when he called down fire from Heaven on his altar there on the mountain top, just as truly as he worked with Jesus Christ when He raised the dead and when He walked upon the sea, just as truly as He worked with St. Paul when he shook the Roman Empire and laid the foundation of a new day—if that God is with us now, we shall go out from these four days with a dauntless and unconquerable hope in the problems of our own time, if God is here and all life is under His law. One hears not only the call to remake the world, not only a voice of confidence and of hope in the midst of a darkened day, but one hears a summons to the equal consecration of the whole of human life. There are many of us here in this gathering today who are open to the danger of splitting human life up into fragments and thinking that some sections of it lie under a sacrificial loyalty from which other sections are exempt. If the whole of life belongs to God, there is no man here in this convention who can enter law, or the banking business or medicine or teaching or any other profession or occupation without the same divine sanction for that service as his duty that any man asks for or is expected to have who goes out as a Christian missionary to some far off section of the world.

I read this last week in a Rochester Seminary bulletin, a charming little article of personal reminiscences of Professor Henry Drummond. The man speaks of the way in which Drummond wasn't willing to be ordained to the Christian ministry, because he wanted to stand for the principle that the consecration of Christ lay in all human service and that every man was obligated to live in that law and in that loyalty whether he had ordaining hands laid upon him or not, and if God is here in your life or mine today, whatever we are going to do, we must do it in His strength and as unto Him. The sacredness of His ownership, the privilege of His service lies equally and richly upon all our lives, the life of each of us, and the whole of those lives.

If God is here today, we are called, as Dr. Mott was reminding us, to put Him to the test in our hours of prayer together and alone.

On our way here these last three days, or two, or one, can we remember any great experience of our own soul with Him? Has He come to us as yet today or do we gather here just as we would have gathered in any other meeting of men and women from the universities of our land? Or now, while we may, shall we make amends for what we have lost, and put a God who lives and who is here in the midst of us now in His son, Jesus Christ, in our hearts,

waiting at their doors for a larger and richer entrance within? Shall we put Him to the test? We have never begun to make use of God, the use that Christ put Him to, the use that St. Paul put Him to. They are far from the experiences of our lives. Shall we, here in this convention, take Him in His reality, in His truth and see what He can be to us and what he can do for us, whether we may not know what St. Paul meant when he said, "I can do all things through Christ who strengthens me," whether we can not know ourselves what St. John meant when he said, "And He has given us an understanding so that we know Him that is true and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life."

Those of us who were at the Edinburgh conference will remember the last words of the Archbishop of Canterbury as he closed his address the opening night with the first verse of the ninth chapter of the gospel according to St. Mark: There be some of them that stand here, which shall not taste death till they have seen the kingdom of God come with power." "Who knows" asked he, "but those words may be true of us who gather in this hall tonight and that there may be some standing who shall not taste of death until they see the kingdom of God come with power?"

Who knows that that kingdom might not come with power in these days? Who dare postpone God's answer to our faith if here this afternoon we should believe that would happen, or the equivalent in our lives, that happened in that little upper room when God's spirit fell on men and they were given their vision and their strength?

In the quietness with which we wait in this hour, do we not want it? Shall we not claim it each of us for himself and for us all?

Oh God, I believe in Thee. Make Thyself known in me, in us all, not tonight, but while we wait now.

Our Father, we thank Thee that Thou art here so near to us today, that Thou art nearer to us than our need of Thee, closer to us than our own sin and weakness. Oh, help us, we pray Thee, to feel Thy nearness and to yield ourselves, our wills, our lives to Thy glorifying and enriching ownership. Reveal to us, we pray Thee, in this first meeting, Thy glory in the face of Jesus Christ, Thy Son. We thank Thee that He is living in the world today and in our hearts, that He is waiting to come with larger power and dearer fellowship into the possession and occupancy of our lives. And now we ask Thee, oh, Lord Jesus Christ, to take as a prayer what we have just been hearing. Whether by water, or by fire, oh, make us clean. Make us clean. Cleanse us now, at the beginning, from all

unworthiness and selfishness of ambition and desire. Cleanse us from evil thought. Cleanse us from unfriendly interest, from racial prejudice, from all pride and wrong feeling. Cleanse us, Lord Jesus Christ, from everything that makes us unlike Thee, and unfit to be trusted as Thou wert trusted by the power and the joy of God. Quiet our hearts in these closing moments, that we may hear Thee at the door. "Behold I stand and knock. If any man will open the door, I will come in and will sup with him and he with Me." Bring us into this still and holy fellowship and speak to us this day and all these days, showing us Thy will for our lives and in us reveal Thyself as the strength and the power of Thy God and our God, Thy Father and our Father. We ask it in Thy name. Amen.

THE WORLD MISSIONARY BACKGROUND

A Prayer—Robert P. Wilder

A Stereopticon Address—Dr. S. Earl Taylor

Wednesday Evening
December Thirty-One

A PRAYER

ROBERT P. WILDER

Our Father, Thou who art love and hast all power, we thank Thee for bringing us together in this convention and for the many answers to prayer as we look back on the past few weeks. We thank Thee for removing the many obstacles that stood in the way of this convention and in the way of the gathering together of these delegations, and now that we are assembled in Thy presence, we would worship and adore Thee, Thou who hast made us and Thou who hast given us Thine own Son for our redemption.

We thank Thee that Thou hast given us also a gospel which is adequate for all men of all nations; help us as we listen tonight to listen as men and women who have responsibility, for unto whom much has been given from Thee, Thou wilt require much; and Thou hast given to us, the students of these nations, very much in the privilege of higher education, for which we thank Thee. For the homes from which we have come, we thank Thee, and we ask Thee to help us to dedicate our lives to Thee for service wherever Thou dost lead, and may there be no bias on our part and no cloud between Thee and us to prevent our receiving a knowledge of Thy will for us, Thy will for our characters and Thy will for our careers, that we may be what Thou wouldst have us be and that we may serve Thee where Thou wouldst have us serve Thee, whether in these home lands or out in the distant nations.

Guide those who will be speaking to us this evening, touch their lips, give them messages straight from Thee, and give us obedient hearts and listening ears that we may gain all that Thou wouldst teach us this evening. We ask it in the name of the great Christ, whose we are and whom we serve. Amen.

THE WORLD MISSIONARY BACKGROUND

Dr. S. Earl Taylor

[Dr. S. Earl Taylor was one of the early secretaries of the Student Movement and one of the pioneers in the development of missionary movements among the young people of North America. Later he was one of the administrative officers of one of our principal missionary societies and the moving spirit in the great Centenary movement that reached its climax last summer in the Columbus Missionary Exposition. He is now guiding the activities of the Interchurch Movement.

We shall have spread out on the screen that which will serve as a background to what will follow throughout the convention—scenes, facts, experiences of special significance.—The Chairman.]

The new world Dr. Mott was talking about this afternoon is rather a nebulous affair to many of us. I was going on the Mauretania toward Europe a little while ago when we had to turn into Halifax on account of coal shortage, and some college students, who were at our table, began to ask "Where is Halifax?" The majority believed it was on an island. We couldn't get a map and most of us didn't know where Halifax was until we got there. Many of us have a poor geographic knowledge.

When I was down in Latin America they asked me where I was from and at first I said, "The United States." They said, "The United States of what?" There was the United States of Chile, United States of Brazil, United States of Argentina and they couldn't place me.

Let us look at Chile thrown across the great dominion on the North. Very few of us have an idea of the enormous extent of territory of that dominion, but the map will give us some idea. You people who have just been coming across the desert, have some idea as to the width of this continent. As we came from the East, a fellow from Syracuse said it seemed like a long way to Des Moines. The brakeman said, when we got off, "It is a fine inland town." The boys said, "You said a mouthful when you said, 'inland' ". They had been going two days to get here.

Put Chile on the United States, beginning at San Francisco, throw it across over to Jersey and it extends two hundred miles out into the Atlantic Ocean. Take a map of Chile showing its provinces or states as we would call them, there are two the size of Pennsylvania, another the size of New York. There are twenty of these

states which form a perfect wonderland toward the South—a wonderland of inlets, bays and mountains and marvelous agricultural regions. Chile is a wonderful country in the South and we have very little idea of it until we get a geographic knowledge by travel. If you sail down that coast line you get an idea of the length of Chile.

Or take Bolivia, which looks on the map like one of the little of our states thrown in. Then take a real sizable country down that states. It is as big as Germany, France, Great Britain and several way. How large is Brazil? You see it on the map, but how large is it comparatively? We will throw it across the Dominion and the United States. It extends down toward Yucatan. Thus we see how big Brazil really is. Look at India, one of the smaller countries, (on the map it looks small). It extends as far as from the Dominion on the North clear down through the United States and through Mexico on the south. It is only by these comparisons that we get some conception of the size of these countries.

Take a real country, Africa, and then begin to throw into it your countries, the United States, Europe and all the rest and see what margin you have around the border. Africa, the mighty continent, is being opened up now by railroads and by steamship lines. Let me give you one more comparison, as we did in the case of Chile. Take the Cape to Cairo Railroad. How small it looks on the map. Trace it down along the coast of North America and along the coast of South America and see how far it goes. Now these great railway lines are being projected across Africa and down the coast of South America. They expect some time to connect up the coast of South America with the coast of Africa, so you can go from one continent to the other by steamship in three days. It now takes nearly a month's journey.

What is true of railroads is also true of automobile roads. Take your car to North Africa. You will find ten thousand miles of these automobile roads. The only people who have exceeded the Romans as road-builders are the French in north Africa. There they have great military highways now and also in place of the donkey and the horse and the camel, the Arab now travels by high-powered jitneys, clear up in the high mountains of the Atlas range. It is making an enormous change in north Africa.

Get the view I got of north Africa from my ship as I sailed into the harbor of Algiers. Once we asked a man to write a description of Algiers. He said it was bounded on the north by giraffes, on the south by hippopotami and on the east by elephants, and west by I don't know what. Not so the north Africa that I saw. Here was a great modern city, a winter resort for the wealthy people of Europe. Great department stores and apartment houses

were here, here in this wonderful land of the north African coast.

I went by railway train from Algiers all night to Oran, the Chicago of north Africa and what did I find in that place? Here was a city better than I had thought possible for a city in north Africa. But this was so out of date for the north Africans that they abandoned it. Shutters were on the windows. It was deserted. The real city had been moved and built around the plaza. So one might spend the evening telling of changes that are now taking place throughout the world, but we are here to consider the missionary aspect of things with the background of the world in our minds, and we conceive it the duty of this great convention and the church which we represent, to give the whole gospel to the whole world, and we think it is a task for the whole church.

How big is that task that was outlined to you this afternoon. Stop a moment at our own threshold. Let us look at New York City, the gateway through which many of you will travel when you go out to the mission field. Mark its wonderful skyline. When I went to New York City some eighteeen years ago, the skyscrapers had not then been built. The whole skyline has been transformed. We think of it as a wonder city of the world. It is more than that. It is one of the greatest missionary problems in the world and as we turn our eyes to the distant lands tonight, let us not forget that here we have some of the greatest and most perplexing of the problems that the church of Jesus Christ has to face.

For instance, let us consider the size of this city. Throw a circle twenty-five miles around New York City and you have a population as large as the eleven or twelve states in the West from which so many of you have come. Again, consider its foreign population. Eighty per cent. of the people of New York are foreign born.

Let us consider some of the national groups. The Irish in New York are as many as would make cities the size of Baltimore and Albany. The Austro-Hungarians are as many as would fill a city like Milwaukee; the Jews, a city like Philadelphia, and the Russians—this is almost unthinkable—the Russians would make a city the size of St. Louis.

Theodore Roosevelt said, "We intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house." You have some problem to bring that about in the matter of Americanization.

Take the colored problem, which, also, I will illustrate from the standpoint of New York. I will not attempt to speak of the colored problem from the standpoint of the southerner. I don't think we in the North are qualified to speak of it. We in the West know little about the acuteness of the problem and yet there is a

great migration coming to the North, and we face the problem in different forms, even in a city like New York or Omaha, as we know from the recent race riots when the courthouse was burned in the city of Omaha. Make a survey of one of these congested regions in New York City, where there were more than 60,000 colored people recently moved into some forty-two of our city blocks.

Let us step to Philadelphia. I know of a congregation there of more than 3,000 which has a church that will hold only 1,000. It has a Sunday school filled with these little ones. Their church equipment is only a fraction of what is necessary for the present membership.

Our negro citizenship sent their quota to the battle fields of Europe, where they fought bravely. Now, they want suitable churches in which to worship, decent houses in which to live, a fair chance to earn an honest living, good schools in which to educate their children, equal opportunities for life, liberty, and the pursuit of happiness; and they ought to have these things.

Cross the ocean quickly and drop down into the congested populations of the world, among the multitudes, the people, as sheep not having any shepherd.

The church has a program which will make democracy safe if t will follow the program of Christ to heal, to teach and to preach His gospel to the ends of the earth.

It is an axiom that where the people rule they must be fitted to rule. Education or chaos is the only alternative in a democracy.

The school, I would have you note, is one of our great instruments in this new world program building. Why do the nations need school masters? In Mexico, seventy per cent. of the people are illiterate, in Peru eighty-five per cent., in Uruguay forty per cent., in Bulgaria as it was, sixty-five per cent., in Denmark and Sweden, three-tenths of one per cent., in north Africa, ninety per cent., interior Africa ninety-nine per cent., India ninety-five per cent., China, ninety-three per cent., in the Philippines, fifty-five per cent.

Look at the illiteracy of India, that solid black mass of illiterates, as against the few people who can read and write. If you went to a kindergarten, you would not advocate giving the children self-government. Many of the nations of the earth are in the kindergarten class, from the standpoint of democracy.

I went out in Latin America, way beyond the railroad lines as far as the stage would carry me, to a town I never had heard of, and there I found two schools with a native leadership. I went down to Mexico. I thought I might find a little handful of children gathered there by the missionaries. I found many of them of the finest type. Let me show in panoramic form one of these schools

in Mexico. Were there time I could show you at least six of these that I saw myself in Mexico recently. This school, by the way, was affecting a whole province favorably toward the United States. Dr. Mott said we must have a better understanding with Mexico. We will not get it with gatling guns. We will get it with service of helpfulness to the people.

Pershing's expedition to Mexico in 1917, that first one in which he went after Villa, cost the United States more than enough to build a college, a hospital, a church and a social settlement in every Mexican town of 4,000, or more people, and maintain these for ten years. God only knows what we could do with the money we have spent since. I maintain that we can help solve the Border problem in the next ten years, if we will put schools down there and help these people.

Beginnings are small. The picture on the screen is one of the worst photographs and one of the best pictures I have in my collection. Our missionary superintendent went down into the Congo region in Africa. He surveyed the landscape and said, "Let there be a school here," and put the post in the ground by faith, marking the spot and the school began. I can not show you the later issues of that school, but beginnings are made in this small way.

My favorite picture is the one of the kindergarten of the Lady of the Decoration. Many of you have seen this. It has been shown a thousand times. I played with the children in this kindergarten and got the picture of the kindergarten band. I took it as a background for what happened later. The confidence of the people was won by the care of the dear little children. They presently built the Woman's College at Heroshima.

Great schools your missionaries are building. Some of you will have a part in building others on the field. Chancellor Day of Syracuse, went down to the equator. He was doing no speaking, but an humble missionary said, "Chancellor Day, would you speak to a few of our students?" He had an idea that there might be fifteen or twenty of them and he said, "What do you think, this is what I saw coming down the road to meet me—sixteen hundred students." They had to take the town hall and packed it to the doors. A lot of students could not get in.

Many of you wonder why you have not seen the mission field as it is. It is because the camera falls down. I would challenge any of you to give a picture of the Des Moines Student Convention and show it as it really looks to the eye. You could not get the life and movement, and thus we only get suggestions of what is really happening.

Now for the medical side of the work. Dr. Eubank brought

back from China this grotesque figure indicating where the native doctor thought he might insert the needle to let the evil spirits out of the body. One child had one eye blind from birth; the other good eye was punctured by one of these so-called doctors who thought he could let the evil spirit out through the good eye, and the child was blind for life and was brought to a mission hospital.

I am glad to say that great hospitals are springing up, but the progress is so utterly inadequate.

The work done by the Rockefeller Foundation will create a different medical situation in China in the next few years. Conditions are changing. You will notice that you haven't heard many requests from the pulpit lately that people would like to have a collection of castoff spectacles to send to the mission field. They used to do that. We have eye doctors out there now with a modern equipment.

I am glad the Presbyterians got us this picture of the blind man who received his sight and brought in five other men who received their sight. Ten thousand blind people received their sight at the hands of the medical missionaries last year. If the health of the belated races, which number two-thirds of the world's population, can be lifted to the level of health of the other one-third, the productive capacity of the world will be doubled. There is a challenge for you doctors. But Africa, that mighty continent, has only one hospital for every 1,500,000 people at the present time.

Take the third phase of the work. I have spoken of schools and of healing. I now speak of preaching. It is a very simple form, even as it was in Christ's time in the beginning. The missionary is on this platform who, in the heart of the Congo, sat with his open Bible, the Chief and his wives and retainers around him and brought to them the bread of life. To these itinerants come small congregations. There are no houses of worship. The Sunday-Schools are held out under the open skies.

I think the most vivid pictures I brought back from India were of the missionary talking with one man or with half a dozen, explaining the truth of the birth, the life and death of Jesus Christ, which, by the way, is a marvelous story when you hear it for the first time.

There presently in the mission field rises the Christian church. This Church was in a community where there was no missionary and no Christian, where two sweepers of the lowest class went up from Bombay and told their people what they learned. When I was there, there were 20,000 Christians in the vicinity.

There are great congregations in Korea and other countries.

They have tent meetings. The buildings are too small to hold these meetings. These great audiences that now assemble have no places in which they can meet. In the Y. M. C. A. building in Osaka, Dr. Mott was speaking to these fine Japanese young men. Mr. Eddy will be speaking to you tonight. I know when he talks to you, he will be seeing the faces of the people of the great tent meetings in China. They had to build a special auditorium. Again and again in these cities, there were as many waiting outside as could get into the buildings.

There is likewise a native ministry rising for the leadership of the church. They are men who speak in the tongue in which they were born. They are like flames of fire. This man on the screen has baptized with his own hand more than ten thousand people in the last two years, and out of it all, out of the poverty and the hovels and the one-story buildings of the Orient, there is rising the Christian Church. The most powerful force on this earth tonight is the rising Church in the mission field. I wish you might see one of the great congregations, so big that you could not take a picture of it indoors. Such is the one in Peking in connection with the great university there, which is another of the great union schools of the mission field.

Some of you young men have imagined you would be throwing your life away if you left the posts of America to go to mission fields. Look into the faces of a congregation like that and imagine how it would take the best in you to try to lead these people. But do not imagine from these hopeful pictures that I have shown that the task is accomplished. Less than one-half of the population of the world has thus far heard the gospel of Jesus Christ. Less than one-half of the people of the world have heard of Jesus Christ. Did you get that?

Take the unoccupied regions. See the great unoccupied parts. There are fifty million pagans in the heart of Africa for whom no provision has been made. Look at the Mohammedans in the north. Fifty million are not provided for. In India there are sixty million Mohammedans, twelve million in China, thirty million in Malaysia.

We used to tell about the pagan continent of Africa and we drew it black. The days are coming very soon when we shall draw it with green because it will be a great Mohammedan continent. There is a sense of urgency about the situation as this Convention faces Africa tonight.

Consider the growth of population, a factor we need to take into our minds now as we plan for the new world in this new day. At the present rate of progress, in thirty years China will increase one hundred million while if we do as we have been doing the last thirty years, we will be walking as men in our sleep. There are

eight hundred million people in India and east Asia. In the last five years the number of missionaries we have sent, the current appropriations we have supplied, the buildings and equipment have practically stood still, but they have added thirty million people to their population. By 1950, the population of that same region conservatively estimated will be one billion one hundred million. We have five hundred less missionaries from American and European Boards now than we had in 1914. We have two thousand less German missionaries, counting the normal increase which there should have been. We are five thousand behind our schedule and yet we face a new world in this marvelous new day.

Look at the unoccupied portions of the earth. Many of these are desert regions, but even when you have made all discount, see how poorly and how inadequately at this hour we have occupied the world for conquest in the name of Jesus Christ. Does that not constitute for us a challenge? Once more in the providence of God, America has an opportunity in a marvelous way to serve mankind and we say this in no proud and boasting spirit and we use the term "America" as our Canadian friends use it, with reference to the United States.

We will first consider our losses during the war. Russia lost one million eight hundred thousand, France, one million three hundred thousand, the British Empire, nine hundred thousand, the United States about fifty thousand. These are the losses according to available information. France, fifteen per cent., Germany eleven per cent., Great Britain, five and four-tenths per cent., and the United States one and one-third per cent.

As our Chairman has said, we should not forget the incomparable sacrifices of our sister nation, Canada. Had we been identified with the war as long as Canada and had we made a corresponding offering of life, we would have laid down upon the altar of the world's liberties over nine hundred thousand of our young men. We must gird ourselves to bear larger burdens of responsibility for the world's evangelization. What does the world, shaken and torn, as described to you this afternoon, mean to you in these figures?

We had in the regular army 527,000 men; in the National Guard 382,000; in what we call the National Army coming up from our homes and firesides we had over 3,000,000—an army of over 4,000,000 men, and I am saying to you now that the time has come to send the missionaries to the foreign fields by the tens of thousands if we are to measure up to the opportunity that is ours and if we are to move like an army. I am hoping this convention will mark the beginning of a new day, when the Student Volunteer Movement, side by side with the great Interchurch Movement will call for an advance that will make possible something like an occu-

pation of the field. Says the great commander of the British fleet, "If half the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the State has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won." "Ask of me and I will give the nations for thine inheritance and the uttermost parts of the earth for thy possession."

THE SIGNIFICANCE OF PRESENT DAY CONDITIONS TO THE STUDENTS OF NORTH AMERICA

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TO THE STUDENTS OF NORTH AMERICA

An Address—George Sherwood Eddy.

[Mr. Sherwood Eddy is known in every college of North America—I might almost say of all the nations. He has spent twenty-three years of his life in Asia. There may be men here and there who know certain parts of Asia better, but I know of no man who knows all Asia as well. He is well prepared, therefore, against this impressive background that we have had this evening, to remind us of the implications, the significance of it all in this fateful moment in the life of the world.—The Chairman.]

I should like to speak tonight about the present world situation as a challenge to North America and to the students at Des Moines. Will you stand with me tonight on certain great mountain peaks of vision where I stood this year in the center of great areas of human need? I was in France until almost the end of the war and in the year that has followed, my regular work has again taken me across Asia, through Europe and around the world.

I stood on a mountain at the center of the battlefield of the Marne looking out over those wide areas of destruction in the war zone. It was the point where General Foch commanding the center had won that battle of the Marne. When almost at the point of defeat he sent that celebrated dispatch, "My center gives way. My right recedes. The situation is excellent. I shall attack." Hurling in that Forty-second Division, which though exhausted had not known defeat, he pierced the Prussian Guard, and broke the German center. By morning Von Gluck was in headlong retreat. The battle of the Marne was won and the tide of the war had turned.

As I looked out over France and wasted Europe, I saw those wide areas of destruction, with their man-power reduced, where credit had ceased, industry was crippled, transportation impaired and labor demoralized. In the cold of this winter, several countries face actual starvation and revolution.

Mr. Hoover estimates that 15,000,000 face actual starvation this winter if we do not relieve them; and Sir George Paish states that

there are 100,000,000 destitute tonight in crippled Europe. That continent has been shaken to the bottom of those crumbling foundations of the old social order based on social injustice. And I heard a voice saying, "Whom shall I send, and who will go for us to build a new social order?"

I stood this year on the great pyramid in Egypt, there in North Africa, and looked down that valley of the Nile across the dark continent. I could see there 150,000,000 in that continent of darkness, in ignorance, in superstition, in slavery, in fetishism, in heathenism, and I saw the challenge of that dark continent. At the base of the pyramid was the great El Azar Mohammedan University with 10,000 students, studying to go out without pay to propagate the message of Mohammed. Then I looked down on that little band of Christian people, that little handful of the United Presbyterian missionaries as they are going out, not to proclaim the sword of Mohammed, but the cross of Jesus Christ. And I heard a voice saying, "Whom shall I send, and who will go for us to the dark continent of Africa?"

Eight hundred sixty American volunteers have already gone to the dark continent in this generation of the Volunteer Movement, but what are they among so many?

I stood this year on a mountain peak of vision, on the towers and battlements of the walls of old Constantinople. They have withstood twenty long sieges, when for nearly 1,000 years it was the "queen city" of Europe, the capital of Christianity, the bulwark of civilization. There in the palace of the Sultans I saw those portraits from Othman and Mohammed, the conqueror, down to Abdul Hamid, "the Damned," and I looked back on a black cloud that hung behind us over the city that reminded one of five centuries of Moslem misrule. Suddenly, the sun broke through the clouds and up the blue Bosphorous I could see shining out the towers of Robert College, the American School for Girls, the Florence Nightingale Hospital and those great Anglo-Saxon outposts of a Christian civilization that is yet to dominate the Near East. I could see the forces of light contending for the Levant. Which is to triumph?

I saw the forces of light there at Konia. I saw Miss Cushman, one lone missionary woman. The consuls had fled. She remained at her post acting as consul for thirteen nations at once. She had gone to the Turkish governor, who had come in red-handed from the slaughter of 25,000 Armenians. With one hand she was handling $1,000,000 to relieve the prisoners of those thirteen nations, including the remnant that was left of General Townsend's captured army from Kut El Amara. With the other hand she was handling $1,000,000 to save the Armenian people, and I saw that

woman out of the wrecks of the massacre with her churches, her schools, her hospital, her orphanages, her vast relief work, trying to build up a Christian civilization in the Near East.

In Constantinople I asked the leaders "What is to happen to this section of the old Turkish Empire?" They said, "One of four things will happen. It may be given back to the Turks, in which case, it means the Armenian nation will be wiped out. Or, it may be divided as spoil among the nations, which would mean the beginning of another world war. Or, there may be a British, or an American mandate." I said, "Why not a British mandate?" The British themselves replied, "We already have more than we can adequately undertake. We came out of this war with less than half of your population, yet responsible for one-quarter of the human race, nearly 400,000,000 people. We dare not undertake more." I said, "Why are you almost unanimously asking for an American mandate?" They said, "First, because America is wanted, from the Sultan of Turkey down. Second, because America could render the largest unselfish service of any of the powers. Third, because this rich country of Asia Minor would amply repay any honest, efficient government that would take it over. Fourth, because America has the most at stake in this part of the world." America and America alone, for one hundred years has been conducting those missions, those colleges, schools, churches, hospitals, that relief work which Gladstone said had done more to uplift these peoples than all other influences combined. Are we to see that work wrecked, and our missionaries driven out? And lastly, they said America should take the mandate because the Armenian people look to America as their best friend, as their last hope, as their natural protector.

While I was in Turkey, in that little Armenian republic, a million and a half Armenians were shut up without arms to defend themselves adequately. A Turkish army was coming in from the south with 30,000 rifles. The month I was there, 15,000 Armenians were killed. Every month we delay, others are put to death. Here is the last appeal sent out by that little beleaguered Armenian republic:

"Encouraged by the inaction and silence of the great powers, hordes of Turks have begun another invasion of our republic. The implacable enemy is massacring the people in the villages and laying waste the land. It is thus, after the triumph of the Allies that had promised them so much, that Armenia is left to wage this unequal fight alone. We make this final appeal to the conscience of the civilized world, warning it of the danger of our final annihilation."

After twelve centuries of persecution, after five centuries of Moslem massacre for these people, who were the first people to be

Christianized, after the allied victory, are we to see that race exterminated? During the last two years, over eight hundred thousand Armenians have been killed. I can never forget those scenes. I can see still those thousands of refugees. Five-sixths of the men had been killed. I can still see before me those little girls, girls of eight, nine and ten years of age, who had been violated and left diseased, dragged back from worse than death. I can see still some little missionary schools, where every little girl had been wronged, yet out of the wrecks of the massacre they were trying to build up a Christian civilization. I heard a voice saying, "Whom shall I send, and who will go for us, to the Near East among these forty millions of the old Turkish Empire? Do you count your life too precious to lay down in sacrifice for people such as these?"

This part of the world has made more human history than any other. Here Alexander and Napoleon fought for an earthly Kingdom. Can not we fight for an heavenly Kingdom? Here Jesus Christ lived his whole life and died in apparent defeat on a cross. Here the Apostle Paul flamed out his life through Asia Minor, across Greece and on to Rome. Here Henry Martin and Keith Falconer died; and here our American students who were with us in former conventions—Rogers and Maurer laid down their lives. Here comes to us tonight the call of the Near East, "Whom shall I send and who will go for us?"

I stood this year in North India in the foothills of the Himalayas. Above us rose that great snowy ridge nearly thirty thousand feet high. Away there was a valley in which you could place the whole of Switzerland and have it lost to view. Down below us was that great plain of India, with one-fifth of the human race—three hundred fifteen millions of people crowded into 730,000 villages, so many that if Jesus Christ had gone to one village every day, and had lived to this day, he could not yet have finished the round of these villages. I found that country, long the most divided of any nation on earth, becoming united under this new surging, seething passion of nationalism in a new national consciousness. India is divided between eight of the world's great religions, into one hundred forty-seven different languages that cannot understand each other, into two thousand different castes that can not inter-dine or inter-marry and yet they are being fused together tonight in this new national consciousness. Now under this generous proclamation of the Emperor in this year, 1920, India enters upon a new era of responsible government. The great question is, can Hinduism, can any of those eight non-Christian religions produce a basis for national life that will stand the strain of a modern world? Can they produce men of efficient, progressive, democratic, unselfish moral leadership who will save their country? The one great need of

India today is for that foundation, other than which no man can lay.

I went to India, landing there twenty-three years ago. I began to work among a few of those 60,000 English-speaking students—bright, attractive, affectionate, open-hearted, brilliant students, perhaps the most attractive student body in the world. I can see now a little faded photograph of a small group of boys, those first three boys, none of them of high birth. That first boy, a poor boy of an humble family of a caste so low his people would be shut out even from the temples of Hinduism. That second boy lower still, an outcast Pariah, lower than the dogs. The dogs may go down the Brahman street, but not he.

I come back to this country and I find skilled labor that is paid ten dollars a day going on strike, but I had just come back from India where nine-tenths of the population, according to Lord Cromer, average ten dollars, not a day, not a week, not a month, but ten dollars a year, or three cents a day. That is poverty! This boy was from those outcast Pariahs. The third was a Syrian boy named Abraham. I landed this year and looked up some of the old boys. They are men now. That first boy had become Bishop Azariah. This young Christian statesman became a Bishop of the Anglican Communion. I saw him consecrated by those ten Bishops of Oxford and Cambridge, with a thousand years of civilization behind them. I saw this outcast boy, the peer of them all as a Christian saint or as a Christian statesman. I visited his diocese and there saw some of the 60,000 Christians and their transformed lives.

I found the second boy had now become the moderator of the South India United Church, already uniting in one body all of the Congregational, Presbyterian, Dutch Reformed and two other denominations in one.

That third boy I found Bishop Abraham, the young leader of the Reformed Syrian Church. He asked me to speak to his people. There I saw the largest Christian audience in the world. Here we have tonight 7,000 students from nearly 1,000 colleges, but in that audience under that young Bishop were more than four times as many as we have here tonight. There in the palm leaf pavilion, erected without expense by their own hands, were 30,000 Syrian Christians. Down this side were 10,000 women, down that side 20,000 men. On the platform were the white-robed priests, here was the young Bishop wearing the head-dress of Antioch. There was that audience, 30,000 of them facing the challenge of saving their own country. I remember the night, years ago, when that young Bishop went out of the meeting pierced with conviction, wrestling like Jacob until the day broke. He gave up his selfish ambition, he took his cross, he dedicated his life to that church which

for one thousand years had been asleep as an old Oriental church. Now that church is rising with a new passion for evangelism to save its own country.

Those three boys, this year, led those three great bodies into a forward movement, into an interchurch movement in a nation-wide campaign of evangelism to save their own country. After they had worked together for one year they said, "We are one, one in everything. Why shouldn't we be one body?" They came together and drew up a basis of union which, I believe, will yet make history in the Orient and in the Occident. I have here the resolution adopted by the General Assembly of that United Church. If this union is effective between those three churches it will be, so far as I know, the first time in four hundred years, since the Reformation that an Episcopal and non-Episcopal church have united. It will be the first time ever that a branch of the Western church and of the great Eastern church and of five free Protestant churches have united to form one simple, spiritual, apostolic church universal in India. Three boys led three great churches into an evangelistic campaign. Tell me, was it worth while to try to win three, humble, poor boys? This is our task. This is our joyous opportunity in every land today. For what India needs, what China needs, what every country needs is an unselfish, moral, Christian leadership which alone can furnish a basis for life, personal or national.

I stood this year on still another mountain peak of vision. I came into the Far East. I had seen Japan standing at the cross-roads, at the parting of the ways, at her second great national crisis. Japan must choose what her future is to be. I stood there on the Western hills above Peking. There was a body of students in that Student Conference. Those students stood in prayer, praying for the power of Penticost as we went down into that evangelistic campaign that was to extend across China. What a change. The President received us; the Vice-President called his friends together to hear the Christian message. The members of the Cabinet cooperated, there in that pavilion, which I was surprised to see Mr. Taylor show tonight. I recognized those four thousand students. They came together; the government gave a half holiday to let them attend the opening meeting. Today China is open as never before. Parliaments will adjourn to hear that Christian message. Governments will call their cabinets together. Great bodies of students as large as the halls will accommodate will come to hear that Christian message and there is one-quarter of the human race, 400,000,000 people. Abraham Lincoln said of the common people, "God must love them because he made so many of them." One quarter of a world of people waiting. And I heard a voice say, "Whom shall I send and who will go for us to save China?"

And I stood this year on another mountain peak of vision. I stood in Jerusalem, the city of the great King, there on the summit of Mount Moriah where Abraham stood to worship the one God; there where David offered his sacrifice and Solomon built the temple; there where the Apostles gathered the early church in Solomon's porch. I looked across to the Mount of Olives, over against Bethany, to that spot where one afternoon a little band of a dozen simple fishermen, not seven thousand university students, but twelve simple fishermen, with one standing in the midst who said, "Ye shall receive power and Ye shall be my witnesses in Jerusalem and unto the uttermost parts of the earth. All power is given to Me in Heaven and on earth. Go ye, therefore, and make disciples of all the nations. And lo! I am with you always, even unto the end."

And I stood on the last night of the old year, 1919, on the seventh and last mount of vision, in Des Moines. There were seven thousand students from a thousand colleges. Yes, and from forty nations gathered here in front, enough to shake Canada and the States; enough to shake this world. If twelve fishermen could do it, why cannot seven thousand students do it?

And I heard a voice saying, "Whom shall I send and who will go for us to this great unwon world of ours."

Half a world tonight is poor. Half a world tonight is without medical knowledge worthy of the name. Half a world tonight is still left in ignorance. On the mainland of the great continents of Asia and Africa, nine-tenths and more are illiterate; nine-tenths of the children are not in school. A great half world is calling to us tonight; and you, with one life to live, one life to invest, where will you place that life? On this last night of the old year, as you face a new year, as you face a new era, for it must be a new era, as you face a new world, for we must build a new world, it will take new men to build that new world. Are we ready? Can we not on this last night leave our sins? As we look back on hours wasted, as we look back on our thought life, as we look back on lives, perhaps enslaved by sin, as we look back on our trifling and our drifting, on our petty, selfish ambitions, are we ready to lay at His feet the old life with the old year? Are we ready to lay our sins before Him, to ask forgiveness for them and to enter tomorrow morning on a new life, on a new year, on a new era, to build the new world and the new social order? Are you ready?

One hundred years ago, five American students under a haystack at Williams College did not count it impossible. Two of them writing back from India gave the challenge of the whole non-Christian world to the students of America.

One hundred years ago, John Scudder sailed away from America to India, and as he sailed, that young student, James

Brainard Taylor, went down to Princeton and founded that society that led to the formation of the student Y. M. C. A., and to the student movement of North America.

One hundred years ago this year, Hiram Bingham sailed away to the Sandwich Islands to claim for Christ's Kingdom the islands of the sea.

One hundred years ago this year, Parsons and Fisk sailed away to the Turkish Empire and the Near East, saying they knew not what should befall them save that bonds and imprisonment awaited them. Within five years they had both laid down their lives.

Have we the spirit of the twelve, the spirit of the haystack of one hundred years ago? Ah, here are the men. America stands as the one great Christian country of the world whose man-power is not impaired, boasting that it holds one-third of the wealth of the world. Are we to sit as the Dives of the nations while they knock with gaunt and bony hands at our gates of brass, desiring to be fed with the crumbs that fall from our table? Or, are we to arise and share with them this glorious gospel that can transform and uplift this whole world and bring in the kingdom of God? And I heard a voice saying: "Whom shall I send and who will go for us?" Who will answer, "Here am I; send me!"

A GENERATION OF STUDENT VOLUNTEER MOVEMENT

A Prayer for the New Year—Dr. Joseph C. Robbins

The Report of the Executive Committee—Dr. John R. Mott

Thursday Morning,
January One

A PRAYER FOR THE NEW YEAR

Dr. Joseph C. Robbins

O, God, our Heavenly Father, the Father of our Lord and Savior, Jesus Christ, we thank Thee this morning as we face the new world and the new year, that we can face it with Thee, conscious of Thy presence, of Thy great, divine, loving power. We pray as we go out upon this new year we may go reverently and soberly, seeking more and more to know Thee, the greatness of Thy purposes, the power of Thy will. We pray Thy blessing upon us this morning, for those who have gathered here, not only for us but for these great nations we represent. We pray Thee we may feel something of the responsibility that is ours as we have gathered here, and seen this vision and hope of the new world, that through us as we reach up through the divine forces there may go great healing forces out through the length and breadth of the whole wide world. We pray that we may be true to all that we are getting here these days, that we may be true to our deepest and best selves, that we may be true to our institutions that we represent here, and that above all we may be true to Thee. We ask it all in the name of our Savior and our Lord, Jesus Christ. Amen.

THE REPORT OF THE EXECUTIVE COMMITTEE

Dr. John R. Mott

[The Student Volunteer Movement began more than thirty years ago. A whole student generation unites in praise to Almighty God for that leadership which under the power of the Divine Spirit has been given to the Christian forces of the colleges and universities of our country, as well as of the colleges and unversities overseas. At this time, it is most fitting that he who is more competent to render this service than any living man should give us a survey of what has taken place through a whole generation of achievement, as God has led on this mighty movement from one land to another.

Dr. John R. Mott will now give the report of the Executive Committee regarding the contribution which has been made to the advance of Christ's Kingdom during a generation of history in the life of the Movement.—Dr. Stevenson.]

The Student Volunteer Movement for Foreign Missions, which had its rise at Mount Hermon, Massachusetts, in the summer of 1886, has rounded out in the year just closed the first full generation of its life. It is not our purpose to recount at this time the story of its beginning at that first International Student Christian Conference nor to call attention to the more remote springs of this modern student missionary uprising, which has already become world-wide in its scope and influence as in its objective and program. We do wish, however, to record, with reverent gratitude to God, the record of what He has wrought both in and through this Movement. We would that we might "abundantly utter the memory of His great goodness."

At the outset it is well to remind ourselves of the well-established purposes of the Student Volunteer Movement—purposes which have been held in prominence and steadfastly adhered to through all the years: (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified volunteers to meet the successive demands of the various Mission Boards of North America in their effort to give all living men the opportunity to know the Living Christ; (3) to

help all such intending missionaries in preparing for their life-work and to enlist their co-operation in developing the missionary life of the colleges and of the home Churches; (4) to lay an equal burden of responsibility on all students who are to remain at home as ministers and lay workers, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

This Movement is a recruiting agency and summons students to a world-wide crusade. It is not, however, an organization to send missionaries nor does it assume the functions of a missionary-sending agency. It is unswervingly loyal to the Churches. While related organically to the Student Young Men's Christian Association and the Student Young Women's Christian Association Movements of the United States and Canada, the Volunteer Movement exists primarily to serve the Foreign Missionary Societies of the North American Churches. It is a student movement. The field for which it has ever held itself responsible has been and is the universities, colleges, theological seminaries, medical schools, normal schools, advanced training schools; in short, all institutions of higher learning in the United States and Canada. The field embraces fully 1,000 institutions, which have in them today approximately 300,000 students. The Movement has brought within the range of its helpful influence more colleges than has any other national or international student movement, save the all-embracing World's Student Christian Federation. In the development of the Movement its leaders have endeavored to keep in close touch with the student forces so far as the organization and administration of the work is concerned. The Executive Committee has recently been enlarged to admit of larger representation of students themselves.

From the colleges come the leaders in all influential walks of life. No work could be more important than that of making the student communities strongholds and propagating centers of missionary intelligence, enthusiasm and activity. The fact that under the influence of this movement, the student class has been enlisted on behalf of the world-wide program of Jesus Christ is, therefore, a fact of the largest possible significance. No other subject has taken such deep hold on the convictions of college men and women or called forth from them such unselfish devotion. What class of people have believed more strongly in missions than have the students of the generation now under review, as judged by every test? That this is true is due mainly to the comprehensive campaign waged by this Movement through all the recent years. College men and college women have had opened before them the world-wide horizon of Jesus Christ. The chief concern has been to get students to acknowledge the sovereign sway of Christ rather than to urge them to decide to

serve Him in any particular part of His Kingdom. This has afforded every student a challenge by which to test his devotion to Christ. Nothing could be more valuable to any student than to be obliged to answer the question whether his loyalty to Christ is limited and fractional or thorough-going, complete and absolute.

THE DISTINCTIVE ACHIEVEMENT OF THE MOVEMENT

The distinctive achievement of the Student Volunteer Movement has been the enlistment of volunteers for foreign missionary service. It has pressed upon eight successive student generations the claims of foreign missionary service. Formerly the missionaries of aganda of this Movement, they are now drawn from nearly all of North America came almost entirely from a few scores of Christian colleges and seminaries; under the influence of the widespread propour institutions of higher learning. Even the colleges which before the Movement began its work yielded the largest number of missionary candidates now with few exceptions furnish much larger numbers. Few Christian students in any part of Canada and the United States have passed through their college life without having had presented to them the claims of the missionary career.

Because the Student Volunteer Movement is a movement and because it is a movement for *foreign* missions, the principal test of its efficiency is found in the going forth of its members to the foreign mission fields. Since the Movement was organized, the records show that 8,140 of the students whom it has enrolled as volunteers have gone out to the mission fields. Of this large number, 2,202 have gone out since the Kansas City Convention six years ago. When it is remembered that this period embraced the World War, the effect of which was to interrupt and contract so much of the missionary work of the world, this showing is indeed remarkable. The going forth of the North American volunteers has been increasing in volume and momentum throughout the thirty-three years of the life of the Movement. In the last eleven years as many sailed as during the preceding twenty-two years; that is, as many went forth in the last one-third of the generation as during the preceding two-thirds.

The 8,140 volunteers who have sailed have gone to virtually all of the battlefields of Christianity throughout the entire non-Christian world. They have been distributed over the world as follows:

Africa	867
Arabia	31
Central America	60
China	2,524
India, Burma and Ceylon	1,570

Latin and Greek countries of Europe	42
Mexico	202
Oceania	68
Persia	76
Philippines	216
Siam and Straits Settlements	155
South America	571
Turkey	270
West Indies	226
Other countries	275
Total	8,140

The Volunteer Movement for some time has furnished approximately seventy-five per cent. of the men missionaries of North America and seventy per cent. of the unmarried women missionaries. The proportion would be even larger were it not for the practice of certain Missionary Societies of sending out non-students as missionaries, whereas the Volunteer Movement enrolls volunteers from the student class only. The sailed volunteers have gone out under the auspices of sixty-six Foreign Missionary agencies and include members of not less than sixty Christian Communions or denominations.

The question has sometimes been raised as to whether most of these volunteers would not have sailed anyhow, regardless of the Volunteer Movement. Repeated investigations have shown that nearly, if not quite, seventy-five per cent. of the volunteers assign the activities of the Movement as the principal or determining factor in their decision to become missionaries, and the others have borne testimony to the influence of the Movement in strengthening their purpose, furthering their preparation and hastening their going forth to the field. Next to the Christian home the Movement has been the principal factor in influencing life decisions for missions.

DIFFICULTIES SURMOUNTED BY VOLUNTEERS

The real test of the power of a Movement like this is seen not so much in the remarkably large number of its members who have sailed, but in the greatness of the difficulties which have been overcome by these members in achieving their purpose. The most impressive and highly reassuring chapter in the life of this Movement is the one which tells of the resolute, heroic and self-sacrificing efforts put forth by the countless volunteers in surmounting the difficulties which beset their path—difficulties pertaining to ill health, difficulties related to securing thorough preparation, difficulties involving family ties, difficulties incident to the financial position of the Mission Boards or due to their ultra-conservative policy as to

expansion, difficulties of the most personal character, involving conflicts with temptation, doubt and selfish ambition. Such hindrances have not been without great advantages. They have constituted an invaluable drillground for faith and character. Every volunteer worthy of a place on the foreign field has had obstacles in his path. In surmounting them, motives have been purified, faith has been disciplined and strengthened, men have been led to look beyond themselves to God, unworthy candidates have been kept out of the field, the fittest have survived and pressed to the front. The missionary enterprise does not want and does not need men who can be deflected from their purpose.

One secret of the propulsive power of the Movement has been the fact that from the beginning its leaders have themselves pressed on to the foreign field. Of the members of the Executive Committee and the secretaries of the Movement who have been volunteers, numbering in all one hundred ninety-six, thirty seven were missionaries on furlough, all the rest have sailed except fifty-four, and of this number three are under appointment, seven have been declined by their Boards for good reasons, eleven are in preparation, twenty were prevented from going by ill health, four have died, and the remaining nine are serving on this year's staff of the Movement.

INFLUENCE OF VOLUNTEERS ON THE FIELD

It would be difficult to overstate the far-reaching influence on the world's evangelization and Christianization exerted by the Movement through the going forth of these more than 8,000 volunteers. What have they not accomplished in the way of pioneering new fields and widening the limits of Christ's Kingdom; in the planting and developing of Christian schools, colleges and universities; in the opening up and conducting of missionary hospitals and dispensaries and the instituting of other measures for the relief of the physical sufferings of countless millions of mankind; in the bringing to bear of the principles and spirit of Christ upon the economic, social, political and racial problems of nations and peoples; in the waging of a ceaseless and well nigh world-wide campaign of personal and social evangelism; in the planting of Christian Churches and the enlisting and training of leaders of the Christian forces; in the shaping of missionary policy and the exercise of Christian statesmanship! Through their direct and indirect influence, hundreds of thousands have been converted to the Christian faith and indigenous Christian forces of propagating and world-conquering power have been developed. The unwearied labors, the constructive achievements, the Christ-like lives and, in not a few cases, the martyr deaths of this first generation of North American volunteers have added an heroic and inspiring chapter to the annals of the Christian Church.

MISSIONARY EDUCATION

One of the outstanding features of the Volunteer Movement, which has in turn been one of the principal contributory causes of its growing fruitfulness, has been the evolution of its plan to further the scientific and progressive study of missions. As a result of much experimentation in the pathway of its promotion of missionary reading and discussion during the early years of its history, it was lead in the year 1894 to establish a Mission Study Department and to set apart a specialist to develop a comprehensive missionary study program. At that time there were less than a score of groups of young men and young women in the colleges engaged in what might properly be called mission study, and these were working apart from each other, without a concerted plan and without expert guidance. In contrast, last year, in the student field of North America, 47,666 students in nearly 3,000 classes were engaged in the study of missionary subjects under trained leadership. The number in such classes today is nearly twice what it was ten years ago. The Young Men's and Young Women's Christian Associations and the Church Boards have had a large and valuable part in making possible this marked advance. The character of the leadership of this work has steadily improved, as a result of normal classes in the various colleges and at the summer training conferences, of the co-operation of hundreds of college and seminary professors and, above all, of the wise guidance given by the educational secretaries of the Movement.

In connection with the work of the Educational Department, scores of courses, with textbooks, have been prepared. Most of these were written especially for the Movement and among them are a number of notable works. Among those which have had the largest circulation of any publications in the realm of missionary literature are the following: "Dawn on the Hills of T'ang," "South American Problems," "The Unoccupied Mission Fields," "Africa Waiting," "Islam, a Challenge to Faith," "The Evangelization of the World in This Generation," "Social Evils of the Non-Christian World," "The Healing of the Nations," "Educational Missions," "The Foreign Missionary," "The Decisive Hour of Christian Missions," "Geography and Atlas of Protestant Missions," "World Atlas of Christian Missions," "The Call of a World Task."

As a precursor and accompaniment of the development of the mission study activities of the Movement there has been the establishment, under its influence, of hundreds of valuable missionary libraries in the colleges and universities of the United States and Canada. This work of the Movement was one of the influences leading to the establishment of the Missionary Research Library, at 25 Madison Avenue, New

York City, which has become the largest and richest collection of missionary literature in the world. Another result of propaganda conducted by the leaders of the Movement has been the establishment of missionary chairs and lectureships in many colleges and theological seminaries and the introduction of the study of missions into the curricula of many other institutions. Some examples are Yale, the Kennedy School of Missions at Hartford, Princeton Theological Seminary, the Southern Baptist Theological Seminary at Louisville, Drew Theological Seminary, Ohio Wesleyan University, Northwestern University, Union Theological Seminary, the College of Missions in Indianapolis, Vanderbilt University.

As a result of the wise direction given to the mission study feature of its work and the rapid increase in the number of students enrolled in mission study classes and other means of missionary education, there has come over the student body of North America a marked change of attitude toward the subject of missions and toward world problems. Students today have a broader intelligence regarding the social conditions and religious problems, as well as the possibilities of the various non-Christian nations. They feel and manifest a wider sympathy for men of other races. They have been helped to form the true conception, that backward and depressed races and peoples are not to be exploited by stronger nations but are to be served and helped along the pathway of progress and self-determination. They have a larger understanding of the worth as well as the inadequacy of the non-Christian religions and, above all, of the indispensable character and mission of pure Christianity. They entertain a deeper appreciation of the missionary enterprise and of the missionary career. They have come to feel a new sense of responsibility for the evangelization of the world and for the Christianizing of national life and of international and interracial relations. In the pathway of the study of the social and religious problems of foreign lands has come the great development of the study of North American social problems. Thus students are being prepared today as never before for the responsibilities of Church membership and of world citizenship. At a time when such writers as Benjamin Kidd, Viscount Bryce, Ambassador Reinsch, Lord Robert Cecil, General Smuts, Viscount Grey and President Wilson are emphasizing so strongly the importance of bringing to bear Christian ideals and principles on the pressing world problems, it is highly fortunate and clearly providential that the Student Volunteer Movement has, through its Educational Department, reaching out to every center of learning in North America, introduced means and methods for raising up and educating young men and women for their new world responsibilities.

In holding to its distinctive mission in the realm of missionary

education, that of preparing students for determining intelligently and conclusively their relation to the world-wide program of Christ, the Movement has indirectly exerted a wide and profound influence on the promotion of mission study beyond the confines of the colleges and universities. It is within the facts to state that the modern mission study movement was originated by the Student Volunteer Movement. This part of its work led to the corresponding activities of the Central Committee of United Study of Missions of Women's Boards, of the Young People's Missionary Movement, later known as the Missionary Education Movement, and likewise of the Laymen's Missionary Movement. These agencies and others, both at home and abroad, have in turn carried the plans, methods, facilities and inspiration of mission study far and wide among millions of members of the Christian Church.

FOSTERING FINANCIAL STEWARDSHIP

From the beginning, the Movement has been a financial force for missions. A generation ago the combined missionary gifts of the colleges and seminaries were less than $5,000 a year. As a result of constant emphasis on the importance of missionary giving, the gifts of university, college and seminary constituencies of the two countries have increased year by year until last year they amounted to a little over $300,000. It is a striking fact that during the war period, when the number of students was greatly diminished, the scale of missionary giving was augmented. This is all the more remarkable when it is recalled that during the last three years of the war period the American students gave such large sums in connection with what is known as the Student Friendship Fund, the gifts for this purpose, not to mention other war gifts, being over $200,000 in the year 1916-17, $1,295,000 in the year 1917-18, and over $2,300,000 in the year 1918-19. Scores of universities and colleges have been encouraged by the Movement to adopt the plan of supporting entirely or in large part their own representative on the foreign field. Never were so many other colleges planning to undertake similar obligations. Some of them, such as Yale, Princeton and Oberlin, maintain entire mission stations or establishments, each having on its staff several missionaries. The giving in some colleges and schools has been so generous and even sacrificial that it has put to shame the missionary giving in the Churches. In some institutions the undergraduates have given on the average ten dollars to twenty dollars each per annum. Were the giving of the Churches on the same scale the financial problem of missions would be solved.

As a result of this feature of the work of the Movement, tens of thousands of students are being trained year by year in habits of

systematic and proportionate giving. Large numbers of students have been led to assume the support of one or more representatives on the foreign field, and some of them, as a result of the impulse and education received in their student days, have subsequently given hundreds of thousands of dollars toward missionary objects, Many hundreds of ministers, keeping in mind what was done in their student days in college or seminary, have led their Churches to become responsible for the support of a missionary or a mission station or institution. Thus, under the influence of the Movement, the centers of learning have become experiment stations and propagating centers for far greater financial achievements for missions than had ever before been contemplated.

CONTRIBUTION TO THE MORAL AND SPIRITUAL LIFE OF THE COLLEGES

The influence of the Movement on the religious life of the colleges and universities of North America has been both wide and profound. It is not too much to say that within the generation the outlook of a vast majority of Christian students has been changed from the provincial to the cosmopolitan. The words "missionary" and "missions" mean something entirely different to the student mind today even in denominational colleges and seminaries from what they connoted to the preceding generation. Under the influence of the addresses of the traveling secretaries, of the many mission study and discussion groups and forums and of the various student conferences and conventions, contracted ideas have fast given way to enlarged conceptions of the grandeur and transcendent possibilities of this greatest work which confronts the Church of God.

A strong, well-rounded type of character is developed under the influence of the missionary idea because the missionary spirit is in reality the spirit of Christ Himself. Where it dominates the thinking and action of students, they are not only broadened but humanized. The spirit of brotherhood and unselfishness is manifested. Compassion and love are developed. The missionary challenge appeals to the spirit of adventure, the heroic and the sacrificial in students and thus calls out the strongest strains of their nature. It promotes honesty in dealing with evidence and, therefore, makes for decision of character and for a life of reality. It prevents the hardening of sympathy and conscience by demanding that generous impulses be expressed in action, instead of being allowed to evaporate. The dominant note of the Movement, as has already been emphasized, is the recognition of the Lordship of Jesus Christ. The emphasis on this idea of regarding one's life not as one's own, but as belonging to Christ has done more to give reality and depth to the religious life of the colleges and seminaries than any idea which

The work of the Movement has been most wholesome in counteracting the subtle dangers which tend to weaken character and contract the influence of students. The Volunteer program and spirit are a living protest against the forces of materialism and selfishness as well as against all that is narrow and intolerant. The summons of the Movement calling men to stupendous tasks and to lives of stern and rugged discipline cuts across habits of luxury and the subtle perils of love of ease. By developing in students the power of vision to realize and the impulse to respond to the needs and claims of distant nations and peoples, the Movement renders the greatest possible service to the home land, for as the late Jacob Riis has pointed out, "every dollar given to foreign countries develops ten dollars' worth of energy for dealing effectively with the tasks at our own doors."

The Student Volunteer Movement has likewise made an enormous contribution to the faith of the students of our day. The vast and overwhelmingly difficult program to which it has summoned them has served to exercise, strengthen and quicken their faith. Its emphasis upon the fundamental points of the Christian religion has given men a vivid appreciation of the incomparable worth of the Christian Gospel. Through its promotion of fair-minded study of the non-Christian religions, it has not only made students aware of the inadequacy of these religions but at the same time has caused to stand out the absolute sufficiency of pure Christianity to meet the needs of the human heart and of the human race. It has shown impressively that only a Christianity powerful enough to conquer the minds and hearts of the followers of the non-Christian religions in Asia and Africa, can show itself able to meet the deepest needs in the life of the United States and Canada. The influence of the example of thousands of volunteers thinking enough of their own religion to go forth to propagate it with conviction in the homes of the non-Christian religions is in itself an apologetic which has led many unbelieving students to investigate afresh the claims of Christ and to yield themselves to Him. We are just beginning to recognize also the rich apologetic value of the work of the Volunteer Movement through its presentation to students of the world-wide, vital and triumphant power of the Living Christ.

The great war revealed as never before the limitless capacities of the students of our generation. There were disclosed within them latent powers of courageous and unselfish effort, of capacity for extreme sacrifice, of ability to lose themselves in great causes, of power of initiative, leadership and co-operation, which, if released and related to the great plans of Christ for all mankind, would make possible an absolutely unprecedented and hitherto unbelievable expansion of His Kingdom. The missionary program alone furnishes

an adequate outlet for these newly disclosed and well nigh boundless energies. It is not surprising that the strongest students, under the spell of the attraction of hard things, have been dedicating themselves in increasing numbers to the missionary career.

INFLUENCE OF DETAINED VOLUNTEERS AND OF NON-VOLUNTEERS

It speaks much for the spirit of genuineness in the Volunteer Movement that its detained volunteers have likewise been a mighty power in the world. The thorough-going volunteer who has been providently hindered does not become discouraged or self-indulgent. Instead of losing his interest in the Movement and renouncing its ideals, he rather redoubles his efforts and seeks to devote his life on the home field to backing up the missionary enterprise as earnestly as he would have done had he been privileged to hasten to the front. Thus hundreds of hindered volunteers have thrown themselves with added intensity into home missionary work in the frontier fields of the United States and Canada or in needy metropolitan or suburban parishes. Not a few of them who have been detained have exerted as teachers or as pastors a wonderful influence in raising up volunteers and in furthering the missionary plans of the Churches. It is an impressive fact that a large proportion of the most influential secretaries of both the Foreign and Home Mission Boards of these two countries are either hindered volunteers or students whose point of view and spirit were profoundly influenced by the Volunteer Movement. A number of them have been permitted to spend a part of their lives on the foreign field and it is characteristic of most of them that they never wholly abandon the hope that the way may yet open for them to go forth again to proclaim Christ where he has not been named.

A study of the causes which have influenced students to enter the Christian ministry and other distinctly religious callings on the home field reveals the strong reflex influence exerted by the Movement. A multitude of young men and young women, to whom the way did not providentially open to go abroad, have under the power of the volunteer appeal dedicated themselves to Christ's service at home. Moreover, each volunteer stands for more than one volunteer. He represents a number of student friends and classmates who, because of his example, or better, because of the reasons which influenced his life decision, will with conviction back him and the missionary enterprise itself. Indeed, one of the most encouraging developments in the last decade of the period under review has been this recognition on the part of students, who have not considered themselves called of God to be either foreign missionaries or pastors, that it is equally their duty as laymen to spend their lives for the sake of world evangelization and Christianization. If the message

of Jesus Christ is to be taken to every part of the world in our lifetime, it is absolutely imperative that the entire body of Christian students of this generation see eye to eye and work as one mind to this end. In the early part of the generation there was a tendency among students to look upon the active promotion of the missionary movement as something quite outside the ordinary Christian life. They assumed that to extend Christ's Kingdom was purely optional and the peculiar duty of clergymen and missionaries. The Volunteer Movement pressed upon them the truth that an active missionary spirit is inseparable from a genuine Christian life and that a man might well question whether he is a Christian at all if he finds himself indifferent to making Christ accessible to all mankind. Therefore, the fact that the old antithesis between the claims of the home and the foreign fields has so largely disappeared is highly reassuring. Next to the need of students dedicated to the work of foreign missions is the need of young men and young women who stay at home for the express purpose of developing on this continent the strongest possible base for the maintenance of the world-wide Christian campaign. To stay at home for any lower reason would defeat the object of the Movement and at the same time impoverish the lives of those who hold aloof from carrying out the inspiring plans of Christ for His Kingdom in the hearts of all men.

FAR-REACHING INFLUENCE OF VOLUNTEER CONVENTIONS

It has been the custom of the Student Volunteer Movement to hold a great International Convention once in each student generation of approximately four years. The chain of these gatherings is as follows:

Cleveland,	1891, attended by	680
Detroit,	1894, attended by	1,325
Cleveland,	1898, attended by	2,221
Toronto,	1902, attended by	2,957
Nashville,	1906, attended by	4,235
Rochester,	1910, attended by	3,747
Kansas City,	1914, attended by	5,031

Owing to the war a wider interval has elapsed since the last Convention. Those who are most familiar with these gatherings and with the outreach of their influence regard them as having been among the most creative and potent of all the influences set in motion by the Movement. They go further and insist that had the Movement done nothing else than make possible these large, representative and vital assemblies of the coming leaders of the nations, it would have justified its existence. It is true that the Volunteer Conventions hold a unique place in the life of the students of North America. They have literally marked epochs in the missionary and

religious life of the colleges of Canada and the United States. They are the touchstone to all that pertains to widest vision, to highest ideals and to most highly multiplying influence. They have done more than any other one thing to make vivid and commanding the world-wide program of Christianity. They have also been the principal factor in enabling the students of North America to recognize not only the wholeness but likewise the oneness of the task confronting North American Christian forces as they face the non-Christian world as well as the unchristian aspects of our own civilization. Moreover, these gatherings have enabled the American and Canadian students to realize their spiritual solidarity. In a gathering like this, where we have represented almost every university and college of all the American states and Canadian provinces, we come to appreciate afresh that we of these two young Anglo-Saxon lands have behind us a common tradition in the deepest things of life—those that pertain to religion, language and laws, that we are inspired by common ideals and destinies, that we are summoned to share common responsibilities in extending throughout the world the limits of Christ's Kingdom. This solidarity has come to mean something richer and more profound as a result of the common, sacred experience which has tinged with blood and tears the recent fateful years.

In addition to these great International Conventions, it should be pointed out that each year there assemble in various regional summer conferences of the Student Young Men's Christian Association and the Student Young Women's Christian Association of the United States and Canada and in the different state and district conferences of the Student Volunteer Movement not less than ten thousand students and professors to prepare themselves for efficient leadership of the Christian activities in the colleges and universities. These gatherings constitute an invaluable recruiting ground for the Volunteer Movement as well as opportunities for furthering its other high aims. Grateful recognition should also be given to the series of Student Volunteer Conferences which have been conducted in the British Isles and to similar gatherings which have been held on the continent of Europe, in Australia, and in South Africa under the auspices of the Student Missionary Movements of these lands. These gatherings have meant to the students of those parts of the world what our Volunteer Conventions have meant to the student life of North America.

INFLUENCE OF THE MOVEMENT UPON STUDENTS OF OTHER LANDS

The Student Volunteer Movement of North America has sent out powerful waves of influence to the student life of other lands. The religious life of the North American and British universities in-

ter-acted for many years especially through the visits of certain religious leaders, for example, the visits of Mr. Moody to the British universities in the 70's and early 80's, the visit of Henry Drummond and of J. E. K. Studd to American colleges somewhat later, and through visits made by British students to Northfield. The story of the Cambridge Band early served to kindle missionary interest and faith among American students. After the inauguration of the Volunteer Movement on this side of the Atlantic, Mr. Wilder and Mr. Forman, its founders, were possibly the chief human instruments in bringing about the organization along similar lines of what first became known as the Student Volunteer Missionary Union of the British Isles. This organization has accomplished a wonderful work in the colleges of Great Britain and Ireland and has exerted a great influence on the missionary life of the Churches. Under its influence over two thousand student volunteers have sailed in connection with various missionary societies of the British Isles. Its series of missionary conferences as well as the visits of its members have constituted one of the chief factors in transplanting the volunteer idea to the universities of the Continent, especially to those of Holland, France, Switzerland and Germany.

The visits of Mr. Wilder had much to do with quickening the missionary interest, activity and consecration of the students of Norway, Sweden, Denmark and Finland, and later of other student fields of the Continent. Representatives of the North American Movement were instrumental in transplanting the Volunteer Movement to the universities of Australia and New Zealand and a joint deputation of American and British student leaders rendered a similar service in South Africa.

A most significant development was that which came through the visits of American student workers to Asia, resulting in the raising up from among students a large number of volunteers for the ministry. This impulse has been strengthened through the years in India, Ceylon, China, Japan, Korea, the Levant and native South Africa by the increasing number of volunteers who have gone out to these fields from the United States, Canada, Great Britain, the Continent and Australasia. The most fruitful of these indigenous movements is that in China where, under the Christlike leadership of Ding Li Mei, within the past few years hundreds of Chinese students have been led to dedicate their lives to the Christian ministry. While these movements on the mission field are primarily concerned with recruiting for home missions, they all share with the Movement of so-called Christian countries its world-wide vision and purpose.

Next in point of missionary importance to the student missionary uprising itself, was the organization of the World's Student

Christian Federation in Sweden in 1895, which today federates all of the Christian Student Movements of the world. This has greatly facilitated the interchange of ideas and experience among students of the nations and has thus made it possible for each national Student Movement to make its missionary influence most powerfully felt in other parts of the world. The Federation, in binding together the coming leaders of all lands and races, and focussing their attention and influence on the evangelization and Christianization of the whole world, is rendering an inestimable service to Christian missions.

Thus we have seen realized within our day the word of prophecy uttered by the Executive Committee of the Volunteer Movement in their report at the first Volunteer Convention, held in Cleveland in 1891, in which they said: "If the students of the Protestant world were linked together by the power of the Spirit in this Movement, it would greatly hasten the establishment of Christ's Kingdom throughout the world." The late Dr. George Smith, of Edinburgh, in an address some time ago, acknowledged this great contribution of the Student Volunteer Movement in these apt words, "The Movement has created a Christian nucleus which in East and West has made every college in its degree a missionary institute or a missionary station."

REFLEX INFLUENCE UPON HOME CHURCHES

The Student Volunteer Movement has sown much seed beyond its self-appointed student fields and this seed has already brought forth fruit. Special attention should be called to the influence which it has exerted upon the Churches of North America. From the beginning of its life it appealed powerfully to the imagination of the North American Churches. At a time when vast multitudes of church members were indifferent to the missionary obligation, the sudden uprising of the student missionary host presented a living irresistible challenge. The first volunteer bands sent their members out to speak in the Churches and this plan has continued to be followed as the Movement has grown in numbers. Many thousands of student volunteers and of other earnest Christian students under their guidance have brought into the Churches their commanding world vision, their kindling enthusiasm and their life dedication to the world plans of their divine Master. In season and out of season they have proclaimed their watchword "the evangelization of the world in this generation." This new missionary challenge and program have come with quickening power to the Churches and have done much to enlarge their faith and call forth their sacrificial devotion. Not long before his death President Charles Cuthbert Hall significantly wrote: "There is an advance toward the world view in

certain sections of the Church. I attribute the advance, very largely, to the indirect influence of the Student Volunteer Movement."

Soon after the beginning of the Volunteer Movement, America experienced quite a prolonged period of financial stringency. This had its effect in contracting the missionary plans of the Churches. It bid fair to exert a chilling influence on the new and burning missionary zeal kindled by the Movement. In fact, the secretary of one of the leading Mission Boards urged on an important occasion, although doubtless with great reluctance, "we must bank the fires of the Student Volunteer Movement." At a time like that the Volunteer Movement furnished the Churches an appeal which never failed to call forth self-sacrificing liberality. Hundreds of volunteers went among the Churches, saying, "We have given our lives to the missionary career; we want to go to the field; the Mission Boards cannot send us. Will you send us as your representatives or substitutes under the Boards?" Hundreds of congregations, families and individuals found it impossible to resist such an appeal and assumed, often through deep and rewarding sacrifice, the financial support of such workers. In fact, it was the volunteers who introduced the living link idea, that is, the plan of an individual or a family or a parish supporting a missionary, or a mission station or institution. The leaders and members of the Movement elaborated this plan in pamphlets which were circulated in countless communities. The leaders of the Mission Boards recognized this unique service and repeatedly expressed their deep appreciation. The practice of many an American and Canadian volunteer might well be expressed in the following description of Samuel J. Mills, that first student volunteer of the North American continent: "When not ready to go to the foreign field, he could not wait in idleness. No dreams of a field more to his liking kept him from tilling the field at his feet. He waited not for an opportunity to turn up; he made the opportunity. He made himself master of facts and used them as shot and shell to beat down the walls of carelessness and indifference."

Through all the thirty-three years of the life of the Movement the volunteers have interested themselves especially in the young people of the churches. Volunteer bands were in the habit of sending deputations to work in the Young People's Societies, seeking to spread missionary information, to promote the study of missionary books and to lead young people into right habits of giving and of prayer for missions. At every Volunteer Convention it was likewise customary to have present official representatives of the Young People's Movements. Thus the Volunteer Movement and these Young People's Movements have always regarded themselves as complementary to each other. The thought was that the millions

who made up the membership of the Young People's organizations should send the thousands who constituted the membership of the Volunteer Movement. At a later stage leading members of the Volunteer Movement initiated what came to be known as the Student Missionary Campaign, beginning in 1898 with the activities of Dr. F. C. Stephenson in the Methodist Church in Canada, and of Mr. F. S. Brockman and Mr. S. Earl Taylor among the Methodist bodies in the United States. It was not long until similar projects were launched in a score of denominations. This led ultimately to the formation of the Young People's Missionary Movement in 1902, later known as the Missionary Education Movement, an agency which has accomplished untold good in influencing the missionary ideals and activities of the new generation. The leaders of these various denominational and inter-denominational missionary activities among young people were student volunteers or men and women who bore testimony that they had received much of their vision and training from the Volunteer Movement.

A layman, Mr. John B. Sleman, of Washington, who attended the Volunteer Convention in Nashville in 1906, conceived while there the idea of rallying the lay forces of the American and Canadian Churches to make possible the sending forth in larger numbers of student volunteers. As a result of his obedience to that vision, there was organized in the month of November of that year the Laymen's Missionary Movement of the United States and Canada. Subsequently it led to the formation of similar movements in Great Britain, in Australasia and on the Continent of Europe. It came at a providential moment to help prepare the North American Churches for the immeasurably greater opportunities and responsibilities which crowded the subsequent years. In the Laymen's Movement in North America and elsewhere, it is significant that many of the moving spirits were those who, like its founder, received their impulse from the Volunteer Movement.

It is not too much to state that the splendid missionary leadership now being given the Churches of North America is traceable chiefly, under God, to the thirty-three years of unresting missionary propaganda waged by the Volunteer Movement. During this entire period it has been the exception when there has not been at least one visit made each year in each theological seminary as well as in each college by some accredited, capable representative of the Movement. This means that the vast majority of the educated young men who are now in the home ministry have been exposed to the vision, program, challenge and passion of the Volunteer Movement. Most of them have also come under the influence of its conferences and conventions and have done intensive study in its classes and discussion groups. It would be surprising, therefore, had the Movement not

exerted a profound and truly formative influence on the preaching, the planning and the spirit of the leaders of the Churches.

INFLUENCE ON MISSIONARY STATESMANSHIP AND ACTION

The Volunteer Movement has exerted an enormous influence on missionary thinking, missionary policy and missionary action in the various fields. The hundreds of Volunteer Bands, the thousands of mission study classes, the countless training institutes and conferences and the International Conventions have throughout the generation resulted in raising up in all the Churches scientific students of the wide range of questions involved in the extension of the Christian religion. At the most plastic or formative time in the character and thought life of young men and young women, a multitude have been trained to think deeply and courageously on these questions. Their thinking has been stimulated and guided by the foremost missionary scholars of modern times, who, by the initiative of the Movement, have been brought to the colleges, seminaries and conferences in order that the young student life might have the benefit of their knowledge and experience and come under the influence of their personalities. The hundreds of traveling secretaries, who have been chosen from the ranks of the leading students of the day or from the returned missionaries of most progressive spirit, have also been a great factor in the widening and deepening of the mental processes of the student volunteers and of those who were destined to become leaders of the Christian forces on the home field. All this has resulted in introducing into the mission fields an element of statesmanship already well advanced. The student volunteers scattered over the mission fields have taken a position of leadership in the most comprehensive surveys which have been made and in the furthering of the scientific study of the missionary problems. The same might be said of the home field, particularly in Anglo-Saxon countries.

The Volunteers have been most active in the past generation in pushing into unoccupied regions. The Volunteer Movement leaders have on home platforms and through the printed page been the principal advocates on behalf of the unoccupied fields of the world. It is not strange that their appeals have influenced adventurous and heroic spirits to become missionary pioneers in neglected parts of Asia and Africa. The now generally accepted idea of the duty and possibility of the complete and prompt occupation of each field and of the world as a whole was derived in large measure from the Volunteer Watchword and from the persistent emphasis placed upon it in all the gatherings and activities of the Movement. The ideal of the world's evangelization has done much to kindle the membership of the Movement with the passion of evangelism and

on nearly every field student volunteers are among the most fruitful reapers. The largest ingatherings among the educated classes have been secured through their leadership.

The leaders of the Movement have ever placed the emphasis on developing indigenous leadership in the lands where its members are serving. The volunteers have helped to plant and develop native student movements which in great fields like China have become most hopeful factors in the life of rising Churches. In India, the National Missionary Society is an indirect result of the work of the Indian Student Movement. The Volunteers have done much toward elevating able native workers to places of real leadership in the Churches. They have also promoted a feeling and attitude of democracy and fellowship in the relations between the native and the foreign workers. In the keenness of their desire to help each people to make its own contribution to the life and spiritual wealth of the Church, they have greatly promoted larger understanding and sympathy.

Volunteers have during the past two or three decades been among the foremost leaders and at times initiators of forward missionary movements, both on the foreign field and at the home base. We need only recall the forward-looking and aggressive plans projected during this period in the national and international conferences of missionaries in the Orient and in the Occident. They have been particularly active and helpful in promoting co-operation and unity among the Christian forces. The Volunteer Movement came into being a number of years before the Mission Boards of North America or Europe had established any stated forum for interdenominational discussion of missionary problems or any plan for interdenominational study and investigation of missionary questions. Indeed, the Volunteer Movement had its first International Convention before the Annual Conference of Foreign Mission Boards of North America held its first meeting. For over a quarter of a century, during which there has been developing an increasing co-operative procedure on the part of the Mission Boards, such development has been paralleled by the growing activities of the Volunteer Movement, which have been preparing the student volunteers to make effective on the mission field the cooperative purposes and processes of their own Mission Boards. It would be impossible for the student volunteers to spend from four to ten years in the intimate spiritual fellowship and united service of student days at home and then, after reaching the field of their life work, to lose touch and fall apart. The enduring bonds of friendship and esteem of college days still unite them. They never wholly lose the spell of the missionary vision which came to them together and commanded their united devotion in their early years. Animated in the most plastic days of

their lives by common purposes, familiar with each other's points of view and accustomed to grapple with common tasks, they inevitably have stood together in the great conflict at the front. Face to face with the powerfully entrenched systems of the non-Christian religions, of unbelief and of sin, they have come to believe with deep conviction that the cause of Christ must present an unbroken front.

The Student Volunteer Movement has ever stood, not for undenominationalism, but for interdenominationalism. Its leaders believe in the providential character and mission of the various Christian Communions or denominations; and, in their administration of the Movement as well as in their personal life and influence, they have sought not in vain to strengthen the hands of the various Churches. But with similar conviction and devotion they have recognized the desirability and necessity of concerted thinking and effort to further those processes which tend to draw together in common understanding and triumphant unity of action all true disciples of Jesus Christ. It may be questioned whether there is any other one unifying influence among Christians which is today more potent than that of the life and work of the 8,000 American and Canadian student volunteers and the nearly 3,000 British, Australasian, South African and Continental European volunteers, who constitute over one-third of the foreign missionaries of the world. From widely different angles, they are working toward certain common goals, and in their spirit and work present to an unbelieving world one of the most dynamic of the apologetics of Christianity. Dr. Temple, late Archbishop of Canterbury, in commenting on this Movement, said, "The recognition of the common task imposed upon every variety of Christian belief will be likely indeed to do more to bring us all into one than any other endeavor that we may make." Many of the leaders of interdenominational movements in fields like China, Japan, India and Latin America, as well as at the home bases in North America, in Europe and in the Southern Hemisphere are volunteers of former days.

MOST NOTABLE CONTRIBUTIONS OF THE MOVEMENT

One of the foremost thinkers of Europe has recently raised the question what has been the most distinctive contribution of the Student Volunteer Movement. Some would insist that the idea of the Volunteer Declaration—"It is my purpose, if God permit, to become a foreign missionary"—has been the contribution of largest power. It is true that there would have been no continuous and ever-expanding Volunteer Movement, with all of its abounding fruitage, had it not been for the clear-cut, unequivocal statement of personal purpose which has done so much to burn the bridges behind and to carry resolute men and women across seas and over

mountains of difficulties. Those words so simple and yet so full of meaning, epitomizing as they do the soul struggles, the life resolution and the commanding vision of so many thousands of students, have resulted in pushing out within our day on every continent the wide limits of Christ's Kingdom. The very genius of the Volunteer Movement might well be expressed in the words giving the purpose of that band of student missionaries at Williams College over a century ago, "to effect in the persons of its members a mission or missions" to the non-Christian world. Without doubt, the strength of the Movement is and ever will be in its appeal for life.

Others would maintain that the principal contribution of the Movement has been the solidarity which it has developed among its members and the members of kindred movements throughout the world. Boundless indeed are the possibilities for Christ's Kingdom of having in the leadership of the aggressive forces of Christianity throughout the foreign battlefields thousands of men and women who share the same vision, who are commanded by the same purpose, who have developed in such large measure the ability to co-operate and who have so largely communicated their spirit of unity and spiritual conquest to the tens of thousands of their non-volunteer fellow students of all lands and races.

THE WATCHWORD

Still others, and their number seems to be by far the greatest, believe that the most distinctive, the most original, most daring and most truly notable contribution of the Volunteer Movement has been its Watchword—the Evangelization of the World in this Generation. While the history of this idea shows that it has recurred and been emphasized from time to time since the early days of Christianity, it was not until the Volunteer Movement, almost on the threshold of its career, adopted it formally as its great motive ideal and thenceforth waged a persistent propaganda in its advocacy, that it could be said to become a power in the missionary life of the Churches. When it was first proclaimed by the Movement, it met with distrust and opposition. It has grown steadily in favor among both the volunteers and other Christian students and has been accepted increasingly by leaders of the Churches. Christians everywhere have come to recognize that there is a responsibility resting upon each generation of Christians to make the Gospel fully known to the non-Christians of their own generation. They know of no reason which commends itself to their judgment and conscience why they should not put forth a resolute and sustained effort to make Christ known to every living man, and the world upon them can be fulfilled, if the Church will but give itself conviction ever deepens that this great claim of the non-Christian to the task.

The question has been raised in one quarter whether it might not be wise to abandon the Watchword, in view of the fact that a full generation has gone and the world still remains unevangelized. This reveals evident misunderstanding. From the beginning the Movement has insisted that, although the Watchword was to be taken as an ideal for the Movement as a whole, the secret of realizing it lay in having a sufficient number not only of individual student volunteers, but also of other individual Christians, adopt it as their personal Watchword and as a governing principle in their lives. Who will deny that, had a sufficient number of Christians accepted the Watchword as their own, the necessary vital facts about Christ might have been brought during the generation within the comprehension of all men? Judged by the influence the Watchword has had upon the lives of those who have accepted it, it seems entirely reasonable to infer that, had Christians far more widely been brought under its influence, this great ideal might have been translated from theory into fact.

The history of the Movement shows that there are great advantages in having such a Watchword as a commanding ideal. The fact that it is a startling phrase, calling for explanation, has arrested the attention of earnest men and stimulated their thought regarding Christ's great program for the world. It has emphasized as has no other one thing the urgency of the world's evangelization. It constantly reminds men that the missionary problem is a living one—one which living men have to face on behalf of men now living. It does not present an academic problem but one which is personal and pressing. It keeps men asking themselves the question, Are we doing all that we can to reach our living brothers? It is a stirring reminder that our plan must embrace the whole world and that we must act without delay. None recognize so keenly the necessity and value of this aspect of the Watchword as do volunteers at the front, face to face with the crisis which there confronts the Church. The Watchword is a vast and bold challenge, which appeals, therefore, with special force to heroic men—men who shrink not from most difficult undertakings. It has called out the latent energies of the students of the generation as has no other challenge ever presented to them.

Contrary to the impression of some, the Watchword has promoted thoroughness. Its advocates have clearly seen that the task to be accomplished is so vast and so difficult that nothing short of the most thorough processes will avail. They also early recognized that the principal human factor in the undertaking is the Native Church and therefore they have emphasized the slow but sure process of building it up at whatever cost of labor and money. None

have made stronger deliverances against superficiality than volunteers who have been governed by the Watchword.

The Watchword has widely promoted unity and co-operation, because the very magnitude and difficulty of the task have helped to draw together the coming leaders of the Christian forces. It has led to a larger discovery of God and to deepening acquaintance with Him, and has for an increasing number lifted the whole missionary enterprise to the superhuman plane. Its emphasis upon the whole world, including all races and peoples, has disclosed to many a larger Christ and a larger Gospel. They have come to see that each race of mankind has some fresh contribution of thought, character and experience to make, and that only as each race has had opportunity to learn of Christ can it make these contributions. How desirable it is that the Church should avail itself as soon as possible of all that nations as yet spiritually unborn are able to interpret of Christ's excellences and to communicate of His power!

If such a watchword had been appropriate in the past, what shall we not say of its aptness and timeliness for the present day! With the ending of the great world convulsion, the Church has come into a time of unprecedented opportunity. Never has there been a day when simultaneously in so many parts of the world the doors were so wide open as now. It is a time of unprecedented danger, because of the new forces, which have recently been released. Above all, it is a time of unprecedented urgency, owing to the fact that so many nations are in a plastic and changing condition, owing to the revived spirit of nationalism and racial patriotism, owing to the rapid spread of the corrupt influences of western civilization, owing to the dangerous tendencies in connection with the non-Christian religions and, on the other hand, owing to the recent unparalleled triumphs of Christianity and the rising tide of spiritual success on every hand and the possibility of entering into the marvelous heritage prepared by the recent period of thorough preparation. Why has God made the world known and accessible today as never before? Why has He provided such extensive and well-equipped missionary agencies at the home base and on the foreign field in our day? Why has He placed such boundless resources at the disposal of the Church? Surely such vast preparations have been made for some great and commensurate purpose. Can we question, in view of the character of God and the present state of the world, that it is His will that the whole field be occupied and evangelized in our day, and that, however difficult and vast the undertaking, there are resources in our Lord Jesus Christ, and latent in His followers, available and sufficient to enable them to carry out that will?

CHRISTIANIZING INTERNATIONAL RELATIONSHIPS

There are multiplying evidences that the Volunteer Movement

has been exerting a much-needed influence toward Christianizing the impact of North America on the non-Christian world. The widely pervasive work of the Movement has not been without its powerful effect on the ideals and characters of students entering the so-called secular pursuits. They, in common with the students entering the missionary career, have caught visions of Christ's Kingdom and have begun to recognize their responsibility to further its world-wide extension. From among these educated men, thousands have gone forth to all quarters of the world. Many of them are responsible leaders in industrial and commercial undertakings and within the sphere of their daily calling have sought to commend Christianity. Not a few others in the diplomatic and consular service of the United States and the British Empire have rendered great services not only in safeguarding missionary interests but also in bearing faithful witness to Christ among officials of non-Christian nations. We may also well be proud of the courageous Christian influence which has been exerted by officers and enlisted men of the Army and Navy who received their original Christian impulse through the Volunteer Movement and the closely related Student Association Movement. It has become the practice of sons and daughters of well-to-do families to make journeys to various parts of Asia, Africa and Latin America and it has been gratifying to observe that many of these, who at home had felt the influence of the Student Movement, have, while abroad, done much to further the missionary work. One of the most highly multiplying influences has been that exerted by the students who have gone out to these foreign lands to serve as teachers in Government and other secular schools. Possibly the greatest factor in the Christianizing of the relations of the United States and Canada with non-Christian people has been the friendliness shown to foreign students studying in the American and Canadian universities and colleges. There are now fully 10,000 such students, representing all nations, enrolled in our institutions. Many of them are here as a result of the efforts of missionaries recruited by the Volunteer Movement. Their character and achievements are mightily affecting the attitude and spirit of American students; social prejudice is being overcome and a new respect is being engendered for those of different national and religious viewpoints. Moreover, the Christian students among us from other lands are greatly strengthening the appeal for volunteers. Irresistible is their call to participate in a genuine co-operative effort on behalf of their people. The Volunteer Movement, working hand in hand with the Student Young Men's and Young Women's Christian Associations and especially under the wise leadership of the Committee to Promote Friendly Relations among Foreign Students, has influenced profoundly these future leaders of the non-Christian world. These

strangers and friends within our gates have been most open and responsive to such fraternal influences. Many of them have thus been exposed to the best side of our civilization. They have been led to look beneath the surface and to see that what they most value in North American life and institutions is traceable to Christ and His teachings and that what they, in common with ourselves, most deplore is due not to Christ but to the lack of Christ. As a result, hundreds of them have been influenced to investigate His teachings and to identify themselves with His program and service. Much has been done to promote international and inter-racial understanding and good will. In fact, it may be questioned whether among all the influences at work today to Christianize international relations and to put vital, unselfish content into the new international arrangements which are taking shape in the world, there is one comparable in importance to that exerted by this and the other phases of the all-embracing Christian Student Movement in its splendid, constructive and fraternal efforts to lead the future leaders of all lands and all races to realize in Christ their essential unity.

THE SPRINGS OF POWER

The Volunteer Movement at the end of thirty-three years is strong and vital and never more so. Why has it gone from strength to strength all these years and what has been the secret of its productive power? The true answer to this penetrating question will point the way to the larger achievements which lie before the student missionary uprising. In the first place, its personnel has been made up of those who are young and vigorous, whose minds are educated and whose lives are consecrated to the service of God and man. Its members have been fired with undying enthusiasm and have ever been responsive to new and larger visions and plans. Their eyes have been fixed on the coming day and they have never lost the first flush of optimistic hope.

Vigilant and constant supervision has been one of the prices paid for the growing fruitfulness of the Movement. Only one year was it left without administrative direction and in that short time it broke into parts and its impact on the college life of the continent was greatly weakened. The lesson, however, was learned and ever since the Movement has had the benefit of wise guidance. In this connection attention should be called to the mutual benefits which have been obtained from the close organic relation which has ever existed between the Volunteer Movement on the one hand and the Young Men's Christian Association and the Young Women's Christian Association of the United States and Canada on the other. Throughout the whole generation they have acted and reacted most helpfully upon each other. Moreover, the Movement has had the

invaluable counsel of trusted leaders of the Foreign Mission Boards of the Churches. It has regarded itself as their servant and has never lost touch with them. Now that so many of the Boards have candidate secretaries or departments closely articulated with the Movement, and now that so many of their administrative officers are men or women who were once volunteers or whose early lives were profoundly influenced by the Movement, this relationship has become closer than ever.

Through all the years the Movement has focussed its energies on its distinctive work, that of recruiting men and women for the missionary career. It has furnished a splendid example of undeflected energy. Time after time efforts have been made to induce it to interest itself in other objects or to broaden or weaken its purpose, but it has held without wavering to its objective and has continued to find its strength in the appeal for life.

The Student Volunteer Movement has been preserved from stagnation because it has kept a continuous human stream flowing out from the American and Canadian universities to the nations of the earth. This has made possible the preservation of its reality, its contagious enthusiasm and its world-conquering power. Had it not thus preserved its crusading character, it would, like so many other organizations, have stagnated and died.

The path of boldness is the path of growth. The Student Volunteer Movement addressed itself to a colossal task which made an heroic appeal. In undertaking to give all people now living an adequate opportunity to know the Living Christ, and in adopting the audacious program of making the reign of Christ co-extensive with the inhabited earth, it confronted the students of the world with a challenge great and bold enough to call out their latent capacities and to command their extreme devotion.

The realization of the Watchword of the Movement has necessitated its traveling by the way of the Cross. In those colleges and seminaries and in those countries where its leaders have recognized this most clearly, the spirit of the Movement has been preserved in greatest purity and in truly world-conquering power. The program of the Movement might well be characterized as a campaign of unselfishness. It has never sought to develop into a permanent organization or to become an end in itself. In a sense it has violated all canons of building up a strong organization in that every year of its life it has pushed out to foreign lands nearly all of its leaders. Its ambition has been not to perfect an organization, but to lose itself in the world's greatest cause. Thus it has expressed itself through many Christian Communions and through countless Christian organizations and agencies. It has decreased; they have increased. It is this deep, sacrificial strain running through all its activities which

goes so far to explain its multiplying power. "Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it bringeth forth much fruit."

The true source of the vital energy of the Movement has been its relation, through the exercise of prayer, to the Source of all life and power. The streams that turn the machinery of the world rise in solitary places. The origins of this incomparable offering of life lie in secret places—in the lives of individual students in communion with the Living God. The Movement assumed visible, corporate expression in the never-to-be-forgotten gatherings for united prayer of the undergraduates at Mount Hermon. Every onward impulse in its career was generated in prayer. Everything vital or essential to its triumphant progress among the nations—the separating of workers, the thrusting them forth as God-sent men, the overcoming of apparently insuperable obstacles, the coming upon them of accessions of superhuman power, and manifesting through them of the Spirit of Christ, the fountain of all real beauty that is in the world, the laying of the foundations and rising of the walls of the Kingdom of Christ among the nations—these and everything else bearing the Divine marks are traceable to prayer. Jesus Christ is at once the attractive and the impelling force of the Movement. It is occupied with His program. It acknowledges Him as its Divine leader. In so far as it humbles itself and yields itself to His sway, He will continue to be its productive power. "A body of free men who love God with all their might, and yet know how to cling together, could conquer this modern world of ours."

On behalf of the Executive Committee,
JOHN R. MOTT, *Chairman.*

THE LATENT CAPACITIES OF THE STUDENTS OF CANADA AND THE UNITED STATES

The Men Students of the United States—David R. Porter

The Women Students of the United States—
Miss Louise Holmquist

The Negro Students—Dr. George E. Haynes

The Students of Canada—Charles W. Bishop

Thursday Morning
January One

THE MEN STUDENTS OF THE UNITED STATES

David R. Porter

[We have been dealing with the past. We now set our faces toward the coming days. I am going to call upon a group of the leaders of the Student Movements of America to remind us of some of the latent capacities, the uncovered and unreleased capacities of the student field right here in the United States and Canada. As we listen to these messages we will be conscious that these capacities cannot be presented in terms which would exaggerate the facts.—The Chairman.]

How unexpectedly but deeply we have been moved as we have listened to this story of what the previous generation of students has done. Have we not been asking ourselves, what was the reason that thirty-three years ago caused this fountain to burst forth in a desert place? What was the secret that that small group of students a few years ago found in that other conference which possibly we shall need to find here together during these days? Let us remember they were students very much like ourselves. They had come up there, most of them, already known as Christian leaders in the colleges; most of them, I suppose, like many of us, God forgive us here this morning, pretty well satisfied with the kind of Christian leadership which they had been exerting during the past few days and years. They were religious as some of us think we are religious this morning. There was a sense of satisfaction which some of them had with themselves, and yet, something happened at Mt. Hermon that day. Instead of judging themselves as they had been doing, and judging the colleges and judging the world by the ordinary standard of college morality, suddenly up there, the white light of the judgments of Christ Himself fell upon their lives and they began to look out upon a needy world with other eyes.

They heard up there D. L. Moody saying, "The world has yet to see what God can do with one man who is willing to yield himself entirely to the sway of Christ." Sitting here this morning, a group of students of our generation, have we not been led to thank God that we have the privilege of seeing what God has been able to do with just a few men and women who were willing to let Christ occupy the unoccupied places in their thoughts andlwills? And isn't the most pressing question to which we as students of this generation

can give ourselves, to ask whether or not we have learned that secret, and whether in this day, possibly even more needy than that day, we are able and willing to trust out our lives upon that vision which has just now so deeply stirred our hearts?

I think, too, as we study these men and as we recall just a few men of our generation whom we have known, who have been willing to sacrifice to Christ, and who have found in Him, and in Him alone, a source of personality and leadership and a source of power, —are we not driven to ask: What is our place in carrying forward this heritage? Have we faith to believe that God has an even greater thing in store for us, that they without us shall not be made perfect? And as we think of them and these great student fields in these two nations, do we not see certain very definite places yet unoccupied and great capacities yet undeveloped for which Christ might furnish abundant life?

In the first place, shall we prove unworthy to carry forward this same message of conquering a whole world with the power of Christ? Shall those great ideals which a few months ago in the war itself called out the highest dedication of our lives not still hold? And shall we listen to certain influential voices, in this nation at least, that are calling us back to selfish provincialism again? May it not be possible that God has called this great crowd into this hall this morning to furnish the whole world a dramatic illustration that once more in the tides of the world's life men and women are still ready to rise up and give themselves to save the world? And shall we not also see that there may be in this group this morning undeveloped capacities to prove to the world that it is possible still for two nations to live side by side, thousands of miles of frontier without a gun, without a guard, without a fortress, and is anything else needed so much in the world now, far beyond theories and treaties and legislation, as an actual demonstration of the love of Christ, in spite of the temptations in this hour in these two nations, and that the students at least are willing to give themselves to that kind of an exemplification of the unsearchable riches of love in Christ Jesus?

Do we not also realize that somewhere hidden in us and in our fellow students are capacities to so be ambassadors for Christ to the social, industrial unrest of our day, that we may prove in our generation that Christ is adequate for that great problem as these fellow-students of ours thirty years ago proved that He was adequate for their generation?

One can see without a prophet that these great social and industrial questions of the next few years are going to be settled by three men that will sit down around a table together. Almost invariably one of those men will be a graduate of one of our colleges,

usually two of them will be, and very often three of them will be. This group this morning has in it, more than any other body of people in the world, to say whether or not our college students shall take a Christian attitude, whether or not the mind of Christ shall be expressed in regard to these great, burning problems which threaten the very life of the world this morning. We have been thanking God that He heard our prayers that the coal strike wouldn't hinder our coming together here, but may it not be that in God's sight some of us were really praying that tens of thousands of miners and their wives and little children for another period of decades should be driven back underground into a life of injustice and unnecessary diseases and preventable poverty? We need to search our hearts here, and I have been able to find and answer to myself in that question only in believing that God answered our prayer that this convention might be possible this year in order that once for all He might teach the Students Movements of these countries that He has placed upon us a greater burden, that He knew we had to solve these questions.

We didn't give less money for foreign missions last year because we gave two million for war work—we gave more money. We didn't stop fighting on the fields of Flanders because an advance had been ordered in the Vosges Mountains. Both things are possible.

I am speaking for the Christian men and women in this audience when I say the Christian students pledge themselves to do both these things, to carry the gospel of Christ to the whole world, and that includes the United States. There are unoccupied fields in our colleges. Every delegation here may take a slogan that a certain college took, "Jesu est rex". That is to be realized in the life of the college. These capacities in the student bodies of this nation will be developed and realized if each one of us, as individuals, lets Christ come fully into our hearts; down in our human hearts this morning crushed by the tempter, feelings lie buried that grace can restore. Convictions lie buried. Power of resolution lies buried. The power of the living Christ can call forth and express it.

THE WOMEN STUDENTS OF THE UNITED STATES

Miss Louise Holmquist

Mr. Eddy said last night, as he stood here, that he felt as though he were on a mountain peak. I want to say that I have felt more as though I were standing in a valley, surrounded by hills, as I stand here and face this mass of students. If it be true, as Mr. Mott suggested yesterday, that humility is a good and hopeful quality to be fostered, it would be well that at the next Student Volunteer Convention, every delegate should be given the opportunity to stand on the platform and face all other delegates on the day when foreign delegates are going to tell about the hundreds and thousands of students of the world.

The Committee has given as the subject of my speech "The Latent Capacities of the Students of the United States of America," and I wonder whether you won't agree with me that the first thing we would say of the capacities of these students is that they are not *latent, but patent,* and that it is time for us to open our eyes and understand that which is passing before us in this college generation. We are here to say to you, Mr. Chairman, and to the members of the Missionary Societies what we think these capacities are and to tell you how we think these resources may be called forth for the service of this generation. There never was a time when we felt our physical vitality as we do today. The day has come when we can say that we know not only as athletes, but as individuals, that there is not only a first and second wind, but a third and fourth and a fifth and sixth wind of physical energy and resources that we can give the world. We are glad the chance has come for us to use our minds, not only on text books, but on issues and problems of the world. As women students, we know you think we love to roll bandages, make chicken salads, and we do, but we challenge you to use our minds with you on the big social industrial problems of the day. And you can use our spiritual and our moral resources. Never has there been such a chance to prove to ourselves that we have resources for suffering, for sorrow, for self-sacrifice and for loyalty, and we have come to realize that, as Prof. Royce said, self-sacrifice is only another way of saying self-expression.

May I say in your name to these representatives of the missionary societies that we are eager to dedicate these resources to the

cause of Christ, and that our response will be great if the task is presented to us in large enough terms, in human enough terms, in terms that are going to make us feel the friendship of the world and change us from thinking of ourselves as being *sent* to being called. For doesn't the word "sent" carry with it sometimes, the idea that we must be shoved and pushed out of the United States; whereas in reality when we go it will be in response to the call of Christ through the men and women and little children across the seas, and it will be that call which will make us go forward and buy our tickets whether it be by trolley or railroad or steamship. We will be afraid of nothing because we feel the call of the hearts of the other people of the world. We are eager to give ourselves as crusaders in an uncompromising allegiance to Jesus Christ as the Saviour of the world, and for the establishment of His principles and the bringing in of His Kingdom of Love and good will among men, recognizing that, as students, we are only one small part of the coming "young democracy" of the world.

At the Northfield Conference I was bold enough to say that somebody had said that you could divide the people of the world into three parts—"The workers—the shirkers—and the jerkers" and that I thought the kindest way of describing a great many of ourselves as Christian students, would be to call ourselves jerkers. We go along with a good deal of speed until we strike some obstacle or difficulty and then we sometimes seem to stand still waiting for a more opportune time to be true to the principles of Christianity. Today I am going to risk an even more uncomplimentary suggestion by closing with a very homely story, with apologies to the gentleman in the audience who long ago told me this story. It is the story of a man who had difficulty with a balky horse. He drove into town with it and got as far as the post office. The horse stopped still and the man poked him, pricked him and held straw in front of his nose, and then built a fire under him. The horse walked far enough for the fire to be under the wagon. An Irishman came along and asked, "Would you like for that horse to go?" The owner said, "Sure." The Irishman went into a drug store and got a bottle of something and put it in the horse's ear. The horse just flew. Then the owner said to the Irishman, "Would you mind getting me some of that to put in my ear so I can catch my horse?"

I want to say in the name of you students, to the Missionary Societies, and to the Missionary Secretaries, that if they will put enough of the right facts into our ears and into our brains, human enough and deep enough and far-reaching enough, we promise to pick up our heels and run to the uttermost parts of this country and of the world so fast that they will have to get some more stuff to put in their own ears to catch up with us.

THE NEGRO STUDENTS

DR. GEORGE E. HAYNES

[Dr. George E. Haynes will speak on behalf of the Negro American students. Dr. Haynes served with great ability as one of the secretaries of the Student Association Movement and has more recently been in an important service for our own Government.—The Chairman.]

The darker races of the world constitute about one-eighth of the population of our planet. About 10,000,000 of them are in North America; between 8,000,000 and 10,000,000 in South America; about 150,000,000 in Africa and the isles of the sea. Their relation, therefore, to world evangelization, the possibilities of the North American negroes who rest within the bosoms of the most progressive of the great Christian nations, the contributions these black peoples may make to the kingdom, their need for the racial leadership and the great responsibility of our own country to give those 10,000,000 full economic, educational, religious and civic opportunities for development, to train and commission and send them forth as ambassadors of the principles of peace, to show by example that the Christian religion has power to adjust the relations between races where there are great conflicts of interest is a matter of far-reaching consequence to all of our problems of world evangelization in this era when the nations are in commotion as they have never been before. The dark people have contributions to make to the kingdom; they have a capacity for deep emotional feeling. Rays of sunlight refracted through the medium of water or cut glass show the colors of the rainbow. By a similar law of human nature, Christian sunlight refracted through the mind and character of different races shows the glories of their qualities.

Christianity, in passing through Jewish character, showed a national aspect; in passing through Roman character, showed a systematized aspect; in passing through Anglo-Saxon and Teutonic character, showed an individualized aspect. If given the opportunity to pass through the minds of the black millions, the world will be enriched by a wealth of fellow feeling. These peoples have to contribute an understanding and a response to the purposes of other nations and races that have made them the companions and pioneers since the days of Balboa on the Pacific. They have a loyalty to contribute that has been proven through many centuries.

Thousands of black boys went from Africa and America to

France to fight and die for the liberty and the democracy which they only partially enjoy. To make these contributions these darker peoples need a racial, a group leadership. It is a well-known fact in psychology that some of the more thoughtful of the negro people realize that while they welcome the help of their more mature brothers of other nations they must have leadership developed from within if they are to make their contribution. Where, then, is this leadership to come from? Where are the greatest possibilities of this leadership? The reply comes that it will come probably first from the ten millions of negroes in North America if they are given the opportunity to develop. They have increased in number in the last fifty years, under the most trying conditions since emancipation. They have increased in economic wealth. Their educational progress in these fifty years is shown by a decrease of illiteracy of from twenty-five to thirty per cent. Their greatest progress has been in their religious life and organization. Their churches are their very life blood. They find their greatest self-expression in their religious organization. Nearly five million or fifty out of every one hundred are enrolled in church membership, and whatever may be said to the contrary, they have a wealth of emotion, they have advanced in ethical standards, in moral power and in spiritual vision in leadership.

Finally, America must give the chance for the recruiting, the developing and the commissioning of these millions that they may go forth to their black brothers throughout the world. They need and they want full economic opportunities in American life. During the war their exceptional advantages and opportunities for less restricted occupations registered itself in the number this year, attending educational institutions, practically all of which are missionary institutions, — that greatest chapter that has been written in the history of home missions in the education of the emancipated slaves. Their institutions are overcrowded and hundreds have been turned away. They want protection in home and life and property. Consecration to missionary tasks matures only in homes and communities where life and property are secure for even the lowliest. Consecration to great tasks, sincerity, truthful utterances, instead of statements made to please the hearers, grow only in the midst of people who feel free. They participate in all the common affairs of community life. Only by such determination can the negro students go into our colleges and out to the world speaking for American freedom and speaking and acting in their very lives as examples of what America has to offer to the darker peoples of the world, and therein lies their greatest opportunity and one of America's greatest contributions to world adjustment of racial classes and racial discriminations.

Bishop Bashford has told us that Christianity must answer the question as to whether there shall be a racial war between the races worse than that just closing on the European continent.

These black boys and girls from the schools and colleges of America will go forth as the mediators, having experienced in American life in cooperation with our white brethren in their own lives and in their own experience the power of Jesus Christ to mold together all men of whatever race or color.

Yonder lies Africa. Beginning at Cairo, coming down toward Katanga near the heart of Africa, and beginning at Cape Town, going up to the great copper region, there are railway lines. Beginning on the west coast at Benguela, reaching inland, is soon to be completed another line to Katanga. On the east side from Dar-es Salam to Katanga, there is another line going east and west. In the heart of Africa there is going to be a cross of railroads and steamboat travel that is to decide the future of the black millions of Africa. The question that you and I as Christians in North America must answer is whether that is going to mean a cross of crucifixion, or whether it is going to mean the evangelization and uplift and advancement of those millions that they may make their contribution to the kingdom of God.

This is the first day of January. Fifty-seven years ago we were emancipated from chattel slavery. We come on this first day of January to ask that the other barriers, economic, educational, social, civic and religious be removed that we may go forth and claim our birthright of privilege to lead the black millions in the ranks of the Prince of Peace. (Applause).

THE STUDENTS OF CANADA

Charles W. Bishop

We join today with our fellow students of the United States in facing the great common challenge that this Convention is presenting to us with such force. We join with you, also, in turning our attention to the capacities of our student bodies with the question before us which Mr. Porter presented from the standpoint of the students of the United States; with what resources and capacities do we, the students of this particular generation, face the great situation that God in His providence has presented to us and which we earnestly pray Him that we may see in all of its significance?

We study our capacities because as we turn our eyes again to

ities of that group were consecrated to God, and that whatever they were, whether they compare well with the capacities of our student bodies today, they were laid upon the altar, they were put into harmony with the purposes and plans of the spirit of God. The question as to whether they were latent or not was answered when God took the humble, limited capacities that had up to that time been exhibited and striking them with the rod of His inspiration, brought forth the streams of influence that we are reviewing here today.

We look today in Canada, as you look today in the United States, and ask, "What are these capacities of our student bodies?" and God grant that this convention shall be the repetition, for this new era, of what Mt. Hermon was for the past generation of the Volunteer Movement. We look to these capacities and we ask what may they not do if equally touched in these days by the rod of the Spirit of God. No more timely study, perhaps, is presented to us than that of an inventory of the capacities that are resident in the student bodies today. From the standpoint of our country, so much smaller than yours, but still relatively important to its mission in the world—we look at the student bodies that are thronging our college halls and campuses this year in numbers unprecedented in the history of our country. We look not only at the numbers, but we look at their complexity. We see the returning tide of the men who had been sent out through the four long years to turn aside from their educational career to give themselves to the great world war. We see many of these men returning. We see others who were coming up, thronging our halls from the high schools and from the academies, and coming in with ideals that have been fashioned during a period of war, by examples of heroism after new examples such as the world has never seen before. We see also the comparatively small body in the colleges this year who, last year and the previous year, were there and who are expected to preserve the traditions.

Perhaps it will interest you to note what this means. In one typical higher educational center in Canada, with a considerable student body, only one out of four of the men students was in college last year. Another out of the four is the man who has been away for four years and has come back to pick up his interrupted educational course. Another out of the four is one who has served during the war in some other capacity, and the fourth is this boy who comes up from the high school with his ideals fashioned as we have suggested.

See the complexity this indicates as to the capacities that reside in these student bodies. No generation, no year in fact, of the students, presents such a heritage, a heritage of the new quality, perhaps latent before, but revealed during the period of the war,

a heritage of new capacities which only such a great period as the past five years could have produced. That heritage may be laid upon the altar of service this year with the great future possibilities before us.

As we take this inventory we discover that there have developed among the students capacities for giving that we never before suspected. I refer now not only to the giving of life, the deeper gift, but to the giving of their limited means to the promotion of the Kingdom of God.

Last year a special missionary fund from the colleges and universities of Canada was subscribed, the total amounted to $25,000. This represented nearly one dollar and fifty cents for every student registered in our institutions of higher learning and more nearly four dollars for every student who responded by a contribution. While this represents a capacity only in terms of finance, we should estimate it rightly as the corollary of a spirit of sacrifice that may be used both for financial and life purposes in the time to come.

But deeper still we find in this inventory two distinct capacities revealed in the preliminary conference of Canadian delegates held here on Tuesday. One was a capacity for intensive, earnest study into the fundamentals which are the guiding star of the great movement we represent, and a capacity equally marked for consecration of these things to the great social tasks of the day.

While during the past few years there has been developing what we have called a National Spirit in Canada, I think I may say that that National Spirit has developed into a sense of national mission which relates itself readily to the field of the world that is spread before our eyes here.

This, added to all the other capacities that we know are resident in our student body, gives us the challenge and gives us the hope if but the spirit of God may call it out in this convention and in the meetings that will follow in the colleges across the broad Dominion, that it may release forces that will join with you in rising up to the task that lies before us in this new day.

EUROPEAN STUDENTS FACING WORLD CONDITIONS

The Losses of French Universities During the War—
Captain Pierre Maury

The British Christian Student Movement—R. A. MacDonald

Thursday Morning
January One

THE LOSSES OF FRENCH UNIVERSITIES DURING THE WAR.

CAPTAIN PIERRE MAURY

[We esteem it a great honor to have come among us the leader of the French Christian Student Federation, Captain Pierre Maury, who served in the trenches over three years and then in the Air Service of that incomparable French army, had conferred upon him the Croix de Guerre, —in fact rendered more than these four years of service, because he was rendering military service a full year before the war broke, and has stayed in the army the larger part of the year that has since elapsed, who by every right is now in the leadership of that fragment,—a fragment made such in our behalf as well as that of his native land,—in the leadership of that fragment of their Christian forces on which rest such colossal responsibilities.

I have told Captain Maury to be free to speak this morning in his own tongue. It will seem good to many of us, for I see among the number here in this convention a great many who served in the forces of Canada and the United States and in other capacities served their nations on the other side on French soil, and it will mean other things to some of the rest of us, but I wanted him to feel at home, and there is no better way to make a man feel at home than to ask him to speak in his own tongue. But he, with that graciousness that characterizes his people, said, "Can I not let them have it in print?" He is giving us this gracious privilege of following in English. (Applause)—The Chairman.]

Before I address myself to the grave subject upon which I have been asked to speak to you, permit me to tell you with what joy, with what emotion, and with what pride I appear before you; joy because the enthusiasm with which you have come to Des Moines, the spirit of consecration with which you are fired, open radiant vistas before the eye of Christian hope; emotion because on the occasion of my last meeting with American students a Frenchman spoke to you about my country—and with what prophetic insight, what sincerity, what hope! That was at Lake Mohonk, at the Conference of the World's Student Christian Federation the year before the war. Charles Grauss, the speaker of that occasion, my predecessor as General Secretary of the French Students' Christian Federation, has since laid down his life for France and the cause of justice. I cannot refrain from doing homage to his memory, as I recall his ardor in calling up before you the true image of our fatherland and the touching applause you accorded him. And lastly, I am proud—pardon me if I announce the fact somewhat naively, for I assure you

that I speak most sincerely and without the least trace of chauvinism—I am very proud to speak to you of the war-time France, and of the after-the-war France, bruised, bleeding, perplexed, and troubled, but none the less admirable,—and of the small portion of France which is supremely dear to me, the French Christian Student Movement, to which many others are with me devoting all their soul and all their strength; a Movement which is weak indeed beside yours and of small numbers, but which nevertheless has its place among our young people and of which it is our highest ambition to make an intelligent and mighty force for the establishment of the Kingdom of Christ.

The qualities which France revealed during the war, the sufferings she endured with unalterable patience and simple dignity, many among you know. Certainly we Frenchmen shall not forget all the young men of Canada and the United States who came to our shores, defended with us the soil of our fatherland, and mingled their blood with ours, and we shall treasure especially the memory of those whom the great fraternity of death has united indissolubly with the sons of France. The majority of you, I am assured, have learned to know us and to love us. Permit me, however, to remind you of the gravity, the importance, the solemnity of my country's sacrifice. It was not a small portion of France, it was the entire country which found itself from the very beginning engaged in this great struggle. All physically fit men from twenty to forty-eight years of age were immediately mobilized, and the majority even of the men above the latter age came to know the front, the trenches, the cruel solitude, the daily sacrifice of life; from the beginning we had in the field an army of over five million soldiers. And now we have come out of the struggle seriously impoverished through the sacrifice of more than 1,500,000 killed. I believe no other nation can point to such heavy losses; four per cent. of the entire population of our country lies in the cemeteries of the great battlefields. From more than one family five sons have gone to the front never to return; I know scarcely a single French fireside in the circle of which the war has not left at least one empty place. You realize that for long years our entire history will continue to be dominated materially, morally, and spiritually, by the tragic fact of this great drama. The very aspect of our soil will long bear the imprint of our suffering; one-fifth of our country invaded; from the North Sea to the Swiss frontier the wide and melancholy strip of devastated territory, its houses gaping ruins, its factories razed to the ground, its trees and its flowers ruthlessly mown down. For years to come we shall have always before us, but a few miles distant from our capital, the desolate spectacle of death. It is quite impossible to tell you in these few moments of the noble simplicity of the heroism of France.

I know that you are familiar with it; let me say only that for all the people of my generation it will be an inestimable privilege to have communed during the four long years of the war with all that is best in the soul of France and to have felt among all the children of France, consciously or unconsciously, the inextinguishable throbbing of a magnificent ideal.

It is of a special part of this people of France, however, that you expect me to speak—of the students of the universities. During the war all of these young students did not separate themselves from the mass of our people, and they do not wish now to be regarded as distinct from them. Stirred from the start by a great impulse of enthusiasm, they threw themselves with the rest into the defence of the nation and lived in complete fellowship with all during the long ordeal of solitude, of suffering, and of obscure death. In the mud of the trenches as well as in the elation of the attack they have been shoulder to shoulder with the most humble, the most ignorant. They have become acquainted with all that is great in the soul of the people, and for most of them certainly the most profound experience has been the forgetting of class distinctions and class pride, the willingness to enter into fellowship with the throng, and the experiencing of a love for that throng. Many remained private soldiers during the entire war; I know of some who even refused to become officers in order to continue in more constant contact with their comrades from among the common people, and I know the social unrest foreign to so many young people of our middle or intellectual classes before the war is now in countless instances the chief manifestation of their spiritual life. Combatants like the rest, they died like the rest, and one may even say that the proportion of losses among them was greater, many of them having had the costly privilege of being under-officers (lieutenants and second lieutenants) and of being thus the first to offer their lives. I have been unable to obtain complete statistics of the losses of the French universities, but I do not believe that I am exaggerating in affirming that more than one-fourth of our students did not return from the war. I can cite only one definite instance, that of "L'Ecole Normale Supérieure" of Paris, the highest institution of learning in France, which has given our country the flower of its intellectual leadership. Of the approximately five hundred men who attended this institution between the years 1908 and 1917, one hundred forty-six have been killed; of the classes of 1914, 1915 and 1916, one hundred sixty-one went to the front, eighty-one were killed or reported missing, sixty-four were wounded, and eighteen taken prisoners. You will understand by these simple figures something of the heroism of our university students, and you will form a conception of the irreparable losses which these frightful sacrifices have in-

flicted in the ranks of the leaders of thought in France and even throughout the world.

Among these young students of France I must honor with special mention the members of the French Students Christian Federation, that veritable èlite, who offered themselves with admirable and calm acceptance of the sacrifice, who gave themselves simply for the life of France and also for the Kingdom of God; in their thought and for their will there was no distinction between the country's cause and the cause of Christ. Of the seven hundred students or schoolboy members enrolled in our associations at the beginning of the war one hundred forty-three have fallen on the field of honor, and among them the best, those of whom we expected most in the carrying on of the work of God, those who were our leaders, our inspirers, our masters, and who, though dead, yet lead and inspire us more than ever; Charles Grauss, the General Secretary of our Federation and the Chairman of our Volunteer Movement; Armaud Kuntz, Secretary of our Paris Association; Francis Monod, who was one of the founders of the *Volontaires du Christ* and who had dedicated his life to the spread of the Gospel among Moslem people; and how many others! I should like to be able to speak to you of them as they deserve, to tell you of the appeal which they address to us unceasingly, the responsibilities which rest upon us through their absence. I should like especially to read you some extracts from their letters, from their writings, those lines in which they tell us how they offered up their lives.

"The soul is exalted and enriched in this struggle," writes one of them. "Much has been said of sacrifice with reference to our soldiers; I hardly like this idea unless the word is taken absolutely in the old meaning (*sacer,* sacred, and *facere,* to make, to set apart for sacred purposes), but in the modern use of the term there is an idea of loss; now that is not the case; we have everything to gain here, nothing to lose, if our souls are enriched and purified. The beauty of life is worth more than life itself."

I should like to show you for what an ideal they fought and what greatness characterized the hearts which offered themselves for sacrifice. "The new France," said Alfred Casalis, "must rise to make Christ King." "My patriotism is such," wrote Jean Klingebiel, "as to command respect even from the enemies of my country. If I am proud of my country it is because it is a land of just causes and because its purposes are pure. Blessed be my country which permits me to cry 'Viva la France' without restraint and in the face of all men."

I should like especially to repeat to you their appeal to personal consecration complete and joyous, their appeal to service, formulated

admirably in those words so expressive of the Christian spirit of sacrifice uttered by Charles Grauss: "We have made the complete sacrifice, once for all, and for the sake of all."[1]

And after hearing such messages as these you will understand how one has been able to say: "During the war a golden book has been slowly written, enriched each day with new pages, new testimonies, and it forms a sacred document, an original and stirring chapter in the history of Christianity;" and you will understand, also, that we are heart-broken over the loss of such men.

And now, turning our gaze from the compelling vision of the dead in France, let us look to the present and the future of my country and in particular to our Student Movement. Our chief impressions are those of disorder, of chaos, of anxiety mingled nevertheless with confident hope, and of responsibility. France is issuing from the war exhausted, to all appearances materially ruined, socially distracted, spiritually irresolute. We do not know what the coming years will bring forth. Our young men, in quest of salvation, stand undecided amid the various solutions that are offered them; on the one hand political, social, intellectual, and religious conservatism, represented by the Roman Catholic Church; on the other hand, mystic socialism and "Bolshevism." On the decision to be made by the youth of France depends the very destinies of the nation. And that is why we feel that our responsibilities are heavy and terrible. For we know very well that neither in ultramonatanism nor in Bolshevism is to be found the force that is indispensable if our land is to accomplish its mission. The only salvation is in the teaching of Jesus, in the life of the Master of Galilee, in the death of Him crucified on Golgotha. Now in France He is the Great Unknown; too many traditions have hidden His face; too many misconceptions have made Him an object of indifference. To the limit of our strength we want to bear Him, His message of deliverance, to all our comrades in the universities and through them to the entire nation. We know full well that martial glory, the prestige of victory will not suffice to brighten our future. We dream of a France that shall be as admirable in the discipleship of Jesus Christ as it has been in the service of humanity.

Such are our ambitions. True to the example of our elders who have laid down their lives, we wish to offer our lives day by day and as completely as they have done in order that Christ may reign in France and through France in all parts of the world that look to her. For the peace has brought our country new responsibilities; in Africa our colonial empire has been extended considerably, giving us new mission lands to evangelize while we were scarcely sufficient for the discharge of the duties with which we were confronted before the war; in the Near East our influence materially and spiritually has

been increased; in Latin America our prestige has been enhanced; even in the Far East the name of France is more extensively known and loved. And in the face of all these tasks we are tempted to say: "Who is sufficient for these things?"

We Christians are enfeebled, reduced numerically and spiritually by our losses, at the very moment when we ought to be more numerous than ever. Considerable difficulties with which you are not familiar in your Anglo-Saxon countries, Protestant in origin and in spirit, confront us on our way. We do not ignore them; we appreciate their full importance. We do not anticipate easy successes; but we wish to be faithful with God's help, and we shall hope 'to the end.'

And now let me close by addressing to you with all the earnestness of which I am capable a request and an appeal. I want to ask you first not to think badly of my country. Many of you have seen it perhaps only in its most external, its least true aspects. You have seen it as immoral or frivolous; you have seen Paris and its boulevards. I am indeed aware of the evil that exists among us, and I am deeply pained as I think of it. I know all our weaknesses; I know the uncertainty of our spiritual future and I assure you that as a Frenchman I often experience the deepest anxiety. But I assure you also that France is great nevertheless, that she is worthy of your affection. When you think of her, think of the France of Verdun and you will have the most truthful picture of her; her tenacity, her idealism, her spirit of sacrifice. I beg you earnestly to pray for France, that she may continue to be a land of great ideals, that she become constantly more devoted to the service of Jesus Christ, the King—and then, pray for us Christian students, little handful that we are, that we may consecrate our lives mohe effectively and more completely, and that God may bless our efforts. We need your prayers; we count upon them.

Finally, I wish to add one appeal to the many which you will hear in this spot. I wish to address it to you in the name of France, in the name of her dead as well as of those who live. This appeal is a request for aid in the evangelization of the world, and in presenting it I would affirm the unequalled joy which comes from devoting one's time, money, thought, and life solely to the service of Jesus Christ. Yes, for our work we sometimes need your money. And our losses give us the right, perhaps, to ask it of you.

Above all, however, we have the right and the duty of saying to you: "Go where we cannot go—great is our sacrifice in having to deny ourselves the privilege of carrying on evangelization where we ought. Serve where we cannot serve. Do not allow the gospel of Jesus Christ to remain unknown by a single human soul." A new world is being unfolded; one thing only matters—that God reign in

it. He lays claim to you. He demands you for this Kingdom. What will be your answer?

In closing, allow me to give a résumé of all these appeals in the call of one of the dearest of our dead, Charles Grauss, whom I have already named and whose words apply to you as well as to us:

"Do not forget that if humanity experiences moments in which it soars to the heights, it experiences likewise others in which it is drawn to the lower regions. Many men will retain the lesson of the War; still more will forget it; and there will be no lack of false shepherds to lead the human flocks back to their old paths. That will be the moment for you to intervene with all the passion of your youth and all the ardor of our faith. You may be little or great. That is not the question, for the tragic 'to the end' of the combatants of the Great War will be also the intangible watchword of the great crusade of the morrow. The wise will accuse you of imprudence, the timid of folly; but you will leave to the wise their wisdom, to the timid their chimney corner, and you will follow all the paths which lead toward the light of thought and action, follow them 'to the end,' to the extreme limit of your strength.

"If perchance, weariness overtake you in the course of the struggle, you will think of those who died without experiencing a doubt, knowing that you would continue their work; and their gaze will at every step be fixed upon you, full of confidence and of gratitude. There will be no more tears, no more anxieties, no more fears; all together, in the shadow of our glorious dead, we shall throng with calm and assured tread the foot-paths of the future."

THE BRITISH CHRISTIAN STUDENT MOVEMENT.

Rev. R. G. MacDonald

[It would be impossible for us, even if we had opportunity, to express the emotions that have been stirred by this remarkable message out of the heart of the students of France. There are many others here representing the universities of Europe upon whom I would like to call, but I shall introduce only one other, and again I say we are honored in having come among us Mr. MacDonald, the Scottish Secretary of the British Christian Student Movement, coming in the name of the entire Movement to which we are already bound by so many ties.

Mr. MacDonald served throughout the war in charge of the Association work in the Third British Army. He comes representing the mother country, the mother country of both of our western Anglo-Saxon Lands. We will listen with responsive hearts to his message.—The Chairman.]

It is a high privilege indeed not only to convey the very cordial greeting of the British Student Movement and its warm wishes for

the new year, but to be present with you at this great and momentous gathering, and to know that a new year of vision and power and hope and fruitfulness, far transcending any you yet have known, has already dawned.

I find it very difficult to speak on the sacrifices made by the colleges of Great Britain and Ireland as I have been asked to do this morning, especially after so moving and so touching an address as that of Captain Maury. All others of us bow our heads and would be silent in the presence of the suffering and sacrifice of our great Continental Allies.

At the outbreak of war, practically all the able-bodied men of military age in our universities and colleges gladly volunteered for war service, not out of any love of war, because many of them hated it intensely, nor of any sense of sacrifice, but in response to a great challenge to our generation to stake its all for the sake of freedom and humanity.

We are proud that our student generation, when tested more severely than any other generation in our history, has not been found wanting. Equally proud, too, are we that our brothers and sisters throughout the Empire, in Canada, Australia, South Africa and no less in India, stood the test equally with us. May our right hand forget its cunning if we ever forget their incalculable service and incomparable sacrifice. We rejoice, too, in the sure knowledge that the universities and the colleges of America were prepared to sacrifice themselves to the utmost, and in the belief that as our richest and best blood has flowed in one great redemptive stream, so it has made us one in love and understanding and in common service of humanity as never before.

It was only when we got back to our college field last year that we began to realize how great the cost of victory was. If five per cent. of our manhood fell in war, at least ten to fifteen per cent. of our students gave their lives in battle, and is no mere sentiment, but a sober reality that these men were the noblest souls and choicest spirits and richest minds among us all. Men like Rupert Brooks, Leslie Johnson and Donald Hankey, whose memories are enshrined most sacredly in our hearts. Desperately do we need them at a time like this. We are indeed a lonely generation for we are faced with the most stupendous task ever given to British students. At the end of the war we find ourselves responsible for the welfare of one-quarter of the population of the world. What a wealth of opportunity! What a crushing and stupendous load of responsibilities! And we have to fulfill that responsibility in a new way.

In a furnace of fire we have discovered, it has been burned in upon our souls that there is only one foundation—Jesus Christ. Most foully shall we betray our glorious dead and be guilty of their

blood if we do not now live for what they died; if we do not build on the one sure and lasting foundation, that new world for which they gave their lives so gladly. And, if we are to be foundation stones of that new world, as Jesus Christ is calling us, we can only become such by burying ourselves, turning our backs upon all that the world counts as success, becoming foundation stones, hidden, lives hidden with Christ in God. We have no impossible task given us, we believe, by God. We are faced in some measure by the same temptations that confronted Christ in His early ministry. We can command the stones and make them bread for the peoples who have been entrusted to us. We can develop their mineral wealth and material resources and industrial power to relieve them of the terrible poverty and starvation that we heard about last night, but what they want is life, the living word of God, the redemptive power of Jesus Christ, sonship with God the Father. We can come to them as from superior heights, full of pride in our position and prestige and power.

We shall fail utterly unless in the spirit of Jesus Christ we go to them as one of them, to love and understand and serve them to our utmost power; to receive most gladly the great gifts, greatest of all, their love, which they would give to us. And so, too, we may go to them bringing to them our western culture, our education, our material resources, trusting in our organizing power.

What they want is Christ. One prominent, non-Christian Indian editor, as quoted by that great statesman and leader of India, K. T. Paul, said, "We want Christ, not Christianity, for Christianity is the religion of the rulers. We want Christ because He alone can release the constructive forces of India." And K. T. Paul himself, addressing us at Swanwick, at our convention last summer said to us, "There is nothing the West can give to us which we cannot do without except Jesus Christ."

What we are beginning to realize is that what we have got to bring is Christ, the living Christ, in us. At our executive meeting in September, we were conscious of the presence and the power of Jesus Christ in a way that I have never known, of His challenge to us to a much greater battle than we have yet given ourselves to. It was as if He spoke to us Himself. That challenge has gone out to our British colleges since and has awakened a great response and an increasing dedication of lives.

May I pass on this call to battle to you, "The world is at a crisis when we believe Christians must attack or fall." Society has to be re-ordered through Christ. Men have the power to do it. The foundations of society are wrong because the relations between man and man are wrong. We have failed to be Christians. Jesus told

us to love one another, but as a plain matter of fact, we do not love one another. If we did, war would be at once condemned and certain social conditions wouldn't be tolerated. We are convinced that if men practice looking at society with the eyes of Jesus, they must make great changes in its structure. Would He tolerate the system under which our fellows live and work, a system which robs so many of them of their birthright, of joy and freedom? We must study and think out these problems and, at any cost, act on what we believe to be right. We are finding that obedience to Jesus Christ gives a power to live a life which is brimful of reality, life and hope. Nothing else can satisfy us now. We know that the spiritual power of Jesus Christ in us is greater than the power of evil; therefore, we believe that the kingdom of God is coming in this world. We stand with Him and with all who serve Him down the centuries in the battle for His kingdom.

"We have found in working with students of other nations and races, a unity in Christ which overcomes prejudice and enriches the common life. Before God and in Christ we are all one. We are convinced that this unity is the only sure hope of peace and of the true development of nations. Now is the time to do all in our power to create a public opinion that will constrain statesmen to act on this belief. We feel that the divisions of the church in our country are no longer tolerable because they have obscured that unity in Christ which we know to be more real than our differences. We ask for instant and courageous action. We want to serve a church which stands as one in fearless love of truth. The issue before us is a straight fight with the power of evil. Only in and through human lives can the power of God become effective. We are called to face sacrifice, apparent failure and distress of body and soul for the joy of triumph of Jesus Christ in the lives of our fellow men and women. We ask you to search out the truth and in obedience to it to take your side in the battle. We appeal to you with great confidence. We greatly need your cooperation and your fellowship. Christ calls you and I feel sure that you will not fail in responding to His call to battle.

CHRISTIANIZING OF THE NATIONAL AND THE INTERNATIONAL LIFE

A Prayer—Dr. Stephen J. Corey

A Vital Christianity in National and International Life—
Dean Charles R. Brown

Practical Christian Principles in National and International Life—
Bishop Francis McConnell

A Prayer—Dr. Charles Watson

Thursday Evening
January One

A PRAYER.

Dr. Stephen J. Corey

We thank Thee, Heavenly Father, for that great host of workers out in the distant fields who tonight are remembering the sessions of this convention. We pray that Thy blessings may be with the missionaries of the cross as they toil and break the stubborn soil and sow the seed of the Gospel and wait for the harvest. May the promising of this great gathering of students cheer their hearts, help them to see the end from the beginning, give them strength for their tasks.

Knit our hearts together tonight with a holy fellowship in this great thought and plan of the world's redemption. Fill us with the spirit of God, O, our Heavenly Father, and send us forth to be servants of Jesus Christ. We ask it in His name and for His sake. Amen.

A VITAL CHRISTIANITY IN NATIONAL AND INTERNATIONAL LIFE

DEAN CHARLES R. BROWN

[We have come together tonight to consider the Christianizing of the national and international life. We have two very wise and trusted guides to lead us in our thinking and then in our acts. First, I have great pleasure in introducing Dean Brown of Yale, who will speak upon this theme.—The Chairman.]

It is an honor and a privilege to address this Student Volunteer Convention, meeting, as it does, in the State of Iowa. My boyhood home was here. I graduated from the State University yonder at Iowa City before you were born. I lived for a time here in this beautiful city of Des Moines, where we are now met. Since that time, I have lived in several goodly commonwealths, Ohio and Massachusetts, California and Connecticut, but I shall have as long as I live a large and a warm place in my heart for this noble State of Iowa.

Now, we have received all sorts of heirlooms from the great war. Huge national debts on which our great grandchildren will still be paying interest! Hard tasks of reconstruction for the devastated areas! Problems of statecraft which baffle the minds of the leading statesmen of earth! Hundreds of thousands of young men maimed, blinded or weakened by the war! The industry and commerce of the whole world disordered by four years of calamity! A spirit of unrest and oftentimes of unreason among the working people of all lands! The high cost of living which has cut well nigh in half the incomes of the many! All this has come to us as a huge and difficult inheritance from the great war.

But it has not been all loss and no gain. We have received assets as well as liabilities. We have not been overcome of evil, we shall overcome evil with good. We have seen the practical passing of a wicked political system by the downfall of certain royal houses in Europe. We have seen a fresh manifestation of the essential soundness of the moral element in mankind. The human race, taking it by and large, means right and not wrong. It has a sense of justice and instinct for fair play on which we can rely. We have seen

an added revelation of the Divine Justice. The Judge of all the earth who holds the nations of all the earth in the hollow of His hand does right.

We have seen also the drawing together of the people by the lessening of race prejudice and religious bigotry. We have seen revealed a capacity for giving and for self-sacrifice of which we had never dreamed. We have seen a new and warmer interest in the life to come as a consquence of the war and those eleven millions of graves. We have seen a new moral seriousness in the life of the whole world.

In the summer of 1914, there were a lot of fine people who had become so knowing and so advanced that they no longer believed in the Devil or in any moral equivalent for the Devil, and so the Lord took the world for four years into the wilderness with the wild beasts and showed it the Devil. Evil is a very serious and a real thing. There are devilish possibilities in this human nature of ours. When that power of evil was organized and let loose, it drenched a whole continent in blood and carried grief and pain around the entire world.

There is something radically wrong in our nature which the growth of intelligence and the spread of democratic institutions had not eliminated. We have walked again beneath the shadow of the great cross and have seen that the evil of the world cannot be put away without the shedding of blood. We have seen also the coming of a finer spiritual sensitiveness to replace the fat, sleek, sordid content which existed during those years of prosperity, when the ears of many had become dull and the hearts of many had waxed gross. All this is to the good, and it argues well for an advance of the Kingdom of God among men in these years that lie immediately ahead.

When we used to sing our war song, we promised that we would not come back until it was over over there. It isn't over over there, and it isn't over over here. There are certain aspects of the great struggle which are just now approaching their most critical stage. The victory of physical force has been won. It was won by superior power, superior in amount and vastly superior in moral quality.

We come now to the longer, the harder and the higher victory of the spirit which is yet to be won. The victories of physical force may be swift, showy, apparently overwhelming, but if they remain nothing but victories of physical force, in their outcome, they are disappointing and their verdicts have to be revised. Moral victories, on the other hand, may be slow, silent, intermittent, but in their outcome they are satisfying and their verdicts stand. We are now undertaking the winning of the victory of the spirit.

We may say what our great American said on another occasion, "We accepted this war. We did not begin it. We accepted it for a purpose and when that purpose shall have been achieved, the war will end, and I pray God," he said, "that it may not end until that purpose has been achieved."

We are here tonight to consider the Christianizing of national and international life. It is a very large order. It offers a very direct challenge to all the spiritual dynamic which right-minded men and women in every land on earth can bring upon the scene. When the war came in 1914 a great many people began to ask, "Why did not Christianity prevent this war?" I never heard anybody ask, "Why did not science prevent the war?" It did not seem to anybody that science could. It was the most scientific nation on earth that brought on the war. I never heard any one ask, "Why didn't the universities, or the newspapers or big business prevent the war?" It never seemed to occur to any one that education, or the press, or commerce, could prevent wars. These useful forms of social energy are not strong enough. They do not go deep enough into the hearts of men and women to avert such disasters. Men paid a splendid tribute to the might of spiritual forces when they said, sneeringly or wistfully, "Why didn't Christianity prevent the war?"

Well, why didn't it? I have my own idea about that. My own feeling is that it was because we hadn't enough Christianity on hand in the summer of 1914 and what we did have, in many cases was not the right sort. In many lands and in many sections of the great Christian Church, the personal and private virtues of sobriety, chastity and kindliness had been exalted, but there had been a neglect of the weightier matters of mercy, justice and truth in the organized life of the race. These things we ought to have done, and not to have left the other undone.

The founder of our religion, our Lord Jesus Christ, in the first public address He gave in the Synagogue at Nazareth struck the social note clearly and firmly: "The spirit of the Lord is upon me because he hath annointed me to preach good tidings to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord." That was the platform on which He proposed to stand. That was the keynote He struck for the gospel He was sent to preach and to live. The only Christianity which can avert similar disasters in the future is that sort of Christianity which goes everywhere preaching and practising the gospel of the Kingdom, the sway and rule of the Divine Spirit in all these industrial and political concerns of mankind.

It is to that type of Christianity that the men and women in our universities are being called today. When we think about the ob-

ligations of the foreign fields, they are going out not to rescue a few brands from the burning; they are going to work with those people in putting the fires of evil out. They are not going out to rescue a few souls from a sinking ship and get them safely aboard the gospel ship; they are going out to work with those people in making the ship seaworthy and to learn how to sail it on all the high seas of human interest. They are not going out to carry aside a few handfulls of meal to receive the leaven; they are going out to put the leaven down into the whole lump of educational and domestic, industrial and political life until the entire lump of human relationships shall have been renewed. It is to that larger task of saving the world that young men and women are being called.

We are listening today and we hear our Lord praying that same prayer which He prayed in the upper room with the eleven young men: 'I pray not that Thou shouldst take them out of the world." He desired that they might go into the world and take with them the gospel with which He had entrusted them to the end that the world might be saved by Him. It is to that idea of linking up our spiritual forces with those great industrial and national problems today that the young men and women in the colleges are making their hearty response.

We have learned some things in the last five years. We have seen the utter impotence of certain forces in which some short-sighted people, who needed glasses and did not know it, were inclined to put their entire trust. The little toy Gods of the Amorites; Evolution, not as the designation of a method which all intelligent people recognize, but as a kind of little home-made deity, setting up on its own account with a capital E; the ZEIT-GEIST, the Spirit of the Age, all in Capitals; the Stream of Progress, the idea that certain forces which make inevitably for human well-being and advancement; the Cosmic Urge, whatever that may mean on the lips of those who use this pretentious phrase—all these toy Gods of the Amorites showed themselves no more able to safeguard human well-being than so many stone images.

Today, whatever may be the personal beliefs of men, they recognize that nothing of which we know is competent to safeguard human well-being except the direct action of the spirit of the living God, the God and Father of our Lord Jesus Christ upon the lives of men. Unless there is hope there, then hope there is none. It is to a more dynamic religion that the minds and hearts of men are turning. They are turning with the words of Peter on their lips, "Lord, to whom shall we go? Thou (and Thou only) hast the words of eternal life."

We have seen what the forces of self-interest accomplish. We have seen it as perhaps no other generation in history has seen it in

its awfulness. In the summer of 1914, we had brawn enough and we had brains enough and we had wealth enough to have ushered in the millennium, if millenniums were ever ushered in by those forms of energy. But we hadn't character enough. So what we ushered in was not the millennium but four terrible years of hell. When we look out today in our own land we see that we have resources enough, man power enough and ability enough to cover this country with peace and prosperity as the waters cover the sea. But the hard fact stands that we have not enough of the sense of social justice. We haven't enough of regard for the interests of the other man and the other class. We haven't enough of the spirit of intelligent good will. Therefore we have a situation which causes concern to every man who has eyes to see. It is imperative that there should come the linking up of our spiritual forces with those problems which are so grave and so imminent.

As I view it, the great task for every nation on earth, and we have many nations represented here in this convention, the great task for every nation is the development and the maintenance of a finer quality of national soul. To me the most terrible thing we saw during the war was not the outrage on Belgium, horrible as that was, nor the sinking of the Lusitania, nor the judicial murder of Captain Fryatt or Edith Cavell, nor the horrible sufferings inflicted on whole populations, not one of those was the most awful thing, but the most terrible thing we saw was the decay of a great national soul. There was a Germany once: the Germany of Luther and Melancthon and Schleiermacher, of Goethe and Schiller, of Kant and Hegel, of Beethoven and Bach, Frank Siegel, Karl Schuntz, through the Germany in those lives, the nations of the world were being blessed.

We awakened in 1914 to the fact that that Germany had gone and had been replaced by another Germany. In 1870 Germany turned over the keeping of her soul into the hands of certain strange gods and the gospel which was most industriously preached was not the gospel according to Matthew, Mark, Luke and John, but it was the gospel according to Treitschke, Nietzche, Bernhardi. In this gospel I read that "among the gentiles the great ones exercise lordship and dominion. It shall not be so among you. If any man would be great among you, let him serve. The greatest of all is the servant of all." In that other gospel I find these virtues spurned as belonging to what they were pleased to call "the slave morality." Nietzche said, "I denounce Christianity as the greatest of all possible corruptions. The virtues of self-sacrifice, compassion and of pity are pernicious since they combat all good red blood. They mean the turning over of power to the strong from the weak, whose proper business it is to serve the strong. Therefore be hard, face

life defiantly, live dangerously, will to live in perfect power."

This was the gospel which was faithfully followed until it worked out the gradual decay of a great national soul. Now all has to be changed. The evil in that soul must be met and overcome. It can only be done by a finer quality of national soul in all those nations with whom Germany will have to live. She will not be changed by hatred, bitterness or contempt. Satan doesn't cast out Satan. We never hear of a man being stoned into the kingdom of God. The first rock of condemnation that hits him does not develop the mood of penitence and aspiration. The quality of soul will be changed only by another, and a finer quality of soul in all those nations with whom Germany will have to live.

The nations are being called upon today to stand up and declare by what principles they mean to live. They are being called upon to show how much spiritual dynamic they have and how many sacrifices they stand ready to make for the sake of principle. That duty rests upon every nation represented here in this great Student Convention. The duty is imminent here in the land to which so many of us belong.

The Government of this country is not at Washington. It has never been at Washington. The Government is here. The Government is where the people are. The court of last appeal is what the people think and feel and that upon which they highly resolve. Therefore, the development of this finer quality of soul in every community, on the college campus, in the church, in the polling place and in the place of business, is an obligation that rests upon us all.

The perpetuity and safety of the republic is bound up with the development and maintenance of that national soul. (You will pardon me if I speak some very direct words to my fellow countrymen) I have a feeling that we cannot, if we would, stand aloof in any selfish fashion from the solution of these great international problems. The men who are saying, "Safety first; let us mind our own business; let us look out for number one. If we don't who will?" are giving to us the counsels of evil which will be for our downfall in the sight of God and for the diminution of our honor among all the nations of the earth. It is not a question as to whether we shall enter the life of the world we are in. It is only now a question as to whether we are strong enough and brave enough and sufficiently high-minded to bear an honorable part in that great and unselfish service that has to do with the rehabilitation of the earth and the setting of this international life on a better foundation. The United States of America is not to shirk its obligation, but to have its part in that great task.

Why should we not apply to ourselves, as other nations may

apply to themselves the words Israel used of old in regard to the purpose she believed Almighty God cherished concerning her national life: "What nation hath God so nigh unto them as the Lord our God is unto us in all things we call upon Him for! Hath God assayed to take Him a nation from the midst of another nation by signs, by wonders and by war? Hath any people heard the voice of God speaking with them out of the midst of the fire as thou hast heard? Keep therefore, the statutes and the judgments which I give unto you, for this shall be your wisdom and your understanding among the nations." Only as we take to ourselves that sense of divine election, not for the enjoyment of exceptional resources, not for the enjoyment of a providential position because God has placed us here between the oceans, not for our own aggrandizement, but an election for service can we stand before Him.

When we entered into the war in 1917 our mood was right. The tide of moral idealism was running full and strong over this broad land. We were not fighting for conquest, as God knows we did not covet an acre of territory belonging to any other power on earth. We were not fighting for material gain. We were already becoming almost disgracefully rich in manufacturing munitions. It was not money in our purse to enter the war. We were not fighting in the spirit of vengeance to pay off old scores, for we had none to pay off. There were no "hymns of hate" composed or sung here in our land. We entered the war because we could not bear the dishonor of standing aloof while other nations we loved were being bled white in defense of those traditions of liberty and justice which constituted the very soul of our nation.

The son of the millionaire and the son of the hod carrier went forth shoulder to shoulder. As we all know, there was no finer response made to that call of duty than that made by the young men and women of our colleges. We saw it on the campus of Yale, of Harvard, of Princeton, and on the campus of every college and university of our land. The spirit of it all has been nowhere more finely expressed than in the lines on an English poetess:

I saw the spires of Oxford,
  As I was passing by,
The grey spires of Oxford,
  Against a pearl grey sky.
My heart was with the Oxford men
  Who went abroad to die.

The years go fast at Oxford,
  The golden years and gay,
The hoary colleges look down
  On careless boys at play;

But when the bugle sounded war,
They put their games away.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford
To seek a bloody sod,
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown,
God bring you to a fairer place
Than even Exford town.

It was in that high mood that these men rendered their service, that men gave up their lives. And now "the solemn mandate of the dead" entails upon us the responsibility to think and to strive and to live for the same great high ends for "which they gave the last full measure of devotion."

They fought that the world might be made safe for democracy, but it must be a more real and thorough-going democracy than anything we have yet seen in this land or in any land if we are to justify the costly sacrifice that has been made on our behalf. We must guard against those moral reactions which sometimes follow upon the moral elevation of a great war. It is so very easy when the days of peril have passed, when men and women have returned again to their normal pursuits, to gain a certain material prosperity and then to sit down and say, "Is not this great Babylon I have builded" and then mistake it for that Holy City that should descend out of Heaven from God? If we are to guard against that moral reaction here in our own land, it will be due to those that have in them the possibility of spiritual leadership, that those principles which are right shall be there steadfastly maintained.

Now, we can see all that for other nations. We can see where they have been at fault. Are we just as ready, every one of us from whatever country he may come, to see it for his own country, to ask, touching the policies of his own land, whether they are the policies that are making for the peace and for the prosperity and for the progress of the entire human race? They can only be justified in the light of those larger values which are at stake.

When we entered the war, this country, for example, showed that it was strong enough to bear itself with power, by land, by sea,

and in the upper air. It showed it was rich enough to meet all the calls that came for liberty loans, Red Cross funds, Young Men's Christian Association, and all the rest. The young men who donned the khaki and the blue showed they were brave enough to face all the perils that might arise and not flinch. In these great days that follow upon all that, we are praying that this country may now be good enough at heart, that it may have the fear of God before its eyes, that it may have such a hold upon those spiritual verities that it will bear an honorable part in doing the great work of reconstruction.

If drunk with sight of power, we loose
  Wild tongues that have not Thee in awe,
Such boasting as the gentiles use
  Or lesser breeds without the law;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Far-called our navies melt away,
  On dune and headland sinks the fire;
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

The tumult and the shouting dies;
  The captains and the kings depart;
Still stands Thine ancient sacrifice,
  An humble and a contrite heart;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Are we ready to carry out those same principles and ideals which affect the lives of nations? How much it would mean as Dr. Merrill has said in his little book, if the words of that Fifteenth Psalm, repeated alike by Hebrew, Protestant and Catholic, could be chanted in the terms of a national and an international morality. In that case the psalm would read, "Lord, what nation shall stand in Thy presence, or dwell in Thy holy hill? The nation that walketh uprightly, that setteth justice first; and speaketh the truth in its heart. The nation that slandereth not another nation, nor setteth spies upon its neighbor, nor cherisheth a grudge toward other peoples. The nation that sweareth to its own hurt and changeth not, in whose eyes a reprobate nation is despised. The nation that useth not its strength to oppress the weak, or to destroy the helpless. The nation

that doeth these things shall never be moved." If the nations of the world could begin to chant the words of that Psalm, we should hear again the morning stars singing together and all the sons of God shouting for joy.

It is a great hour to be alive at all, and to be alive and young! Why, it is heaven itself to have a part in making that history which lies immediately ahead, and to take the responsibility for what we do in the eyes of the ages, and before God. What greater honor could come to a generation than that?

For thousands of years men and women will study with profound interest the significant events of the last five years and the no less significant events of the next five years. It is up to the spiritual leadership in all these nations to stamp that history more clearly and more firmly with the likeness and image of the Son of God. And for that great task we are praying that God may raise up men and women, competent, consecrated, effective for the furnishing of that necessary spiritual leadership. We want our college men and women. We want men and women who know something of history, so that all the foolish experiments which have been tried and failed will not have to be tried over again. We want men and women who know something of the sound, economic principles that must underly all human well-being. We want men and women who know something of the psychology of the human mind. We want men and women who have the scientific habit of mind so they will be able to draw the thing as they see it for the God of things as they are. And coupled with all that skill in the use of the materials of civilization and advance, we want men and women who will labor for human betterment with their eyes and minds upon that social order "which hath foundations, whose builder and maker is God." If we can raise up a generation with spiritual vision, we shall see the Kingdom of God coming with power and great glory in all the lands of the earth.

Here in the last book of the Bible, you will remember that the Seer has a great vision. He saw a multitude that no man could number. It was made up of all nations and peoples and kindreds and tongues. There they were, acres upon acres, square miles upon square miles of human beings massed together. "And they stood before the throne and before the Lamb." They stood with bared heads and unshod feet in the presence of that principle of life which comes not to be ministered unto, but to minister and to give itself for the ransom of many. When they looked up in thoughtfulness and devotion and saw that principle of life enthroned, they sang with a great shout, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever

and ever." These problems of industrial and political regeneration will only be settled upon a basis of a higher type of character. That higher type of character can only be secured and maintained as men come to stand right before him who sitteth upon the throne.

Yonder at the entrance of the harbor of the city of New York, as you all know, there stands a great statue. It towers up for three hundred feet from Bedloe's island. It is the figure of a woman and in her right hand she holds aloft a torch. It is the statue of Liberty enlightening the world. Some years ago the Harbor Commissioners decided that the expense of keeping the torch lighted night after night was not warranted. It served no practical end. The lighthouses along the coast were sufficient to guide the ships that entered the harbor. For a period of time the torch was dark.

Before the war came another set of Harbor Commissioners decided that this was not a fair treatment of the gift of France to our Republic and they had the whole statue rewired and a great light placed in the tip end of the torch. Again it began to shine out across the dark waters of the Atlantic. While the war was on, the light of that torch was seen in France. The people of France rejoiced because the two great republics were now bound together in a common struggle for certain principles they held dearer than life itself. The light of that torch was seen in Britain, and the people of Britain rejoiced because the two great English-speaking nations were now standing together in an invincible alliance for justice and liberty. The light was seen in Belgium and the people of that stricken country rejoiced because it shone out from the shores of a great kind friend. The light of the torch was seen in Germany, and to the Kaiser and his mad associates it revealed the hand-writing on the wall. They saw as did Belshazzer of old, the same four fateful words, "Weighed, wanting, numbered, finished." They knew that behind that torch there were men, money and munitions, ships and airplanes, food, fuel and resources, almost without limit. Above all there was the determination of a mighty people who would not cease until the struggle had been won for righteousness.

Now let that torch and all the great principles for which we believe it stands, regard for the rights of smaller nations, the belief that government of the people is best for all concerned, the faith that in the long run, right is the only might, the firm conviction that these problems can only be solved on the basis of a higher type of human character and the readiness to link up all our spiritual forces with those immediate duties that lie at our doors. Let that torch shine on, and may its light never again be dimmed until all the free peoples of earth shall walk in the same bright light.

PRACTICAL CHRISTIAN PRINCIPLES IN NATIONAL AND INTERNATIONAL LIFE.

Bishop Francis McConnell

If I could get down into the consciousness of everyone before me, I think I should find that in the past two weeks, perhaps as you have thought of this convention, there have come before you some questions that run pretty deep as to certain great issues that confront the nation tonight. For a time it was uncertain whether the convention could be held or not because of the coal strike, and that, of course, would suggest the industrial unrest in the country. And then you came to this place representing, not the United States, merely, not Canada alone, but representing all together, I am told, through the delegates here, some forty nations, and it would be very strange indeed as you thought of the approaching days of this convention, if you didn't think of the rivalries and the differences that have arisen in the past year between the nations. And further, while I have received no direct information upon the point, it would not be surprising if some of you have come to this place with your feelings rightly offended, your sensibilities hurt because you have seen in these United States traces of racial discrimination.

Now as we look out upon problems of that kind, upon industrial problems and upon problems of national pride and national aim and upon problems that suggest the racial pride of an uprighteous kind, we are struck by the fact that these evils are the fault of no particular individual. They are the fault of the common life, the fault of the social order to which we belong. There is no way in which we can hold any individual or any small number of individuals responsible for these things. We have to recognize the fact that before Christianity can take possession of the world, it must get out of a narrow individual round and take within its scope the Christianization of these larger relationships. This does not mean there is a social gospel, by itself, but it means that the relation of each of us

in all contacts with our fellows must be Christianized, humanized, placed upon the basis of the teachings of the Lord Jesus Christ.

Now of course it is thoroughly understood that nobody is responsible for anything I say tonight except myself. I am simply trying to direct your thoughts to some Christian suggestion concerning these problems.

Take the industrial question—at one time national and at the same time international. What is the great obstacle the Christian missionary finds as he goes out to the non-Christian nation? Is it in the fact that they object to his message of unselfishness; is it because he finds any particular depravity in the people to whom he speaks? No, it is the glaring contrast between the word of God on the lips of the prophet and the practice of the whole nation from which the prophet comes, as that works itself out in the industrial expression in international contact. Not that the people of the missionary nation are not Christian. The people at home are sending the prophet to the particular place, paying his way, but the social life out of which he comes is not so Christianized that the contact of his own nation, as it touches the other nation, is a Christian contact.

May I call your mind to a jibe that the late George Francis Train uttered at the time of the opium war? He said, "I object to sending missionaries to convert the Chinese and soldiers to shoot them on the same boat." He said, "Send them on different boats because when you send them on the same boat it begets confusion in the Chinese mind." And nothing more pertinent on the matter has been said.

Race discrimination in a nation going forth to proclaim the everlasting brotherhood of man, and a social order founded on a selfish form of competition, will not work.

There must be a change from a selfish form of competition to something at least suggestive of cooperation and combination and it must be done in the name of Christianity. I am not proclaiming any kind of social panacea. I have no detailed suggestion as to the solution of the problem, but there is need of prophetic calling attention to the glaring contrast between a tooth and nail competition for the things that we feed our bodies and the proclaiming of the gospel of peace of the good God.

Competition may be all right in the realm of sport, even in the realm of scientific knowledge, but competition for daily bread is another thing. We need a thorough-going application of the gospel of the Lord, Jesus Christ that will make it into terms of mutual aid. Is there anything unreasonable about the hope to supplant a system like this, so that two men fighting for the same loaf of bread, will say, "Let us get together, let us aid one another, let us help one an-

other?" There might be even two loaves of bread where there is now one loaf of bread. The spirit of God is helping men to come to mutual helpfulness in these particular relationships. I think sometimes our friends make a mistake when they try to erect on the words of the Lord Jesus Christ some potent, social order. For example, Jesus said, "Forgive us our debts, as we forgive our debtors". He had in mind an old Jewish custom. He wasn't thinking of the modern commercial loans.

But will anybody tell me how you can fit this into the Sermon on the Mount? Take the holders of the good things of this world, the land-holders, the possessors of the great natural resources and stand them all off there in a great multitude and write over them and see how appropriate it seems: "Blessed are the meek, for they shall inherit the earth". Of course, we have theological experts who can redefine meekness in terms of the fiercest industrial competition, but is that just, is that fair?

The man from beyond the seas whose system has no more of social injustice in it than ours, what is he to say when he looks on that? When we turn our powers to the exploitation of defenseless nations and take from the small nations their coal and their minerals and their oil, are we to justify that and say that is Christianity when we say that in the end, it means the uplift of the very people we are dealing with? These things do not fit into the Christian system.

Coming down to the concrete situation, what is the use of talking in general terms? Here is Mexico to the south of us. Shall the United States now after the fine things the United States has said about the rights of small nations and making the world safe for democracy, shall the United States see down there not human beings to the number of fifteen millions, but shall the United States see merely copper and merely oil and merely the possibility of rubber plantations.

It may be that in the name of humanity, it may be that in the name of stopping disorder, some kind of a police protection may ultimately be necessary, but if that comes, let us insist that the American holders of great resources in Mexico shall pass off to some place by themselves while the work is going on and be silent. And let us not talk about the spread of the gospel by the means of force. Force is all right to stop a great evil, to stand in the presence of a swaggering bully and say, "This must stop", but when it comes to the positive spread of an idea, how much could we do by spreading that idea by force? We must come down to the methods of social justice, of fair dealing between man and man and every man's respect for his neighbor.

When I was a youngster in the ministry, I heard a professed prophet talking about the possibility of a war with China. He said,

"Let the war come." It was at the time of the Boxer uprising. He said, "Let it come. It is God's way to break the heathen nations with a rod of iron and open the doors to the gospel."

Another brother said, "I move we amend a certain scriptural passage so it will read not 'Go ye into the world and preach the gospel to every creature,' but 'Go ye into all the world and shoot the gospel into every creature.'"

Oh, we good Christian people rely very much on shooting and bayonets and on force for the advancement of the Kingdom, but this is not Christian, and you will see through this and you will help to put it aside, I am sure. A new day will come through your efforts based on an organization that goes clear down to the struggle by which a man earns his daily bread, because this struggle is at the heart of these things.

Let me say a word concerning a Christian attitude toward the nations of the world, I mean outside of the economic and industrial situation, and rather in the matter of national pride. What has come over us in the last year? Is it not a pity that standing shoulder to shoulder, fighting in a great cause, we should now have fallen back again into the old suspicions, that we should have so soon forgotten the old comradeships, that we should say, "What does this nation mean? What does that diplomat mean?" Was it not prophetic that, after all, we could stand together, fighting against a great evil, seeing good each in the other, forgetting those peculiarities that upon the surface make difficulties between the nations, each nation respecting every other nation and doing its part toward the great solution? Why should we allow this mind to pass away?

If I think deeply and profoundly in my regard for my family, does that mean that I do not have respect for the families of other men? The more I think of my own family, the more I care for the families of other men. The more I love my flag, the nobler seem to me the splendor of Britain's manhood, the nobler seems the glories of France. This is simply the message of the old Hebrew prophecy. After all, you remember that the prophets looked upon themselves as sent of God to preach a peculiar message. They felt they had a type of religion superior to the other nations. Time and again God made them to see that their own nation must serve other nations for whom God had care.

We need to come to something of the Old Testament point of view, so many years before the days of Jesus, to the place where we respect the greatness of other nations and work together on a basis of an attempt to understand and see other nations' difficulties as they see them.

Of course, a great deal of this national friction is merely on the surface, but we have been narrow, provincial in our thought of

the Kingdom of God. These things ought not to be and these things must not be if we are to avoid in the future the terrible catastrophe of the past few years.

I was interested the other day in a bit of statistics from the Chief of Staff of the United States Army at Washington. He said, "The battle dead since July 1914 stands as follows: (he meant those who died upon the field of battle or died of injuries received from battle) Russia 1,600,000, Germany 1,500,000, Austria 900,000, France 1,305,000, England 790,000—and then coming down to the United States at the foot of the list, with 38,000 battle dead, the total standing at 7,500,000 men dead upon the field of battle since the last days of July 1914." Add in, now, those dead from other causes connected with the war. Reflect upon the fact that in the closing days of the war the nations of the earth were racing for what? For some new means of life saving, for some cure of tuberculosis, for something to lengthen the days of man's life. They were racing with a deadly speed for the deadliest kind of gas they could find, and I heard the President of the United States say on the day before he was taken sick that if the war hadn't stopped when it did, it would have been just a few months until there would have been gases discovered deadly enough to wipe out regiments with a single whiff, there would have been bombing devices to wipe out city blocks at one deadly explosion.

Let these frictions grow into something large and significant. The question is this—Will there, after the next world war, be enough of civilization left worth picking up? That is the essential question that Christianity has to face, and it will not do for us to sit down complacently within the bounds of a set of national conventionalities and say, "We are the good people". We must come down in the end to a basis of mutual respect. We must respect, each of us, the manhood in the life of his fellows, in the other nationalities.

Take that other question, the question as to the racial relationships.

What must we come to? We must come to a recognition of the fact that though a man may be alien in his speech and alien in his point of view and alien in thought, he is, nevertheless, a man, and the most essential thing about him is his manhood. We must look upon the problem from the standpoint of the human values of Jesus Christ. May I say to you that in the course of some recent industrial investigations, it became necessary for me to have an interview with United States officials in two cities concerning cases of deportation because of suspected red radicalism. I went to one official, I am not at liberty to mention his name. He said this: "At a certain time in a period of two days, there were brought before me, ninety-

two cases of suspicious characters, foreigners who, it was thought, should be deported. Of those ninety-two, all but five had to be dismissed at once. Three of them were investigated for an hour and two more for a half day, until we could find the meaning of some suspected relationships they had maintained, but within a half day the ninety-two were dismissed. The trouble was that those who reported them did not understand them.

I went to another official in a large city of the United States and he said that forty-six foreigners had been brought before him at one time against whom reports of red radicalism had been filed. The same situation existed there as in the case mentioned above. Only one of the men was kept for a day or two and then released. What was the trouble? These people did not understand our point of view. They had no ill-will against anybody. For the most part they were hungry. They desired some kind of companionship and some way to adjust themselves and they were in danger of being sent out of the country because they were misunderstood. Don't misunderstand me, there is a dangerous red radicalism in this country. I am using the above illustration to show the possibility there is of misunderstanding.

It is right that we should say some things concerning the lessons of the war. May I call your attention to one simple human fundamental revelation of the war? It is this: That judged by the standards of the men of the so-called Western civilization, the men of America, Canada, Great Britain, and France, judged by the standards which those men set up for themselves as embodying the ideals of heroism, those we have been accustomed to look upon as belonging to the non-Christian races, have given as good an account of themselves as we have in the same struggle.

I saw lads from an equatorial district, Senegalese, standing through the rigors of a French winter, searching for pieces of burlap to wrap around their shoulders and doing all this without a whimper. They were fighting for what? Fighting for your type of civilization and for my type of civilization, and they were just as bold as any of us.

I was out upon the line of the British Third Army—I may be pardoned for these personal references—forty-eight hours before that dreadful twenty-first of March, when the Germans came through on their last drive. Before I went out, General Byng told me he knew where the attack was to come and he was ready for it. Then he spoke to me about how he was ready for it. He spoke particularly of his road system. It was as nearly perfect as he could make it. He was bringing in seven train loads of road metal every day. The men doing the work were Chinamen. There were between fifty to sixty thousand Chinamen standing out in the March weather,

working, some of them, stripped to the waist, with no dejection upon their faces, taking on their backs burdens that I would not care to lift and doing it for your type of civilization and mine; making possible the material equipment that would mean the winning of the war. Shall we forget them when we talk about who won the war? We talk of sending two million soldiers out of the United States harbors to France. France sent forth her call to India and one million one hundred thousand natives of India, most of them Hindus, came to the relief of what? Of their type of civilization? No—of your type of civilization and mine, and they fought just as boldly as any man could fight. I know what I am talking about. We saw those men from the standpoint of their simple, human fineness of quality.

I went to the British soldiers and they told me, some of them of the boldest single incident they had known during the war. What was it? Was it the exploit of a Tommy? No. One of the soldiers said to me, "Sir, if you are looking for heroic things I will tell you a story. An English officer was standing early one morning on the fire step waiting to lead his men over the top. As he stood there in the dim light, he looked around and saw standing at his right hand, a Hindu from farther down the line. He said to him, 'You have no business here. You are not called upon to go over in this raid. Go back to your place.' The Hindu said, 'It is a custom among my people that when an outsider has befriended our family, if that outsider is ever in danger thereafter, any member of the family in reach must stand at his side to help him in time of peril. You are going into great peril. The law of my people is upon me and I am going over the top with you.' The Englishman thought little of it until in the midst of the entanglement of barbed wire he turned and saw this faithful Hindu following just at his heels. He said, 'Go back. I cannot justify your being here. You are not expected to be here. Go back. You are going to certain death.' The Hindu replied, 'I shall not go back except as you go.' A little later the English officer fell with a bullet through his brain. The Hindu picked him up and found his way back, down the ladder, down through the communicating trenches and back to the place where the Englishman could be buried among his friends." This was the Tommy's comment: "Pretty fine human stuff, wasn't it?"

Friends, we are coming to that new revelation. God grant that it may keep us from misunderstanding these people and their misunderstanding us. They are the finest of human stuff and the obligation is upon us to deal fairly with them.

It comes back in the end to Jesus' thought of the human values. Jesus never broke forth in invective upon a man for intellectual misunderstanding. He might be incorrect in his theology, but Jesus did

not rebuke him. He did not rebuke men when they called Him evil names, but when they came out and said that the doing of a good deed, the opening of blind eyes, the healing of deaf ears, the helping the lame to walk, the lightening of the darkened minds—when men said this human service, this good deed is from Beelzebub and from the devil, Jesus replied with fiercest rebuke. The thing He was impatient about was a man's heretical attitude toward his fellow man. That roused His wrath on every occasion.

There is one significant touch concerning the story of the judgment scene as in Matthew. Professor Burkitt has stated it for us. That wonderful judgment scene where the nations of the earth shall be assembled before the kingdom, is taken from the Book of Enoch. If you will pick up the book some time and read it, there is slight reference to any moral quality. The nations of the earth shall be assembled before the God of the Jews for judgment. The Jews shall be supreme and God shall take vengeance on their enemies. Jesus took the picture. He took the Book of Enoch as a book of the expression of His time and threw over it all the greatness of His fine human spirit. Here they are before the King, to receive a reward prepared before the foundation of the world. To whom does it go? Does it go to the Jewish leader because he is a Jew? Does it mean the other nations must bow down before the Jews because they are the chosen of God? No, it brings it all down to a broad, human relationship—"I was hungry and ye gave Me meat; I was thirsty and ye gave Me drink; I was sick and in prison and ye came unto Me." Then said they, "When saw we Thee hungry, when saw we Thee sick, when saw we Thee in prison and visited Thee." And He answered and said, "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

There is just one question concerning Christianity today that serious men are asking. You, coming out of the schools may not realize that the skepticism of the books isn't what it was twenty-five years ago when I was in college. Our professors talked to us of the materialists, of the agnostics, as if these men were in danger of overcoming all Christian thought. There isn't the air of seriousness about that old battle of skepticism on the mere theoretic side that there was once. People agree that Christianity is an ideal system for the salvation of this world. People say if we can believe that one man lived an unselfish life and did it for an unselfish God, we have the all-important truth. Men agree in the greatness of the ideal of Jesus. They agree that if there could be a Christ-like God taught to men, that would be the solution of all our problems. That God is Christian, that God is like Christ, would solve the international problems. But they ask this deadly question, "But can we believe that such a system as that ever can be made to work in this

workaday world?" The deadliest skepticism abroad in the land today is as to whether this splendid idea can be set to work.

Hear these challenges ever before us! They come from the very depth. Can we make the idea that God is like unto Christ work in industry? Can we make that idea work in the field of national pride? Can we make that idea work on a splendid and broad scale upon the field of international relationships? The answer is in your hands and we look forward with perfect confidence to the next twenty-five years as you give the answer to that question.

A PRAYER

Dr. Charles R. Watson

Almighty God, our Heavenly Father, standing in the presence of Thy commands that we cannot fulfil, opportunities which we cannot overtake, work that we cannot perform, problems that we cannot solve, we rejoice this day in Thee. Thou art our sufficiency. We can do all things through Christ. Bind us at this moment to Thyself. Relate us unto the enrichment of all our days of living and of praying and of working. Relate us unto the great source of power and of love that is in Thyself. Lead us to the rock that is too high for us now, and do this through Him who is the Way, Jesus Christ our Lord. Amen.

THE IMMINENT DEMAND OF THE CHURCHES ON STUDENT LIFE

A Prayer—Dr. John W. Wood

The Demand of Churches of Canada—Dr. James Endicott

The Demand of Churches of the United States—
Dr. William H. Foulkes

The Call of Home Tasks—Mrs. F. S. Bennett

The Immediacy of the Demand—Dr. J. Campbell White

The Call of the Cross—Dr. James I. Vance

Friday Morning
January Two

A PRAYER.

Dr. John W. Wood

O God, sanctifier of the faithful, visit us, we pray Thee, with Thy love and favor. Graft in our hearts the love of truth. Nourish us in all goodness and in Thy great mercies keep us, for we know that without them we are not able to please Thee. Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts. Help us to perceive and know what things we ought to do. Give us grace and power, faithfully to perform the same.

Wilt Thou grant Thy blessing to all the institutions of learning from which we have gathered in this convention. Grant that students and professors may ever have before them, may ever hold as their highest duty, the endeavor to make Thy way known upon earth, Thy saving truth among all nations.

Be with the thousands of the student volunteers who in past years have gone forth from this land and who today are serving in the distant lands. Give them courage in the face of difficulties; sustain them with the knowledge of Thy presence; enlighten their minds that they may undertake the hard tasks.

THE DEMAND OF THE CHURCHES OF CANADA

Dr. James Endicott

The Church of God has always made great demands upon the youth, and always will make great demands upon believing youth. We can say at least this morning, with regard to Canada, that the Canadian churches, after our wonderful and unexpected experiences in this war, are facing the future with the settled purpose that we will not limit in any single particular our claims upon the life service of the young women and the young men of our country because of any sacrifices which have been made in the war.

We are going forward to the future with an absolutely unlimited program. We believe that it is our business and our right to assume our fair proportion of all the burdens which now rest upon universal Christianity. We believe, moreover, that this is a day of special obligation for Anglo-Saxon Christendom. We believe that in the days to come, please God, there may arise great multitudes of students, say in Russia or in China, or in Japan or in Africa to lead the great movements of God in the after days. But we think we see very clearly today, that if there is to be an advance in the immediate future, the men and women who are to lead the advance must necessarily come mainly from the Anglo-Saxon Christian Churches. It is not that we believe that we are better than other men, but we believe that there has been a providence shaping our ends and bringing us to this day of tremendous crisis in the world, and that if we fail then we shall look in vain to any other part of the earth for the kind of men and women who can do the work which the world so sorely needs to have done today.

Now, we are not under any delusions with regard to our strength in Canada, but we believe this, that any estimates we may have made in the past are altogether too low, that there are reresources of character, of mind, of body, too, resources of courage, of faith, of vision, which have not yet been drawn upon. I say, then, we are going into the future with the expectation of speaking home to the consciences of the living men in our universities and colleges especially, and asking them that they will go forward to the great work which the churches desire to do. But in any event, no matter how large a contribution we may demand, no matter how we shall speak home to the consciences of the young men of today, we shall

not ask of them any more than the church fifty years ago asked for her sons and daughters in that great land of Canada.

Canada shows us on a large scale in many ways the romance of building up a great and noble world order. If you take out the work of the churches in Canada, you impoverish in a peculiar sense her history, for, in brief, this is the story: It goes back to those heroic days when men from France wended their way up in the old sailing ships, up the great St. Lawrence river, when the adventurers, the fur traders, the voyageurs came, side by side with them, and often in advance of them, but always ready to take their share with those heroic sons of the old Roman Catholic Church of Europe.

They have given us a great heritage. They have set us an example of heroism, of courage, of life devotion. And in later years, what a wonderful picture we have up there, that vast land in those days only fifty years ago, great forests with their corduroy roads, with their log cabins, poor people, with a church unendowed, with a church without universities, with a church without churches, a great scattered people coming out from the old lands, bringing their faith, but not the organization, not the institutions by which that faith could be established, and it is a wonderful story what the old heroes of the Canadian churches have done, how the saddle-back riders went forth as flaming heralds of a great gospel. They had no doubts in their hearts. A great faith, a great pity, a great purpose, my friends.

It was my privilege, some thirty years ago, to go out to the far western plains, and there I saw the bones of the buffalo still scattered over those plains, and I had the inestimable privilege of meeting the old order of pioneer, men who could fire a rifle with deadly accuracy, who had brought down scores and hundreds of buffalo, but had never shot an Indian, men who had loved the Indians, who had taken up their abode among many, men who were there establishing Christianity on virgin soil. I think of some of these men that I have met. I think of one man I met, for example, in those days when Christianity was not taken for granted.

(We hear much in these days of Canada as a sober and a moderately righteous nation, but these things have not come by accident. They have been won for us. They have been fought for.)

I think of this old friend of mine in those western plains. When he got off the train, a body of cowboys and gamblers were the first to speak to him, and they said, "We understand what you have come for. We give you forty-eight hours to get out of the city." They wanted a few hundred square miles where the Ten Commandments didn't obtain. That man stood there under the clear sky, without a church, without any support of organized Christianity, and in the name of God he spoke to them. Ah! what a gentle

heart he had, and a fist like a sledge. O, bless you, he could bring down an ox, and this is what he said in his quiet, gentle way of speaking: "Gentlemen, my church is the Presbyterian Church of Canada" —he was a Highlander—"I have been sent here to establish the Christian church, and on Sunday morning next, here where I am standing, we will have a service, and I invite you." Oh, he never left the place, and he established the gospel, and then one day the prize boxer of the town came along, who ran the saloon, and he was driving along in his buggy and he said, "Mr. McKillam, what is this I hear you have been saying about me?" And he said, "Archie, what did ye hear?" He said, "I hear that you said my place was the gate of Hell."

"And, Archie, isn't it true?"

He said, "If it wasn't for your coat, I would get out of my rig and give you a thrashing." "Archie, don't let the coat trouble you, I will take it off."

My friends, by such men as these we live today in Canada by the faith and the love and the endurance and the fighting qualities of the Saints of God. That is why today we have men ride across our plains and wherever they go, they have established churches, built schools, put up universities, great seats of learning. We haven't drawn a cent in many, many years from Europe, and we never come down here with a collection plate, this great hunting ground of the distressed.

We have our pioneers today right up into the Arctic Circle, camping out there on the Hudson Bay. We have them going up to Labrador. We have them going up to the Pacific Coast, and wherever they go they never retreat. They hold the ground for the Kingdom of God. And let it not be overlooked that while these things were being done at home the Canadian churches were not unmindful of the claims of distant lands upon them. Missions today in India, China and Japan, in South America, Africa and elsewhere, testify to the breadth of vision which inspired these churches and prove the reality of their loyalty to the Great Command.

So then, young men of Canada, you young men of the United States, take my word for it, that if you will investigate, you will find that heroism has not been waiting until now to be discovered, or to be manifested. You have a big job ahead of you, if you live up to the glorious conditions which great and good men and women of the world have set us in other days.

I have another reason for thinking that we shall not call upon our youth in vain in Canada. I am not going to speak of the war as such. I am not going to speak of what happened in France and Flanders, but there are things which have happened in Canada five years ago and they lasted no longer—the things I am thinking about

—than this one convention will last. What a wonderful thing happened up in Canada, a religious thing. Now mark it. Don't forget this: That up to five years ago, we Canadian folk had no Valley Forge in our history. We had no Gettysburg in our history. I wonder if there are any pilgrim souls here belonging to the United States who still go back to those old places to kindle afresh in your hearts something like lofty and religious patriotism. Well, I confess, myself, my friends, a pilgrim at your shrines. I shall never forget the days I have spent on these old battlefields of yours and mine. Down there where my countrymen got a taste of what was coming to them, I remember the day I spent down at Saratoga. I came away with a bullet, not in me, gentlemen, but safely in my pocket. But I shall never forget, and I wonder if you all go there. In a sense you have no right here until you go to those places. The vision of that empty niche, for example, where a good man might have been remembered had he not been a traitor later.

I think of the day I spent at Valley Forge. I think of my ride down by Old Boston, where Paul Revere rode on that wonderful night. I have lit my lamp, too, at your shrines and stood uncovered before the old Liberty Bell in Philadelphia. But up to five years ago, we Canadian people had no similar experiences in our history. You say we had Quebec. That is true, but Quebec did not belong to us except by inheritance. We were spectators, in a sense, of that. Quebec! Why we always link that name up with Trafalgar and Egypt and the Battle of the Nile, and a few things like that, when France and old England were fighting out on that colossal scale the drama of the mighty centuries.

No, that really didn't belong to us, but a day came five years ago which will never be sufficiently appreciated, which will never be even understood by a man who is irreligious. I know there were men who came from the swine troughs at the call of the mother land. I know there were men haunted with bad pasts who said, "Let us go at least and endeavor to make amends for a misspent life," but the thing that I am thinking about is the thing that happened in our pulpits and in our parsonages and manses. Oh, you young men, can you imagine what happened there? Because it came upon us all of a sudden, like a bolt out of the blue, and this is what happened: Fathers stood with their sons, not thinking of victory, not thinking of extending the empire—we had nothing of that in our system, we hadn't anything of that in our hearts. We did not believe in the supposed evil plans of Germany even. We were simple folk. But this is what we did, instinctively. A great light seemed to smite the consciences of our people, and we for hours and hours watched the bulletins for fear, if you please, lest Sir Edward Grey should make a mistake in his message to the British

Parliament, lest England should fail, lest she lacked courage, that she would not enter that wide open pathway to honor, and then what happened? Oh, my friends, I am not talking about the pool rooms, but the churches. How our young men's classes walked out! There was no draft, no compulsion, and in hundreds of square miles, this is the thing to notice, that there were hundreds of parsonages with not a single young man left in them, hundreds of square miles where that was the rule. Our churches emptied themselves. Our parsonages emptied themselves; the sons of our foreign missionaries came forward; our universities emptied themselves.

That is the story that comes to me today as I think of the future. If we could do these things (and Thank God we did them) if in that spirit, the soul of Canada leaped to its great task, walked out into her Gethsemane and did the things she knew she ought to do, what is the need of wondering whether we can get men to work in the days that are to be?

Ah, this is the feeling that we have today, that we are not to ask exemption because we have had great sacrifices. No, I say to you young men, if you were a little orphan today, where would you go to be mothered? Would you go to a woman with a poodle dog in her arms? Would you go to the mother with one or two little children? I would not. I would seek me out a mother with ten children. I would go to the mother who was distracted and burdened and weighed down, for one little extra orphan will not make much difference to her big heart. The worst thing you can do for England today is to let her off. The worst thing you can say to England today is, "You are weary, you are tired, you have made great sacrifices." That is not the road of the Kingdom, and we are not going to take that road, please God, in Canada. We shall say this, "That is the law of our religion." It was not when Christ was rich that he saved the world, but he became poor that we, through His poverty, might be made rich.

And so, young men and women of my beloved land, and of this great Republic, make no mistake. You in the United States, with your larger resources of manhood, with your greater numbers and your greater wealth, there is a great need for you to meet, but wherever you go, please God, you shall find the Canadians all about you doing their share too.

THE DEMAND OF THE CHURCHES OF THE UNITED STATES

Dr. William H. Foulkes

A representative of one of the great London dailies recently visited the United States, sent by his paper to ascertain what are the underlying movements of the day, to discover whether it be true, as it has been alleged over-seas, that the United States is money-mad, sordid and profiteering at the expense of its colleagues who paid a much larger price than she did for their common liberty, and in the course of his investigation, Mr. McKenzie came to the church and sought to discover whether the church was measuring up to the demands of the hour.

In an intimate conversation with leaders of one of the churches of America, in the face of one of the great forward movements of the churches, he made this significant statement: "In my judgment, the churches of Jesus Christ in North America are preparing themselves today for the greatest revival in their history." This was the word of a sober-minded English journalist, who put his hand upon the pulse of the church, and I am happy to speak today a brief but urgent word for at least twenty-five forward movements that have sprung up almost spontaneously in as many branches of the Church of Christ in the United States and in the Dominion of Canada. It is inconceivable to a thoughtful man that the church itself should have failed to have been stirred by the events which have shaken the world, and one need only look upon the church today in its eagerness, in its wistfulness, in its passionate determination to be made worthy of the hour to know that the same spirit which brooded upon the hearts of her sons and her daughters during the last five years has also been brooding upon her heart.

The church today is clamoring, as you have heard the world pictured as clamoring for leadership. Even there are those who have captiously said that the church has abdicated her leadership,

that she lost it by sloth and by indifference, but I bear you witness to the fact today that the church, with all her failures, was never so mighty as she is in the demand that she is making upon her youth, and in the forward look that she, herself, is taking as she faces the coming days.

As we look out upon this nation of ours, the United States of America, and as we think of the great economic and moral reform that has been won and in which we are now rejoicing, we know that it was the power of a church speaking not merely to its members, but to the people of the land, that accomplished this thing. But Oh, young men and young women, the church today desperately needs and earnestly craves, at your hand and the hand of your fellows, the leadership that your annointed lives alone can bring, for the leadership of the day and of the morrow is not the leadership of ecclesiastical pomp and pride. The church does not come today asking for strong men to waste themselves in perpetuating any pettiness that clings to her, any sordidness of soul. The church is calling to you in the words of an ancient prophet, "Go through the gates, prepare ye the way of the people. Cast up the highway, gather up the stones. Lift up an ensign for the people." And though those words are ancient words, they are eternal words too. They are the challenge to young men and young women, for the gate of the world is the gate of leadership, and the church today is calling to her sons and daughters, saying, "Let me gird myself with your leadership, with your power to see and to feel, with your power to do and to endure, with your power to go and to heal."

And I dare to believe that there is a new spirit of sacrifice that has been borne in upon the heart of the church, of sacrificial service.

As I go from coast to coast and meet my colleagues of other branches of the church of Christ, I find that the fires have been kindled anew at the heavenly altar; that men today are infinitely more concerned about how the church shall serve the world than they are about how the church may save its own soul.

I was reading recently those familiar words of the Lord when on the night of His betrayal in the upper room, after the consciousness had come over Him like a flood that He had come from God, that He was going to God and that all things were in His hand—I say, after that consciousness had come over Him, He did a significant thing. And what was it that He did? I know what a man of the world might have done. I know what I might have done. I might have taken into the right hand of my power the scepter, and I might have brought my enemies cringing to my feet. But I know what the Lord of Glory did. He, knowing that He had come from God and that He was going to God, and knowing that all things were in His hand, laid aside His garments and He girded

Himself with a towel, and He got down upon His knees and began to wash His disciples' feet. And I believe that the baptism of that spirit of our Lord is upon the church today; that she is willing to lay aside the garments of her pomp and her pride and to gird herself with a girdle of sacrificial service and to get down upon her knees and to wash the feet of men, black feet and white feet and yellow feet, weary feet and wayward feet, the feet of men and women and little children.

But, oh, young men and young women, you are the girdle with which the church must gird herself for the leadership of the coming day.

And then the church, too, faces a new world building. Imperial thoughts have ever been in her heart. She faces the future not for the sake merely of saving men and women here and there, but for the sake of establishing a kingdom of active good will, of justice and brotherhood, and she has always flung her battle line to the ends of the earth, and never more than today does she determine by the grace of God, and your cooperation to man every outpost and to bring in by every conceivable means worthy of her cause, that kingdom.

As I look upon the success of our allied arms, I see emerging two causes that contributed to final victory, and I believe that these two causes are today contributing to this great forward movement of the churches of Jesus Christ, and they both were outlined by that master of strategy, General Foch. First, allied strategy, by means of which, without disintegrating types and temperaments, without breaking down the lines that have been drawn between us and by our training and by our aptitude and by our capacities, without disintegrating but by reintegrating the great forces of righteousness, he was able to bring to pass the victory.

And then the second course, taking the supreme offensive, and changing the psychology of the world from saving Paris to "On to Berlin". And in the church of Christ, these two ideas are becoming regnant today, first, the need, the power, and imperativeness, the glory of an allied strategy, that without weakening any one of the cooperating forces, shall marshall them solidly behind every battle-front of our common Lord and Savior, Jesus Christ, and then the great supreme offensive, whereby carrying forward the banner of the King, we shall reach every man and every land.

I wonder if you have noted the fact that when Jesus Christ spoke of His church, the only time I think that He ever used the word He said, "On this rock I will build my church," and we have made that verse a football for our contentions, and we have allowed it to divide between great branches of the church of Christ, and we have lost, in my judgment, the great meaning of the word, "On this

rock," said the Lord, "I will build my church", and she can stay there for a thousand millenniums, safe and secure, but if she conceives her business to be that of sitting upon the rock and saving her own soul, her soul will soon shrivel until it will be too small to save.

The last part of that verse is the command of her Commander, "And the gates of Hell shall not prevail against her," when fortressed in the rock, garrisoned in the rock, supplied by the rock, fired by the strength of the rock, she goes out in offensive warfare, she can storm the gates of Hell, and they will not prevail against her.

In the name of a great host of Christ's followers, of this land and of the Dominion of Canada, young men and young women, I call you anew to the colors of Christ and His church, under the banner of allied strategy and under the supreme spirit of the great offensive that shall never be over until the banner of Jesus and His redeeming love shall have been planted over every yawning gate of Hell this wide world over.

THE CALL OF HOME TASKS

Mrs. F. S. Bennett

I am sure that it has not been possible for you to sit here session after session facing this great map and looking out at the lines that radiate from this land to all parts of the world without having brought back to you the importance of those things that are happening and shall happen in this land which is to be and is now the center of light and power and influence throughout the world.

Many of you who are here today are looking forward to following those lines that go out from the United States, from America, to many parts of the world. But I am sure that as you have listened to those who have spoken to you at these sessions, you have realized that those who have already gone out, and you, when you are to go in your turn, will be hampered in the work that you are to do unless you can point back to a Christian America from which you have come. And there are among us those who will never be able to follow out along those great radiating lines, but who will stay here in this land to help make it Christian, and to you the church of America is looking today, that you may bear your part in keeping this land safe, not only safe for itself, but safe that it may make the whole world safe.

There came from the press not long ago a book by a young

man, educated and traveled, and who had learned English, and he came into the great port of New York, and he describes his experiences as he came into that great city, the port through which there pour into this land peoples from all the lands of the world, and he said, "I came into that great city and I started out through its streets and I found a great Jewish ghetto where in order to be understood, I must know Yiddish. I followed along further on the street on which I was, and I found myself in a Greek colony, and I found my English was of no avail. I turned and I went on another street and I found myself in a Syrian colony, and again my English that I had learned so painstakingly was of no avail to me."

And he goes on and he follows through one colony and another colony in that great city of New York, and finally he said, "And all my searchings seemed to be in vain. I could not find America. I had found all the nations of Europe. I had found the peoples of Asia, I had found the peoples of all the nations of the world, but where was America?"

And today that is the question that is facing us all through this land, from the East to the West, and from the North to the South, where is America, and what is America?

The great slogan that we are hearing day after day is, "Oh, we must have a great Americanization program." And what do we mean by it? So often we mean nothing except going to those who have come here from other lands and teaching them our language, having them dress in our clothes, teaching them the conditions of life under which we are living. We are going to them absolutely oblivious, so often, of all the wonderful things that they are bringing to this land and that they have brought to this land. America has always been a land of immigrants. There are only a few of the red men who have always been here.

You remember the story of the Boston gentleman who found it almost impossible to impress upon a young American Indian that his family was very important in Boston, and he finally said to him, "You do not seem to understand that my family came over in the Mayflower." The Indian looking at him with a twinkle in his eye said, "And I must remind you that my ancestors were on the reception committee."

And so those of us who are here today are the children of immigrants. We may be one generation removed, some of us, and we may be two, three and four generations removed or more, but we are all the children of those who have come to this land from other lands, and as we look back upon the history of America and realize that, how can it be that we feel so often that the alien who is coming here, the one who is coming from another land, has nothing to bring to us? Is not America today what she is because of that

which your ancestors and my ancestors brought here from other lands? A great Americanization program, truly, is what we need today, but it is not only the alien from another land who needs that Americanizing and Americanization program. It is too often you and I and those who have been here the longest who fail to realize the great heritage of America and to make true in the life of the nation, all those great ideals of justice and mercy and freedom and Christian living upon which this nation was built.

These aliens are bringing to us many wonderful things, and we in turn owe them much more than language and dress and changed conditions of living. They should be able to realize, as one of them said, that becoming an American is a spiritual adventure. Too many of them are coming today like the one of whom I first spoke, searching up and down throughout this land and failing to find America. And, young people, it is for you to decide whether those who are already here and those who are coming shall find the real America and shall help to make of it a strength and a power among the nations of the world.

Can you, as you go back to your college, and as you later go back to your own community, carry with you, after the great privilege and opportunity that has come to you in being here with the thousands of your fellow-students, and hearing the messages that have come to you—can you go back unmoved in the face of all of that, selfish in your Americanization, selfish in all that you have, and look at those in your own community and see that they have not, and stand unmoved and untouched by it?

I like to think of this great land of ours as a wonderful picture puzzle to which each community is contributing its bit, and if we are going to have a wonderful picture that shall be filled with beauty, that shall be filled with honor, that shall shine forth in majesty, every single community from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico must each one bring its piece, complete and perfect.

Your church is calling to you in the very place where you chance to be. So often you and I wish we might serve elsewhere than in the particular place to which we are called. Some of us wish that we might go out along those great radiating lines to distant lands. Some of us wish we might serve in other places save in our own land or even in our own community, but if our church calls to us and our church needs us in the community wherever we may be, that is the place in which we are to serve, and it is not the easiest work by any manner of means. It is not the easiest work to go out from your college life and to go back into your home community and stand face to face with the problems of that community. Whatever it may be, whether it may be a rural community in these great,

extensive territories, whether your community may be in a crowded city, wherever it may be, it is not the easiest problem to go back and face those who have known you from childhood, those that you know are going to be, perhaps, somewhat skeptical concerning these new fangled notions that you have brought back from college and who are going to wonder if you think that just because you have been to college you are going to be able to turn the community and the world upside down.

You know, I see by some of your smiles that some of you already know what that means, to go back into your own community with a lesson that you have learned, but unless your community, wherever it may be, and unless my community, unless all the communities of this land, can be bound together in a great spiritual Americanization, which shall make us a united, a strong, a wonderful land, then the day may come when those great radiating lines will weaken, just because you and I have failed in the places where the Lord has put us to do our particular work.

And then we must remember that side by side with those who go out to represent the church along those great lines, to every nation of the earth, there are other missionaries going at the same time. There are going out across those lines men and women who came in from those lines, who came in and lived here amongst us, and now they are going back again to their own countries. They are going back to tell of the things that they have seen here. They are going back to tell what they think of Christian America, and what is the message that they are going to carry to those lands? They are going back to the lands of all the earth, and they are going to put the missionary gospel that they are going to preach, side by side, with the gospel that is going to be preached by those who are going out from such a convention as this. And it is for those of us who stay at home to see to it that the men and the women who go back to those non-Christian lands, and to other lands, shall be able to carry with them a wonderful message of a Christian America.

Let me emphasize again that it is not only the alien who has come here from another land who needs your service today. There are those who have been in this land for many, many years. There are those who were, as I said, on the reception committee when the first ones crossed the Atlantic Ocean to come here. There are those, and there are great groups of other peoples, who have had no chance and no opportunity to become a part of our national life. The test of what America can do in caring for the world is in part shown by what she can do with the peoples here in her own land. If we in this land cannot care for and help those who are here amongst us and have been amongst us for many years, if we cannot make this land a land in which the knowledge of Christ's gospel shall be

known from one end of the land to the other end, how shall it be that we shall bear our part worthily in the great world upbuilding to which we have been called? And the time, O, college and university students, the time for your services is now. We are making history now in twelve months faster than it used to be made in many scores of years. We are making history so fast that the books on our shelves that were valuable three and four and five years ago, we are discarding today, because they are of no value to us, except historically. They are not telling us of our contemporaries because our times have changed. It is today that the service has come to you, and you have come into the Kingdom at a most wonderful time. You have come when there are greater opportunities and greater problems than there ever were before in the world. I know you are tempted, as many of us that are older are tempted, to wish you were not one person but that you were a dozen persons in order that each one of you might be going out and doing some of the wonderful work along some of the wonderful openings that are before you today.

Now is the accepted time, now is the day when you are to serve your nation and through serving your nation, you are to serve the great, wide world. You sing and I sing, "America, America, God mend Thine every flaw, confirm Thy soul in self-control, Thy liberty in law." America, young people, belongs to you and your generation. What will you do with it? It is not for those of us who are older to say what shall be done with America. It is for you to say, and shall you go away from this great convention bearing upon your hearts the responsibility that America is yours and that as America goes, so will go the world!

THE IMMEDIACY OF THE DEMAND

Dr. J. Campbell White

Five years ago, my home was at New Brunswick, New Jersey, just around the corner from Princeton. On my way into New York, one morning, I picked up the New York Times, and read a paragraph in it which I have not been able to forget. It was the account of the murder the day before of a wealthy manufacturer in Paterson, New Jersey, by a thief who hoped to find a good deal of money on this man's person. After giving the gruesome details of the murder, the reporter went on in this rather unexpected fashion: "Fortunately for the deceased, he had deposited all of his money in

the bank the day before, so that he lost practically nothing, except his life." [Laughter].

I take it that the one thing we are gathered here for is to make sure that the one thing most important not to lose for all of us shall be actually invested in the biggest way. If we can, during these days, help any one to invest the most precious thing he has, his life, in a way that he will be satisfied with a million years from now, we will be rendering that person an immortal service.

Thirty years ago, I took this watchword, "The Evangelization of the World in This Generation," into my own life as its organizing principle. Only ten of those years have I been priviled to live in the Orient, from 1893 to 1903 in Calcutta. But I want to recommend that watchword in its underlying purpose to every one of my fellow students. The conviction has deepened now with me, through thirty years since first I became a student volunteer, that "no Christian ever fully discovers himself until he identifies himself with universal ends." God meant every child of His to live with a world purpose, and if we fail to do that, we unnecessarily limit the possibilities of our own life.

I suppose this is the largest indoor audience that many of us have ever sat in for a period of days. We represent only one out of forty-five of the students of our institutions. This hall would be filled once each day for forty-five days with the students of our institutions, without any of them coming but once, so there are a good many of us—300,000.

In the Dominion of Canada today, with all its great population of between seven and eight millions of people, were to be brought into this hall to be seated once, we could seat all the people in the Dominion in three years, by filling the hall once each day. There are seven thousand of us here. If we wanted to seat all the people in the United States in this hall, we could do it if we could bring them all here and use the hall for a different group once a day for forty years.

But we are thinking today in world terms, and there are 1,700,000,000 people in the world. Under the most favorable aspect upon which we can possibly look upon it, not over 700,000,000 of them have ever come within the circle of influence of anybody who could explain to them the meaning of Christ for the world. There are, in the most hopeful way we can possibly look at it, at least 1,000,000,000 of people on the planet this morning who have not yet heard of Christ in a way to understand what His message or His life may mean. If you wanted to bring that 1,000,000,000 of people to Des Moines and seat them once in the Coliseum, it would take not three years, nor forty years, nor a hundred years, nor two hundred years, nor three hundred, but three hundred and ninety-one

years, filling this audience room once every day. This would be as long as from the time America was discovered in 1492 until three years before the Student Volunteer Movement was organized in 1886; and to reach that number of people who would fill this hall once every day for three hundred and ninety-one years, the church of North America has sent out to them a number of missionaries who would fill this hall just once and a half! There are less than 10,000 missionaries from North America today all over the non-Christian world among this thousand millions of people. On the books under appointment, there is a list of 11,000, or a little more, but from twelve to fifteen per cent. of them are always at home on furlough or on sick leave. There are less than 10,000 effectives at the front today over the world from these two countries. They could be seated in this hall by filling it once and a half.

Take it under another figure. Since Christ was upon earth, there have been less than a billion minutes. There are a little less than a billion minutes in 1900 years. There is somebody in the world who has not heard of Christ for every minute that has elapsed since Christ walked this planet. But the missionaries who have gone out to proclaim the unsearchable riches of Christ to this multitude, who represent the minutes since Christ was here, that number of missionaries could be represented by the minutes in this particular week. There are 10,080 minutes in one week. I want you to feel, if you can, the pressure for many more workers, if the world is to hear of our Lord. Don't you think we could afford to spare out of our forty-five audiences of this size among the present generation of North American students, another audience or two to help fill out the needs in the unoccupied parts of the world?

At the present moment, the churches of North America, through their mission boards, are needing ten thousand more missionaries in the immediate future. That appeal comes before a conference of a thousand people representing all these churches at Atlantic City next week, to be decided whether we shall try to go forward on this scale. Mr. Mott told us yesterday that the Student Volunteer Movement had done amazing things by sending out eight thousand volunteers in the last thirty-three years. The mission boards are wanting ten thousand more. Are you ready to be one of them? That is only the beginning of the number that ought to be sent. I was a Student Volunteer secretary in 1892 and 1893, and was asking them for forty thousand missionaries. I have spent ten years since that time in the Orient and thirty years studying missions, and if I were to change the estimate, I would say there ought to be at least fifty thousand missionaries to go from North America now, instead of the forty thousand I asked for then. Cannot we send fifty thousand? The ten thousand that we have now

constitute only one out of twenty-five hundred of the church membership of the churches represented here. Don't you suppose we could afford to spare one out of every five hundred? There still would be four hundred and ninety-nine of us staying at home to look after the home missionary job and that ought to be about ample, as long as every one we send out there has a field of twenty to thirty thousand people to reach.

The church is now ready to expand her program on a scale she has never thought possible before. It has taken a whole generation for the watch cry of the Student Volunteer Movement to permeate the thought of the representative Christian people of all churches and all nations, but now the churches are ready to take up this watch cry in a serious fashion and project their work on the basis of occupying and evangelizing the world in this generation, and that is the new situation which you students must confront.

Next week in Atlantic City under the call of the Interchurch World Movement, there will meet a thousand representatives of these various mission boards to consider whether or not we are ready to send out this additional ten thousand missionaries into the fields abroad and raise $75,000,000 next year to do it, instead of $30,000,000 which we gave last year. A proportionate program is to be presented for the occupation of every community in America, for there is now a unified program and the home mission boards and agencies have all been making their surveys for the last year and are coming up before this same conference next week with a request for something like $175,000,000 for work in this country. The church leaders are daring to think of the church's problem and program in America and throughout the world in absolutely unprecedented terms.

God has prepared the world for his truth in a way that it has never been prepared in any year of human history prior to this. Never was the ear of the intelligent peoples of the human race so open as this year to learn truth and righteousness from the messengers of Jesus Christ. It would be unthinkable that a God who would prepare the world as it has been prepared for His truth should not also prepare His church to go out into that world and occupy it and evangelize it. I verily believe that God is moving as He has not moved before in modern centuries, or ever since apostolic times, toward the worldwide establishment of Christ's Kingdom.

I have been working at this missionary business myself for more than thirty years. I have been praying daily for thirty years that this watchword might be realized and the world might be evangelized in this generation, but I dare to say to you that never until

this year has the way seemed so open by which this hope would actually be realized.

The churches of North America in this great Interchurch Movement have decided to get together in an absolutely new way in order to occupy and evangelize the world, and therein lies another of the providential indications that God is getting His church ready. Did Christ not pray in His great intercessory prayer "that they all may be one, that the world may believe?" He tied these two things together in His intercession, the spiritual unity of His people and the universal propagation of His gospel. When I see His people getting together in India and in China and in all the other nations where our messengers have gone, and now in a mighty way here in our home land, I begin to see the fulfillment of our Lord's prayer that the world may believe.

This survey conference at Atlantic City next week will inaugurate a great process of education throughout the nation. We expect in the next two months to meet all the evangelical pastors of all churches in the United States in a series of forty-eight great state conventions. It is the first time they have ever been brought in order to occupy and evangelize the world, and therein lies antogether. This survey is to be laid before them in all its fulness, together with a program that they may carry down to the last member of the last church, and it is a program of world occupation by the church, and absolutely the first attempt at a comprehensive statement of the Christian program that has ever been made.

I congratulate you students that you belong to this particular student generation. Never has any preceding generation of students had such an opportunity to face up in a magnificent way to the greatest challenge that has ever come to man, the challenge to go out now with God in our hearts and with us to accomplish the whole program that Christ outlined in the beginning. For when He said, "Go ye and make disciples of all nations" and "Preach my gospel to every creature," He meant His people in every age to undertake to do it. That is what we are trying to do in connection with this great forward movement. A part of this program will be an attempt to enlist the lives needed for all these mission boards and all these churches. The central and greatest problem is to find life through which this great, expanding program may be carried forward.

Yesterday we met here at Des Moines nearly two hundred people who have already been enlisted to go and help you carry this message back to your own colleges and universities. We have already nearly four hundred people, including many of the leading speakers in the country pledged to anywhere from a week to a month of cooperation in carrying this message, in cooperation with

students, back to just as many institutions as we can reach. Perhaps at least three hundred of them are already within reach, in view of the speaking force that has promised cooperation. We shall not be able to get to all the colleges, but February twenty-ninth has been set aside by the Interchurch World Movement as a great Life Enlistment Day on a nation-wide scale. That day comes on Sunday only once in forty years. Let us see to it that on that day we shall call in the most powerful help we can in every institution. Whether the Y. M. C. A. or the Interchurch Movement or the Volunteer Movement is able to send you any help or not in the way of a deputation, we would suggest that you do the best you can to bring together a team of speakers who will be able to make this case, through perhaps a period of two or three days, beginning with February twenty-ninth and to lay upon the hearts of the students of this generation the marvelous, challenging, compelling opportunity that is before us of actually going out in Christ's name to win the world.

I have lived face to face with Hinduism and Mohammedanism for ten years. I know the difficulties of winning these people and overcoming their prejudices as you do not unless you have had a similar experience. But it was also a great tonic to my faith to see the Divine Christ at work among these people. If I had ever had any doubt about the inspiration of the Bible or the divinity of Christ before I went to India, it would all have been shattered to smithereens by the power of Christ which I saw in tens of thousands of lives there that had been transformed from those who knew nothing but the worship of idols, into men whom I regarded as my spiritual equals or superiors.

The opportunity is ours now to follow up the wonderful work of the missionary pioneers, and also the work of the magnificent indigenous churches in India and China and Korea and these other great lands where there is a church bent upon the evangelization of its own people and in cooperation with them, and as their fellow-workers and brothers in Christ, share with all mankind the unspeakable blessings of knowing God, whom to know is life in its fullness and richness now, and life eternal.

THE CALL OF THE CROSS

Dr. James I. Vance

Dr. Mott has asked me to speak on the "Need of the Times for a Larger Measure of the Sacrificial Spirit". Christ wants his followers today as always to meet Him at Calvary, and to meet Him there, not to sing a hymn, or recite a ritual or hide behind the skirts of a tragedy that may make us immune from penalty. He wants us to meet Him there, not to exploit a creed, or to subscribe to some dogma that may be our hall-mark of orthodoxy. He wants us to meet Him there to die with Him, to match His pages with our sacrifice, because we are soldiers of the Cross. He laid down His life for us, and we ought to lay down our lives for the brethren. Thus must the world be saved.

It is a cheap diagnosis of Calvary that finds in it nothing more heroic than exemption. The people who think of the gospel as a plan to play safety first or a scheme to rebuild a lost Eden, or a post-mortem passport to Paradise have not walked the thorn-path with the Son of God. We must lay down our lives for the brethren. That is a bold thing to say. Is it too bold? Is it so daring that none will be found to meet it? Is it vain to hope that today there may be found, that here in this Convention there may be found, young men and young women with hearts prepared and souls afire to step forth from the ranks and say, "Ready?"

Peter said to Jesus once, "Lord, I am ready to die with you". Of course, he failed, but he had one moment, one glorious moment when he was big enough to say it and mean it. And there must be found some to say it today, and who keep the vow. Otherwise, civilization is doomed and the world is lost. These are times when it is easy to be a pessimist. The world is full of restlessness and strife. Forces have been released which threaten to destroy all that the race has gained by the struggle and toil of centuries. Views of human relations are being exploited which if put into play would make Hell a pleasure resort in comparison. Governments are crumbling. Nothing any more seems safe or sacred. It is even suggested that God Himself be abolished. And in the presence of such things as these, men are asking themselves, has civilization become impossible?

But there is another sign in the situation. There is an element

in the outlook which signifies a human efficiency and achievement such as has never yet been surpassed. Man is more completely in control of the mastery of material forces than ever before. His discoveries have wrested from nature some of its profoundest secrets. His inventions have harnessed the forces of the land and the sea and the sky and made them His servants to an extent before undreamed. Man was never so completely in control of natural forces. He can do anything. He has attempted the impossible, and in some instances has seemed to achieve it. He has dominion over every realm. He can rule anything, yes, anything but himself.

One does not need to be wise to discover that man's masterv of nature and trade, of science and invention, does not promise to cure world unrest. If this broken world is to be mended, if lust is to be shamed, if blasphemy is to be destroyed and righteousness exalted, if hate is to be killed and good will is to be fostered, we must have something more than a super-man's empire over nature.

What is it? The answer takes us to Calvary. We are helpless until we fall back on the cross. My brothers, what the world needs today is not eagerness to get, but willingness to give, not a mastery of natural forces, but a vision of spiritual values, not lust for power but passion for service, not a perch in the sun but a Cross on a hill-crest. We need the eyes of Calvary. We need to see as we look into the faces of our fellowmen, what Jesus saw when He looked at them from the Cross. He did not see enemies. He said, "Father, forgive them for they know not what they do". He did not see criminals. He said to a penitent thief, "Today thou shalt be with me in Paradise".

And as we look into the faces of our fellow-men, we see what Jesus saw, whether the man wear the badge of labor unionism or capitalism, whether he be Britain or Teuton, we, as we look into the faces of our fellow-men, we see our brothers, then this broken world will begin to mend. We need the heart of Calvary today. We need to feel toward our fellows as Jesus felt there on the cross. He loved them, and because He did He was more concerned for their welfare than He was for His own comfort. It is love this world needs, not brains, not power, not efficiency, not organization, but love.

God is love, and could we love as God loves, we should be as God is. We need the passion of Calvary. Then we will do for our fellow-men what Christ did. He died for thee.

You will never deliver society from the ills which threaten it by killing off undesirables. Anarchy, of course, must be stamped out and treason must be rebuked, but you will never heal a revolution with executions. There has to be somebody who elects to lay down his life for the brethren. Then the worn world will begin to mend.

Now, this is the challenge which the times throw at us, can we reproduce Calvary, can we reenact the Cross? The Church of Christ has come to its largest opportunity. The values which the church represents are more apparent than ever before. The world is coming to see that the objectives of the Christian Church must be realized in any civilization worth having. We are face to face with our most compelling hour since Christ hung on the Cross, and the church is waking to the challenge, and forming its lines for bigger things than men have ever yet attempted in God's name. Some of these plans are so bold, so far-reaching, so dazzling, so precedent-smashing, so revolutionary as to daze and bewilder and almost scare us.

Is this great Movement which has for its object the unification of the forces of the Protestant church in North America in a great simultaneous or cooperated effort for adequate life and possession to evangelize the world only another splendid vagary of well-meaning enthusiasts who are leading the church toward a mirage, or is it a statesmanlike advance of the hosts of God for conquest? It is for the church to determine, but if the church is to meet the situation, it must do something more than perfect its organization and plan its work on a world scale. It must do that, to be sure. It must lay hold of publicity and of executive ability and of business sense and of organization and of everything that is of any value anywhere, for God and for his Kingdom, but it must go beyond all that.

Can the Twentieth Century re-enact Calvary? Can we produce today some who will deliberately elect to stay poor, who will be content with obscurity, who are willing to wait for results, who are ready to die with the nails in their hands and the thorns in their brow? The world is waiting for such people. There is no earthly standard that can measure the value of sacrifice.

The other day I received a letter from a woman in a far southern town which read something like this, "In your article you said that you wished you had a pen of fire with which to write on the heart of the church the story of our missionary needs. Well, with the pen that you did use, you have written enough to lead me to send you in the enclosed five dollars. In doing this I am wearing my old hat for the fourth season. I am sorry for the people who have to look at me, but I am sorry for our missionaries. I wish I had a million dollars to send instead of five."

As I looked at that soiled bill and thought of what was behind it, thought of a little woman in an obscure town, stamping on her pride and holding her head high in the air with the thought that she was doing something to make life richer for somebody, I felt like dropping on my knees in reverence and prayer, for I was face to face with the only force that can save this world. That woman's

little gift had widened out her narrow life in the world citizenship, and that act of sacrifice told me that it is not vain to hope that there may still be found in the earth some who will not shun to walk with him the winding thorn path to the cross-crowned hill. What the world needs today is a larger measure of sacrifice, not spectacular sacrifice, not sacrifice to earn merit, not that form of sacrifice which is synonomous with pennance, but sacrifice for something, sacrifice to save the world. It was a dead world in which Jesus came two thousand years ago. It was a world that had burnt itself out in sin, that had rotted down in its ideals through luxury and self-indulgence, arrogance and avarice and doubt and skepticism and despair were on every hand. Into this world of shame and decay, of sensuality and senile despair, Christ built Calvary and from the hour that he hung on the cross, there was hope. Now he expects his followers to do as much. He expects us to lay down our lives for the Brethren. He expects us to follow him out to Calvary. He is not after men who serve for a mercenary purpose.

The other day a Jewish friend of mine stopped me on the street and extending his palms as the manner of some is, he said, "Faith, hope and salary." (Laughter) There are those who have that idea of life, but what the world needs today is not place-seekers, and position-hunters and time-servers, and salary-grabbers, but some men and women who are willing to lay down their lives for the Brethren. O, the cross. "If any man will come after me, let him deny himself and take up his cross and follow me." This doesn't mean that men are to make atonement for sin. I don't mean that my cross can ever take the place of His cross, but if His cross is real to me, it must be an experience and not merely a memory. Am I willing to carry the cross? Am I willing to hang on the cross? Am I ready to get myself crucified? What am I out for, anyway? Why am I a preacher? What is my work? What is my motive? What is the output of my life? Does it represent sacrifices?

Paul said, "I bear about in my body the marks of the Lord Jesus." He could never have said it unless he had been to Christ's Calvary, and the kind of sacrifice that is needed today is born there and nowhere else. Have we knelt at that cross? Is there anything on your life, anything on mine that represents the wounds of Christ?

Last Sunday I received a woman into the church in Nashville. A few months before her husband had died in a Western city. He had been fighting the tuberculosis plague. He had built up in Kansas City a great sanitarium over which he presided. He headed the work for that great city in its effort to stamp out the white plague. Then, one day, he, himself, was stricken down by the foe he was

fighting, and in the hospital he had built he laid down his life, but there were those who lived because he died.

A few weeks ago I was preaching in a jail in Spartanburg, South Carolina. I stood with the grated doors around me. Just on my left, peering through the bars were three little boys, three brothers, one fourteen, one twelve and one ten. Their father had deserted them, their mother had left them, they had been in the care of their grandmother who had taught them to steal, and they were then arrested and she had deserted them. The little chaps had been sent to jail to suffer for the crime, herded with hardened criminals, and the good woman had interested herself in those boys and the home had opened its doors for the little lad of ten. As I thought of her stretching forth her hand, it seemed to me that there must be something of a Calvary in it, as she pushed the door of hope ajar, that a lonely and deserted and neglected little lad of ten might pass where long ago the Christ had led a penitent thief through into hope, and as I thought of that woman and that doctor in Kansas City, it seemed to me that as they walked the earth there was one who walked beside them invisible to the eye of sense, but whose form was like unto the Son of Man.

My brothers and sisters, it is such people as these for whom the world waits today. Here in America and yonder across the seas in the lands that have not yet heard of Him, can we reproduce Calvary? He laid down His life for us. We ought to lay down our lives for the brethren.

THE WORTH AND THE FAILURE OF THE RELIGIONS OF THE WORLD

A Prayer—Mr. Harry Holmes

The Worth and the Failure of Hinduism—Dr. C. A. R. Janvier

The Worth and the Failure of Mohammedanism—
Dr. Samuel Zwemer

The Failure of the Non-Christian Religions in Relation to Women—
Mrs. W. A. Montgomery

The Personal Worth or Failure of Christianity—
Dr. Robert E. Speer

January Second
Friday Evening

A PRAYER

Mr. Harry Holmes

Almighty God, our Heavenly Father, to whom tonight should we come but to Thee? Thou hast the words of eternal life. We would drink deeply of the water of life and eat the bread of life that we may live more abundantly for Thee. We praise Thy name for the hope and the victory and the triumph in the service of Christ. We pray that tonight our spirits may be empowered for more perfect and complete dedication to Thy work. We pray that Thou wilt give us eager and expectant hearts, that Thy appeal through Thy servants this evening may lodge deeply in each life and spring up to bear abundant fruitage in the harvest field of the King, in this land and in all lands, for Christ's sake. Amen.

THE WORTH AND THE FAILURE OF HINDUISM.

Dr. C. A. R. Janvier

There is no religion more elusive, more difficult of definition than Hinduism. It is not easy to define religion at all, but hardest of all is it to define the Hindu religion. My students to whom I was teaching the Bible lesson of the day only three months ago in Allahabad, agreed that a man might believe what he pleased, and even acknowledge his belief, and he still would be rocognized as a Hindu provided he did not break with caste, the supreme break being baptism. It is hard, therefore, to state exactly what is the strength of Hinduism, but three things I venture to take time for. First of all, the spiritual temperament of its devotees. They are looking at the unseen rather than the seen. Spiritual things have a supreme place in the thought of those who are truly religious.

In the second place, there is their doctrine of the objectivity of God. That is to say, the recognition of the fact that God is constantly revealing himself in life and supremely revealing himself in the incarnations which they recognize. Some of them recognize twenty-two, but more commonly nine; and perhaps most interesting of all is the fact that they are looking for a tenth, the sinless incarnation who is to be born of a virgin and is to come upon a white horse bearing a great sword with which he is to destroy the wicked.

And in the third place, not only is there a spiritual temperament among the Hindus, not only is there a sense of the necessary objectifying of himself on the part of God, but there is an omni-receptiveness that perhaps is found in no other religion. There is nothing which Hinduism regards as altogether foreign to itself. It has all but absorbed animism. It has altogether absorbed Buddhism. It is ready to absorb Christianity, if Christianity is willing to be absorbed. The Hindu therefore is ready to hear the message, perhaps more ready than any other religionist in the world.

These things give us a starting point. They give us constant points of contact which we are not slow to use, but there is the other side which I put before you with a regret so profound that I cannot express it. I love India and the Indians. If I had a hundred lives, I would want to give them all to India. My earliest memory is of the morning when my mother took me up in her arms as a boy of

three and let me stoop and kiss the forehead of my father who had been murdered that morning. And that fact, the first memory of the dim days of childhood, so far from alienating my thought, has bound it to India with bands of iron, and when I speak of the failure of Hinduism, I speak of it almost with the regret of a Hindu.

First, its pantheism. Second, the doctrine of karma, growing out of the doctrine of metempsychosis, the transmigration of souls, and that again the corollary of pantheism. And then the caste system.

Keeping before us those three underlying aspects of Hinduism, I place before you six negations with regard to Hinduism. First, it has no father God. Second, it has no brother man. Third, it has no doctrine of the sinfulness of sin. Fourth, it therefore has no scheme of redemption and no redeemer. Fifth, it has no theory of a victorious life. Sixth, it has no hope of a personal immortality.

I recognize the fact that I am treading on tremendously dangerous ground when I present these first two points, because it has almost come to be regarded by the Hindu himself as a part of his religion to proclaim the fatherhood of God and the brotherhood of man. But according to Hinduism, God is not a person. God is "it" or God is "that." Personality is a limitation. The true "Ishwna" is the "nirgun Ishwna," the God without attributes. Fatherhood would be a limitation of God. Fatherhood is a relation that can have existence only between person and person, if by fatherhood we mean those relations of mutual love and trust and sympathy and tenderness which they connote to you and me. Hinduism cannot consistently present God as a father.

In the second place, Hinduism cannot recognize its fellow-man as a brother in any sense which you and I could accept him, for the caste system absolutely and inevitably and eternally separates men from one another. There is no passing from one caste to the other. I realize that the Arya-Samaj, that reform movement in India that has gained such power, repudiates caste, but the repudiation is very often only a nominal one, and the Arya-Samaj, after all, is a protest and a revolution against orthodox Hinduism. If there be one thing —I say it again, without fear of contradiction—if there be one thing that is of the essence of modern Hinduism, it is the caste system.

I happen to be myself an outcaste, of course, but suppose I were a Brahman, why, the very shadow of the outcaste would pollute me, and though I grant you, and gladly grant, that the pressure of the caste system in its outward manifestations has decreased, while I grant you that in our colleges, especially, the Sudra and the Brahman meet on a common platform and study at a common desk some-

times, yet caste in its ultimate hold upon the people and in its absolute refusal to yield to any power is unchanged.

One of my students said to me a few months ago, "I leave this college a Christian, but I have not the courage to confess my faith. When I was leaving home, my father told me that he had heard I was interested in and inclined toward Christianity, and he said, 'My son, become a Christian if you will, but remember the day that you become a Christian, your father will be glad to see your throat cut and glad to perform the operation himself.'"

Now, that was not because his son was losing faith. He had already lost it. It was not because his son was listening to the call of Christ. He had already accepted it. But because he feared that his son would break caste by being baptized. And therefore I say again that Hinduism has no true brotherhood until it gives up that which is today its very life, the caste system.

Hinduism has no doctrine of the sinfulness of sin. It is not sin that is evil. Indeed, there is no vital distinction between sin and holiness. It is action that is evil. What I need to do is not to cease from sin, but to cease from action. A man responding to my preaching when I said, "We are all sinners," said, "Yes, padre, I I am a great sinner. I have killed a great many mosquitoes." That has its humorous side, but that is not why I told it. It is because it has its horribly real side that I repeated it. That man could not have a sense of guilt in the presence of a Holy God.

Once again, there is no doctrine of pardon and redemption, and therefore no doctrine of a savior from sin. Karma, the acts of previous existence, follow me to the end. I am in their inexorable grasp, and they cannot be forgiven, they cannot be changed, they cannot be abrogated in any way, for they are as a law that holds me. My only hope is to work out that accumulation of activity until I run down like a spent clock and the end comes. So Hinduism has no doctrine of redemption or of a redeemer.

Hinduism has no doctrine of a victorious life. The life of victory is the negation. If I can only stop doing, that is victory. The thought of a life spent in conflict and victorious conflict with sin, and then of uplift for those at my side who are fighting and by the grace of God winning, that thought is not there. I must go away into the jungle, the cave, the forest, the mountain fastness, if I would be holy. The victorious life of contact with and triumph over sin is not there.

The hope of personal immortality is not there. The thing that I can hope for is that when my Karma have ceased their activity, when I have reached passivity, then my personality will fall back, as the drop into the ocean into the eternalness of God. The thought of servants that shall see His face, who shall spend eternity in His

service, who shall lose themselves in the beauty of that vision and live forever in the doing of His will, it is not there.

And I remind you, dear friends, as I present to you these negations, that the positive affirmations to which they are opposed all center in Jesus Christ. In Jesus Christ, the crucified, you have the fatherhood of God. In Jesus Christ, our great elder brother, as He sacrificed Himself for us men and for our salvation, you have the brotherhood of man, you have the sacrifice that reaches out to men everywhere.

I was talking with another of my students last January. I said to him, "Chunder Mohan, where do you stand in your religious life?" He said, "I am a disciple of Jesus Christ." I said, "Why?" He said, "I have been studying the incarnations, and as I have studied them, I have reached the profound conviction that the incarnation which has the message for me and for India is Jesus Christ." "What is the message, Chunder Mohan?" said I. He said, "The message is the message of sacrifice. Yes, there was another incarnation, Buddha Gautama, that said something of sacrifice, but, after all, what did Buddha sacrifice but a kingdom. But Jesus Christ gave up everything for us."

Men and women, Jesus Christ is brotherhood, and nowhere else. The beauty of the holiness of Jesus Christ is the mirror in which gazing we know our sin and humble ourselves. "I have heard of Thee with the hearing of the ear, but now mine eyes seeth Thee, wherefore I abhor myself and repent in dust and ashes."

It is in Jesus Christ and His cross on Calvary that you and I have redemption; he is the one to whom we can look for life and abundant life and overflowing life. It is in Jesus Christ that you and I find the victorious life, for His prayer for you and me was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." He it is, O, men and women, He it is that can give you and me the victory.

In that future of glorious immortality, Jesus is life's beauty. "We shall be like Him for we shall see Him as he is." The Lamb is the light of that New Jerusalem, the foundations of which you and I are laying here below.

O, men and women, I plead with you, if you would give to Hinduism what it needs, give to India what it needs, join with those who have found the truth there, in giving that truth to all, enthrone in your own heart's experience the Lord Jesus Christ. I dare to close with this question: Have you found in your own experience these truths? How are you going to tell them unless you have felt them? Do you know God as your Father? Do you know what the brotherhood of man is, as a thing that grips your life and brings you upon the altar of sacrifice with Jesus Christ? Do you know the

horror of sin and turn from it with loathing? Have you found the redemption that Jesus gives? Do you know anything of the victorious life, and is your eye set on the hope which He has revealed? Make Jesus Christ King in your personal experience, and then help us, us, the sons of India—I dare to put myself with them—help us to make Jesus King in that great land with its infinite possibilities.

THE WORTH AND THE FAILURE OF MOHAMMEDANISM.

DR. SAMUEL ZWEMER

[There is a college represented in this Convention, the College of Michigan, known as Hope College, which has sent fifteen per cent. of its graduates throughout its history into the foreign missionary fields. Some of us thought that Dr. Campbell White made some quite large demands on our colleges. If we were to rise up as has that one college, we would furnish vastly larger numbers than Dr. White requested here this morning.

One of those graduates who went out to the Mohammedan world twenty-nine years ago as one of our earliest student volunteers has come back at different times and has sounded out the message on behalf of those great and needy lands. He returned to the Mohammedan world only a few months ago, but we felt the need of him so much on this occasion—we considered this an occasion of so great an importance that we urged Dr. Zwemer to come back. He is here tonight to remind us of another one of these religions which has its strong points, but which also has its failings.—The Chairman.]

The worth of all the non-Christian religions is their truth and their strength. The failure of all the non-Christian religions is because of inner weakness, ethical, intellectual or spiritual, and because of their denials of the truth.

Now, as Dr. Janvier has reminded you, it is not easy to form a sound and sober judgment regarding the worth and the failure of any great spiritual movement. It would be very difficult, even at this day, to state in terms approved by all the worth and the failure of the crusades. It is still more difficult for us now, when we think of the opinion of neutrals as well as the opinion of the allied nations, to sum up the worth and the failure of what was accomplished on armistice day or at Versailles.

Much more is it difficult to sum up in ten minutes the worth and the failure of the great Saracen Movement which began when one prophet of God asserted in the face of idolatry that there is no God but Allah and that he was God's new representative.

The other non-Christian religions need not be judged by us as to their failures. They were judged on the throne of God, Himself, because they had attained and had grown strong and had shown

their strength and weakness when God so loved the world as to send His only begotten son, in the fullness of time, to be born at Bethlehem. But this religion arose six hundred years after the incarnation and the burden of proof might easily be turned over to our Mohammedan brethren to show the reason why the chief among ten thousand and the altogether lovely, who had proved himself efficient and sufficient in three continents before Mohammed, should be supplanted or superceded by any prophet.

Tonight we are quite willing not to put the burden of proof upon our Mohammedan brethren, but to take that burden of proof upon ourselves. In the first place the two great apologists for the Mohammedan religion whose names ought to be known even better than they are in the study of comparative religions, Bosworth Smith and Carlyle, have felt the supreme difficulty of expressing a real and sober judgment of Mohammed and his religion. Bosworth Smith retracts in the appendix to his life of Mohammed many of the great assertions which he makes in the earlier chapters, and Thomas Carlyle, who on Tuesday night in his great lecture on "The Hero as a Prophet" had idealized Mohammed and called him a prophet of God, and had designated this great world religion as a kind of Christianity which had found Arabia in darkness and enlightened it—Thomas Carlyle, whose essay on Mohammed can be bought for a small price in the railroad stations of India, printed by the Mohammedan Tract and Book Society, Thomas Carlyle on Thursday evening used these words regarding Mohammed: He said, "Alas, poor Mohammed, all that he was conscious of was a mere error and futility and triviality. His Koran has become a stupid piece of prolix absurdity. We do not believe, like him, that God wrote that. It was intrinsically an error, that notion of Mohammed's of supreme prophethood, and has come down to us inextricably involved in error to this day; dragging along with it such a coil of fables, impurities, intolerances, as makes it a questionable step for me here and now to say, as I did say, that Mohammed was a true prophet at all, and not rather an ambitious charlatan, perversity and simulacrum; no speaker but a babbler. Even in Arabia, as I compute, Mohammed will have exhausted himself and become obsolete, while this Shakespeare, this Dante may still be young."

Now it is unnecessary to say that if Carlyle and Bosworth Smith were perplexed in their final judgment of this great world character, that your missionaries who for the past fifty years have grappled with this problem in the near East, and India, and North Africa, are every day in their lives perplexed by this great spiritual paradox. There is no one in the world who is more glad to welcome truth and holiness and purity and compassion, than is the missionary, and who has not the spirit of the

elder brother, but the spirit of the Father, and runs out to meet these prodigal children and is glad to fall on their necks, and kiss them in the eager desire to welcome them back to the Father's house. And in a real sense, as we all know, Islam is the prodigal son among the non-Christian religions. Islam has strength and truth and vitality. The five elements of this strength and vitality and truth I would sum up in this fashion:

First of all, Mohammedanism has the strength and vitality and worth of strategic and world-wide distribution,—a religion that has laid its grip on one-seventh of the human race, that holds in its coils of affection, three continents, that count 67,000,000 adherents in India and 35,000,000 in Malaysia and between 10,000,000 and 15,000,000 in China, that holds the whole of Western Asia and loosens the grip of Buddhism and Confucianism and Hinduism to put its affections and its trust upon the great races of Asia. A religion that today controls forty-two million hearts in Africa, that has 344,000 of its adherents under the American flag in the Philippines. I say a religion of 200,000,000 adherents with a backbone of conviction, who have died for their religion, that religion has at least the worth of the ballot box, in having received one-seventh of the votes of humanity.

And then its distribution is strategic. All the great highways of modern trade and ancient caravan routes are held by the Mohammedans. They crossed Africa centuries before Livingston and Speke. They knew all about the rivers of Africa before Stanley told us the story. They discovered and rediscovered the routes of the East and the far East, and they today are advancing like a mighty tide over the continent of Africa.

In the second place, this religion has strength because it has in it the missionary spirit, the spirit of propaganism. A weak religion and a beggerly religion that, which is a religion of one man for himself, that shuts up the treasure for himself alone.

It is a rich religion and a strong religion that bursts its barriers and pours out whatever God has given it, to our fellowman, and Mohammedanism, whether by the sword or by preaching, by fair or foul means, has always communicated itself. The impact and the impulse of that religion is the story of many centuries and many lands.

In the third place, this religion is strong because it has what Dr. Speer told us of in the first meeting of this convention. It has faith in Almighty God, and I tell you fellow-students, that when we go through the American Colleges and read the American press and talk in the American drawing room, or sit in the American smoking room, then we missionaries from the Mohammedan world look upon the theism of it as a weak and a beggarly thing, next to

that strong conviction of the living God that the Mohammedan has. When he shouts out, "La-ilaha-illa Allah! Allahu Akabar", or joining hands they stand for an hour at night with only one word on their lips, that same great word the apostle uses in the first chapter of Colossians: "He! He! He!" until they fall down utterly exhausted, drunk with the love of theism. Then you are conscious that they believe in God Almighty, the living God. And this religion is strong not only in its assertion of the supernatural, omnipotent, omnipresent power of Almighty God in history, but it also has had a religion of the heart. It is a religion of mysticism.

I need only mention the names of Jalal-ud-din, Hallaj or Ghazali, who for the sake of the deeper experiences of the Christian life adopted a mysticism or propagated their methods of communion until today in Egypt, for example, nine-tenths of the people are following the mystic way of communion with God.

Mohammedanism is strong, in the fifth place, because it always has been and is a religion of hope. I know that Islam is without Christ and therefore without hope and without God from our standpoint, from the standpoint of the Christian missionary. But from the standpoint of the Mohammedan, it is and was and will be until it no longer is, a religion of hope, and that hope centered itself in a person called the Mahdi, or in a program called Pan-Islamism sweeping over the world. Whether by Armenian massacres or by German intrigue or by Senusi Abdul Hamid's bloody persecution, or by the devotional exercises of the Senusi Dervishes, that program always was this: The hope of universal conquest and of the attainment of a day when Mohammed should be crowned by all hearts and in every home.

And yet this hope was doomed to a disappointment, and that brings us to the weakness and the failue of the Mohammedan religion. Islam fails as a religion in five particulars.

First of all, Mohammedanism has failed and failed utterly as a religion for the little child. Mohammed was a great leader, a great warrior, a great poet, if you will, in the Arabic sense, a great prophet. But Mohammed could never have sat down anywhere at any time in his life and uttered those words truthfully and sincerely that Jesus did, "Suffer little children to come unto me and forbid them not for of such is the kingdom" of Mohammed.

His kingdom is not for children. There is not a single chapter in the Koran for children or about children; and the only chapter in the whole book of Mohammed that deals in some measure with the education of children is the advice of Logman to his son, an apocryphal prophet who has been dragged into the Koran, a man of unknown lineage or history, who tells his son to be honest and be a good trader.

In the second place the Mohammedan religion has failed in its treatment of womanhood. It has corrupted the springs of human society at its very source, and it can never change its attitude toward womanhood until it abrogates its book, until it displaces its prophet, until it scratches the names of the saints from the Mohammedan calendar. From the days when Mohammed, middle-aged prophet, married Aisha, at the age of nine, until the day when he died and left eleven widows, from the day of Ali and Omar and Hasan, (called the divorcer, because he divorced a thousand wives) until the days of the Armenian massacres, Islam has confessed itself that it has degraded the home life of its people.

What do the Mohammedans say about this failure? Said Kasim Amin Bey, when he wrote about the Moslem home, "Man is the absolute master and woman is the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays and then tosses away where he pleases. The firmament and the light are his. Darkness and the dungeon are hers. His to command, hers to blindly obey. His is everything that exists and she is an insignificant part of that everything." The man who wrote that was a Mohammedan judge of the district court in Cairo, and his disciple wrote as a prize essay for the Paris University that famous book, "La Femme", the history of womanhood before Islam and after Islam, and although he received his doctor's degree for that splendid piece of historical investigation, he was ostracized and excommunicated by the Mohammedan community because he dared to speak the truth about the continued and increasing degradation of Mohammedan womanhood in Mohammedan theology and literature, down the centuries.

In the third place, this religion has failed and utterly failed because it has dwarfed and degraded the human intellect. I know this language is strong, but the Koran, by the witness of Mohammedans themselves, by the martyrdom of their free-thinkers, and by the testimony of all the new Mohammedan movements, the Koran has proved the procrustean bed of the human intellect. It has been impossible to develop freedom of thought under the aegis of Islam. The traditions have cribbed and cabined and confined Moslem thought to this very day, until the Azhar University is the nearest picture you can find in the civilized or the uncivilized world of what medievalism is. As Cannon Gairdner said to me, "If you want to see a picture of the middle ages, take a carriage and go to the Moslem Azahr University in Cairo, open its doors and there you are, back six centuries, ten centuries into the middle ages. Yet Cairo is the intellectual center of the Moslem world". Not only has it confined the intellect but it has degraded the intellect. The time has come for some of us to break the conspiracy of silence. One

of the leading merchants in Alexandria once asked me, "Why do you not publish an English translation of the Mohammedan traditons?" He knew full well that we could not publish that book in any respectable press in New York or London. He said, "Print it privately as Captain Matthews did in 1700 in Calcutta." This is a rare book in two volumes, containing an epitome of the Mohammedan traditions of home life and marriage and divorce and cleanliness and ethics, but there is scarcely a page in those two volumes that a decent man can read without blushing. The Koran itself has never yet been translated without being expurgated in some measure by translation.

When you speak of Mohammedan poetry and Mohammedan fiction, I need only call attention to Burton's translation of the "Arabian Nights" which by the testimony of Dr. MacDonald, a Professor at Hartford Theological Seminary, is the truest picture of Mohammedan life and morals in all literature.

In the fourth place, this religion has failed because it has been the age-long foe of democracy--I mean of any form of democracy. In proof of this I would like to read two statements, because on a subject so important as this one, one likes to refer to the great authorities, and the first authority is no less than Professor Hurgronje, of Leyden University. In his book entitled "The Holy War" made in Germany, he uses these words regarding Mohammedism: "Mohammedanism as a church state has always possessed material power in order to dominate the minds of its people and accepted as a matter of course the impossibilities of giving to any other religion or religious professor any of the rights that belong to the Mohammedan." And Dr. Hartman of the University of Berlin, wrote before the war. (Perhaps he is the greatest German authority on comparative religion as regards Islam). He says, "Islam is a religion of hate and of war. It must not be suffered to be the ruling principle in any nation of the civilized world. Islam has destroyed cultural possessions and has created nothing, absoultely nothing, in the way of cultural values that have been permanent." I might add to that the verdict of Viscount Bryce, who is not a man led away by opinions or by popular judgments. Viscount Bryce, in the introduction to his dreadful story of the Armenian persecutions, gives it as his sober verdict, "Mene, Mene, Tekel, Upharsin." He does not use those words, but he sums it up that Mohammedanism on the map of the world and therefore on the map of God's universe, has been weighed and weighed again, has been divided by the hands of God, and has been found hopelessly wanting.

Finally, and most important of all, this religion has failed spiritually. Not solely as a political system do we judge Mohammedanism, not even as an ethical system only, do we judge Mohammedanism tonight. We judge Mohammedanism by the stern judgment of our Lord and Savior Jesus Christ, who said, "I am the way, the truth and the life," and who said, "No man cometh unto the Father but by my hand;" who said, "I am the first, and the last, the beginning and the end." By that judgment Mohammed stands condemned and Mohammedanism has proved its own failure. It and it alone, of all religions has blindfolded Jesus, has spat upon Jesus, has smitten Jesus and then has said, "Prophesy unto us. Who was it that smote thee?"

How has Islam blindfolded Jesus? Hindusim, Confucianism, Tooism, Buddhism, have passed by Christ because they never heard of Him, but Mohammedanism has first placed its caricature of Christ in the galaxy and firmament of the prophets and then eclipsed Him until two hundred million people stand today before a total eclipse of the Sun of Righteousness. Mohammedanism has spat upon Jesus because it has denied his mediatorial work. "In the Cross of Christ I Glory, Towering o'er the wrecks of time. All the wealth of sacred story, gathers round its head sublime". But Mohammed said, "They did not crucify Him, they did not kill Him".

Christianity has only one chief, one head, one principle, one center, one pivot, one focus, one Lord, one love—Jesus, my Lord, Mohammedanism has taken my Lord away, and two hundred million people know not where they may find him.

Yet finally we thank God, this religion which has proved itself a political failure in the war, through the war has found its new hope, because just as surely as the Apostle Paul on the road to Damascus saw a light greater than that of the noonday sun, the Mohammedan leadership of Algeria and Morocco and Egypt and Turkey and Palestine, have seen a light greater than the noonday sun. They too have heard a voice though those that stood around heard nothing and saw nothing, but they have heard and the Moslem press witnesses to it today in Cairo. They have heard a voice saying, "Saul, Saul, why persecutest Thou me? It is hard for Thee to kick against the goads." Thanks be to God, already from Turkey and Arabia we are hearing the echo in gentle tones, "Lord, who art Thou? What wouldst Thou have me to do?" The Mohammedan world with us has passed through Calvary and Gethsemane. The Mohammedan world with us is awaiting the resurrection morning and the Pentecost of God's outpoured Spirit. Carlyle's prophecy may yet be fulfilled at the hands of Paul W. Harrison in Arabia, and others, men and women, who have laid down their lives in

Arabia when this Mohammed shall have been forgotten, this Carlyle, this Shakespeare, this Dante, nay, this Jesus and this Paul will find eager readers.

THE FAILURE OF THE NON-CHRISTIAN RELIGIONS IN RELATION TO WOMEN.

Mrs. W. A. Montgomery

In one respect, all the great non-Christian faiths of the world failed. That failure they share with all other teachers of religion in every country and in every age, save one. All the great ethnic faiths of the world do not know how to admit the mother of men to the spiritual parliament of man, and they never have known how.

Just one teacher who has looked at men and women with level eyes and summoned them all to stand with him for the building of the Kingdom of God. It is not necessary to make any indictment. It is not necessary to give any specifications. The history of that failure is written in every language and in every sacred book that man has written save one.

Dr. Zwemer has spoken to us of the failure of the great prophet of Arabia, to write a gospel for women. Any one who has seen those hundreds of Moslem spires and minarets against the blue of the sky in Cairo and known that there was only one Moslem temple, one mosque where women were either expected or permitted to worship God, knows that when you are dealing with Mohammedanism, you are dealing with a faith that takes no account of half of its world. No one needs to live long in India, and no one can read the holy books of India, and no one can listen to the great Indian authorities, and not realize that the greatest failure of Hinduism is the degradation of its womanhood.

I hear Ramabai say that the first time that she ever read from Vedas, she nearly fainted with awe that she, an impure woman, should dare read those sacred texts that are forbidden to women and outlaws with terrible forbiddings. No one can live long in India and not realize that that great son of India was right when he said that child marriage and child motherhood and perpetual widowhood and seclusion were the roots of India's weakness, and all those features are fastened on the women of India not by evil custom but by the sanction of the strongest codes and the holy scriptures of the Hindu faith.

Lord Buddha was asked whether a woman could tread that noble eight-fold path, and it is a noble path. He said, "No", that a woman's feet were too weak to tread that path and he held out to women through the writings of the Buddhist faith itself, one hope and that was that the women by austerity, by prayers, by offerings to the priests, might in some far distant turn of the great wheel of existence, come back as a man to earth and then be a subject for salvation.

I am not going to go on. There is not one faith under heaven in which there is any hope for the social salvation of this world except Jesus. For here is the mother and child. Where is the citadel of human life? Where is the hope of the future? Where is the most important place to guard in our far flung battle lines? It is where a woman sits with her baby in her arms.

Now look at Jesus. Only one teacher who ever put one law of morality for men and women. The world that we call Christian is just dimly beginning to see in the distance the law of Christ which shall yet triumph with free, beautiful, perfect homes by men and women who walk under one law of pure living before the Lord of Life.

And as Dr. Zwemer told you, there is only one teacher who has been interested in the child. Jesus discovered childhood. When His disciples were disputing about who should be greatest, He reached and took a little child. (Jesus never had to reach far to find a child). He took that child and set him there and said, "Except you turn and become like this little child you cannot enter my Kingdom. Suffer little children to come to me and forbid them not," and in that word you have one of the most profoundly original, unforgettable sentences that dropped from the lips of our Lord. In that sentence you have the Magna Charta of childhood. You can look through Greek literature, and you can count on the fingers of your two hands all the children that flit through its pages. They are interesting simply because they are attached to some adult. Froebel could not have lived in India or China or Japan or any country that had not been for centuries under the discipline of Jesus. The Kindergarten that goes round the world is His advance agent for a new world in which dwells righteousness.

Jesus discovered the spiritual capacity of woman. There is not a greater sentence in the New Testament than that one in the fourth chapter of John, when Jesus sits, wearied, by the side of the well that Jacob loved, and His disciples, coming back, are surprised that He talks with a woman. While they are gone, Jesus has told to that woman spiritual truths that He had not to that moment revealed to one of His followers. "God is spirit." "They

that drink of this water that I shall give them shall never thirst." "I that speak unto Thee am He."

Jesus, on the morning of His resurrection, gave to woman the first commission for the missionary message. In Jesus' law of marriage, in Jesus' foundation of the home, in Jesus' law of love, in Jesus' sharing of His gospel with men and women, in Jesus' one great fellowship of humanity; we have the possibilities of building a new world. In no other teaching have we that possibility, for there is not spiritual dynamic enough, there is not spiritual democracy enough, there is not an appreciation of motherhood enough, in all the great religions of the world put together, to build that new foundation, except as Jesus builds it.

I wish, as we sit here tonight, we could get a picture of the womanhood of the world. That half of the world which has to do with the greatest task, which has to do with one task without which all their other undertakings are futile, that half of the world, is the most ignorant and the most superstitious, and the least privileged. That half of the world, the mothers of men, three out of four of them who stand under God's sky tonight, are illiterate. For even in Christian countries there are great sweeps of territory where the woman of the common people who reads in anything except the poorest, most stumbling, unsatisfying way, is exceptional, and when you step out from that diminished light of Christ among the disciples of these other religions, it is the privileged woman only who is let out of that prison of illiteracy.

Men, men of the convention, remember that for milleniums, the mothers of men have been shut out of the kingdom of books; the mothers of men have been shut out from the free intercourse, the ennobling, enlightening, illuminating intercourse with those outside their own families; the mothers of men who must take for the first six years of its life, every child that comes into this world—have done their task without training. There is not a group of men, there is not a guild of men that does not know that it needs training to do its work well, but mothers from the time of the cave men till now, the mothers of men, have had to work without tools, have had to work without the training of the schools, have had to work shut out from temples, shut out from Bibles, shut out from spiritual fellowship because they were thought unworthy.

Women of the convention, it isn't an inspiring sight to see a man who in this land that Christ built and Christ set free and Christ ungirded, who does not believe in Christ; but what shall we say of the women who were careless and flippant and who with luxury-loving hands would tear down Christ's influence? There is not a girl that came through on a Pullman sleeper to this place that does not owe her safety to Jesus Christ. There is not a land under the

shining sun where that would be possible, unless Jesus Christ had walked before and made it safe. There is not a woman who steps into an elevator in a hotel as American women do, who does not owe that advance of hers to Jesus Christ. It isn't for youth, it isn't for charm—there is youth and charm everywhere in the world—it is because the Lover of Mankind has set us free that we women walk as we walk and talk as we talk and live our lives as we live them. I submit to you, therefore, that there is not so unlovely a sight in the world as a Godless woman in a Christian country.

What are you going to do for these other sisters of ours who need schools and hospitals and friends, who need to give the training to them that they can take up the great work in their own land for the Son of God who died for men and women and little children, to make of this earth a home where God's children will find it a safe, blessed, beautiful place to be born.

THE PERSONAL WORTH OR FAILURE OF CHRISTIANITY.

DR. ROBERT E. SPEER

As we have listened with stirred hearts and convinced minds to what has been said this evening with regard to the worth and failure and the social inadequacy of the non-Christian faiths, there surely have been two thoughts pressing themselves home upon each one of us. The first of them is, that the deepest and the most deathless interest of mankind is religion. What we have heard about the heart of the world tonight, satisfied, or unsatisfied, has revealed to us this unquenchable quest of man after God. Surely if there is one place where men and women who wish to use their lives with maximum power, should bring them to bear, it is upon the fountains of the religious life of the world.

Every man and woman in this convention tonight would do well in these last moments to reconsider his life purpose. Is the use that we are planning of our one life that use of it which will bring it to bear upon the fountains and the deepest and richest and most powerful fountains of the world's life? And the other thought is that if religion is the greatest power in the world, religion is also the world's greatest peril. All the evil of human nature, all the evil of our earthly life, seeks to shelter and sanction itself under the institutions and the protections and the inspirations of religion.

I had been intending an hour or two ago to go on to speak of those inferences with regard to personal duty, which flow from what we have heard this evening and from the two convictions I have just been mentioning would suggest to us. But there are things being said in this convention today, there are thoughts in our minds, and desires in our hearts, expressed and unexpressed in group after group which we will do well right here in the middle of this convention, and before we go, unhesitatingly, unflinchingly, to face and see through to the end. I am not going to say anything more about the worth or the failure of the non-Christian faiths. I am going to open quite candidly the question that some of you have been discussing right here in these days as to whether there is worth enough in our Christian faith or whether in our Christian faith at large, or expressed here in this convention there are not such failings that we have tasks to attend to here in North America before we venture out to lay our faith down upon the great faiths of the non-Christian world.

We are not here to evade anything. We did not gather in this convention to repeat ancient shibboleths. We did not come here to thrash old straw. We did not come here to discuss our own problems that it was appropriate enough to discuss at Kansas City before the war. We are here, unafraid to face all the facts of life, to look duty squarely in the face, and to be sure that we are under no illusions, and are guilty of no self-deceptions, as we confront now our responsibility in our one life, in the one generation in which we are going to live.

There are men here in this Conference, and women too, who are saying that Christianity here in America, and as expressed in this Student Volunteer Convention, is a failure because it is not fearlessly and openly facing and grappling with certain great present and living issues of social injustice and economic wrong and the unequal distribution of wealth, and the growth of tendencies of tyranny and of oppression that bid fair to rob us of some of the very liberties for which our fathers died. I can sympathize with what these men are saying. Only two years ago in the heart of the war, in one of the great universities represented here, I ventured to say what it seemed to me Christian men ought to be saying, that what we were fighting was not German wrongs, but wrongs. We were fighting them not because they were German, but because they were wrong, and that if the wrongs were in America, calling them American didn't make them right. If they were here they were to be fought here even though they were American, because they were wrong.

I could show you a whole drawerful of newspaper clippings from across the continent and bitter letters from all over the nation from men and women resolved upon denying to us today the

rights of free speech, and honest loyalty to the moral law, for which our fathers died.

We are not here to evade any of these issues. There are men and women who are saying that we are failing in this convention because we are not passing resolutions in behalf of the League of Nations, because we are not seeking to array this great body of Christian students under some banner of social radicalism. Men are saying this right here now.

There are other men and women here who are saying something very different from this. I am not imagining these things tonight. I am reporting to this whole gathering what some of you have heard. There are other men and women here who are saying that it would be an easy way out of our present problem if the Christian church should enlist under the banner of social and economic partisanship; who say that the cheapest thing that we could do here would be to pass some impotent resolutions; or here in this gathering to curse some classes of our population who are not among us. These same men and women here in this convention have been looking for something else. They say that Christianity is failing today and that we are failing, that up to this hour we have failed in this convention because, say they, "Where are the old fires that used to glow? Where is the cutting edge of the ancient appeal? Thirty-five years ago," they said, "two hundred fifty students gathered at Mt. Hermon and two-fifths of them gave their lives, and here we gather and what we want to do is to talk about economic programs, or pass political resolutions. What we came here for," these men and women are saying, "is to see the old fires glow and to hear the old living call once again, and to see men and women rise up who would not be content to have some general pronouncement made, but who want to give their lives to make real some of these words that we have been speaking about the war, but which have begun to ring untrue".

Not one word more, they declare, are we entitled to speak about sacrifice of the years gone by unless we are prepared here in this hall to make sacrifice as real and as true and as complete today. There are people right here in this gathering tonight who say that our Christianity is just a mockery today, and this convention is unreal, because we can admire heroism that is gone by, but we cannot display that heroism in our own lives now.

And there is a third group here tonight (let us go honestly through with this.) There is a third group of men and women here tonight who are saying that Christianity is a failure in America today and that we are a failure here, many of us, because we have no conception and no experience of the patience and the perspective of God. We are at the best mere partisans ourselves, lacking the

comprehensiveness, the long-suffering, the broad-heartedness of our Lord. He hated slavery. He hated tyranny. He had it in his power, if he wished, to make use of it, to lead an impotent, but a magnificent assault upon evils that could not then have been slain. And these men and women—I have heard them talk here and throughout the land—say that our great need is that we should safeguard those very values of which Mrs. Montgomery was speaking and that Christianity should address itself not in any partisan and partial way, but normally, organically to its whole, age-long task of planting in Canada and in the United States and inside humanity the life-giving transforming principles and power of Christ.

My friends, there is one fourth group here tonight, one representative of it from Texas came to me this morning, "I am not getting what I came for," said he. "Are we to go through these days and not have come to us the old desire of the Greeks, when they said, 'We would see Jesus.'" From all over this continent, men and women have come up to this convention, desiring to see Him. I can see wistful face after wistful face, speaking the longing of our hearts, "We would see Jesus."

Are these sayings true? Has the Christian religion failed? Are we failing Him? No, it has not failed. Christianity just as it is in Canada and in the United States today, imperfect, incomplete, discredited by the weakness of men, is the richest and purest and greatest power that there is in the world. The religion that we have got, short as it falls of all that Christ meant us to have, is worth carrying to all the world.

You young men and women who never have been outside these Christian lands may not feel that, but all of us here who have come back to America out of the great non-Christian areas of the world, we have felt it and we know that even what we have got is worth carrying to all the world of men. But whether Christianity is a failure or not is of little consequence to us tonight. The one thing that matters is the thing that has been pressed on our hearts and minds in these three great statements to which we have listened. Jesus Christ has not failed and He never will fail. Christianity is a word that you cannot find in the New Testament. Even the word "religion" is a word of secondary consequence there. Christianity is not a religion in the sense in which these other faiths are religions. Christianity is a great light, a great life, the life of God opened to the possibilities of the life of man; Jesus Christ coming down from God out of heaven, bringing the very fulness of God into human life, putting within the reach of all of us and of all mankind, all that we and all that all mankind can need. He is the answer to these longings and desires. All that the non-Christian nations have been feeling after, all that in the darkness they have

sought, stumbling blind-folded up the great stairs of God, is for them now in Jesus Christ. Jesus Christ is the living principle of righteousness and of brotherhood for all the nations and for this nation. No re-statement of economic laws, no social pronunciamentos, no programs of industrial change will touch our problem. We need a life released in a dead world, a living principle working among men, changing men and the institutions of men, and all the relationships and ideals of men. Jesus Christ and He only is that living principle.

Jesus Christ is the type and the Lord of the new and the requisite personality. I was at Yale just a few weeks ago, speaking in Battell Chapel in the morning. I was recalling that review in "Life" some months ago by Mr. Kerfoot of George Bernard Shaw's preface to Androcles and the Lion, in which he gives account as you remember of his ideals of Christianity, and Mr. Kerfoot in "Life" was commenting on that attempt. This is the most daring thing, said Mr. Kerfoot, that any man can ever undertake. An estimate of Jesus Christ demands all that there is in a man, and before any man is through with it, he will have revealed himself, all that he is and all that he is not. In the little vestry after the service was over, President Hadley and I stood just for a moment together and he said, "Mr. Speer, I am going home. I have been preparing a sermon on the personality of Christ and I am going home now to ask myself, 'What is it that I have left out?'" Jesus Christ standing here in this convention now, is God's ideal of what every man and woman of us should be and must become and falling short of which we may talk from now until doomsday about our problems, we shall fail to have done our work and made our contribution to the building of His kingdom among men.

No, Jesus hasn't failed, and He isn't going to fail, but I will tell you men and women that there is a danger of a failure here tonight. It isn't the danger of Christianity failing. It has failed a great many times in the past and lived on. It isn't the danger of Jesus Christ failing. All the power is in His hands, and time runs to His goal. But there is danger here tonight that we ourselves may fail.

I was thinking this morning what would have happened if some of the men on whom God relied in the past had failed Him. If St. Paul had failed Him, if there on the Damascus Road, when the vision broke and the voice spoke, he had said to himself, "It is only a dream, a cataleptic trance, an illusion to be brushed aside", if that night when the man of Macedonia stood and called he had waked in the morning to say, "It was nothing but a dream"—what if St. Paul had failed in that great day?

What if Samuel J. Mills had failed a hundred years ago here in America, if there had been nothing more in him on which God

could rely, if there had been no more answer out of Samuel J. Mills' spirit there by that haystack in those dark days of the century's beginning than God is getting out of the lives of some of us. I bring this question home to every one of us before we go.

No, it isn't I who am bringing it home. You know perfectly well somebody else is bringing that question home tonight. It is the Person the man from Texas was looking to see here. It is the Person Dr. Vance was talking to us about when he was speaking of Calvary this morning. If only you and I could be still enough! For the moment let the great tumult of the world's unrest pass. For the moment let that great sob that rises up out of one-half of humankind and that went home to us tonight from Mrs. Montgomery's lips, die away, and see the One who is standing here in the midst of us tonight and saying to us one by one, "Can I count on you? Will you also go away?" When we have once seen Him here tonight and heard His voice calling, if you and I really want to change this world and make wrong things right and turn the night to day and build the Kingdom of Righteousness wherein justice stands, our beginning is here and now to lay ourselves with all that we have and are and may ever be or possessed, down at our Lord's feet and let Him take us for His use in His world.

CHRISTIANITY INDISPENSABLE TO THE WORLD

A Prayer—Charles D. Hurrey

The Indispensable Message to Mankind—
Dr. W. Douglas Mackenzie

The Gospel Indispensable to the Students of North America—
George Sherwood Eddy

Saturday Morning
January Third

A PRAYER

CHARLES D. HURREY

Our loving Father, quiet our hearts before Thee at this morning hour as we come to express our gratitude for all that we have heard and felt during these last few hours. We thank Thee for these great peaks from which we have gained a vision of Thy face, Thy sacrifice, Thy willingness to forgive. We praise Thee that Thou hast brought us together in this great gathering for fellowship, and we thank Thee that Thou art establishing throughout the world a league for loving, sacrificial hearts.

Help us, we pray Thee, to gain new glimpses of the height and depth of that matchless personality, Christ our Lord. We pray Thee to forgive us who have lived in these favored lands of Canada and of the United States that so often we have failed to truly represent Christ, that so frequently our friends from many lands do not see Him in us who profess His name. O, we pray that with their patience they may abide with us and look more deeply into our life, and find that after all Christ does live in the heart of our peoples, and that he is leading us through these very hours to such sacrificial dedication of life as we have never known.

We thank Thee, our Father, for this wonderful fellowship of the nations, and that Thou art calling us into a new day. We pray that the messages of the morning from Thy servants may lead us to still greater heights where we may see Thee as Thou art.

THE INDISPENSABLE MESSAGE TO MANKIND

Dr. W. Douglas Mackenzie

[We enter now upon another wonderful day. The power and fruitfulness of it will depend upon the attitude of each single mind and heart toward God and toward His truth. It will be very natural, therefore, for every one of us to be having his eyes this morning in the right direction, not unto ourselves, not unto human messengers, save as to remember that they are messengers looking beyond them to the source of their message, that the one who has inspired the messages may help us to appropriate that which will meet our deepest need. One trembles to think how different some lives would be here two hours hence if we have this right attitude of mind and heart. We are going to go right forward from where we left off last night: Have we a gospel indispensable to all mankind? We could have no surer guide than President W. Douglas Mackenzie of the Hartford Theological Seminary, who will first speak.—The Chairman.]

There is no more daring thing that the human heart has ever conceived than that which is uttered in the phrase our Chairman has used, that there is one message that is absolutely indispensable for all mankind. I do not want to withdraw from your minds or hearts for a single moment any feeling that you have about the supreme audacity of that statement. I do not want any man or any woman here to be afraid that we are exaggerating the meaning of Christianity, the meaning of its place in the world, the meaning of its authority over our own lives when we use that tremendous phrase—that the gospel is absolutely indispensable for all mankind. We are a practical people. We are living in an age that calls for the concrete. We are living in an hour that throughout the whole earth is yearning for reality, reality that somehow must come in upon human life, reality that shall be mightier than all the realities that are surging through the human heart at this hour over all the world.

Everywhere men are concerned with what they call reconstruction. They are concerned with the mighty, the vast problems that are upon the statesmen of every land, that lie upon the hearts of all intelligent souls, that brood dark and dim upon the unenlightened minds of masses of uneducated mankind on every continent. Everywhere the human soul is reaching out today as never before for some guidance, for some power that shall lay hold of human nature.

If you propose the solution of the industrial problem in America you have not solved it in Africa. If you propose the solution of the problem of womankind in our civilization, you have not dealt with the problems of womankind in Arabia. When you get down to particulars, we should require to have a convention that lasts a month, a convention of experts like that that gathered in Paris a year ago and dealt with all the details of the problems of many nations upon the face of the earth. But we are concerned with something deeper, something broader, something that is universal, that comes down upon human nature everywhere and proposes to give mankind not the solution of a particular problem, but the spirit that shall face all problems; the light that shall fall upon all the situations; the truth that shall illuminate human aims and inspire human motives in every part of the world; something that shall make mankind one, not in the sense merely of a covenant of nations, —thank God the dream of that is nearer today than ever before— but something that shall make all the nations one in a covenant with God. We are concerned about some power that shall make humanity everywhere one, not merely in the motives that inspire action from hour to hour, but in those principles that go deeper, down beneath all particular motives, and give the aim and the impulse, the passion and the desire for the right kind of life with God and with man throughout the whole earth.

And I say that it is the most daring thing in the history of mankind that any convention should meet anywhere in thousands like these and say, "we know," not we believe, not we trust, not we think, not we hope, but "we know that there is in the world today one mighty force that can get under the problem of womankind throughout the earth, that can come under the problems of industrialism in every phase of civilization, that can come under the meaning of government and the aims of government through all forms of government, throughout the nations of the world. We know that there is one master will, one master spirit, one master mind, one master aim that must be cherished by all mankind if all the problems are to be lifted into the light of everlasting truth, and if all nations are to be guided on the path and the search for that truth and the attainment of the blessedness of men."

Now the great affirmation which the Church of Christ has made from the beginning is this, and it is corroborated by every message concerning every religion in the world. It was confirmed time after time in what we heard last night concerning the other religions. Christianity has always affirmed that you cannot get under the problems of human nature until you know about two things, until you know about God's will concerning mankind and until you know what the destiny of mankind really is. You can't

deal intelligently in the broad with the problems of human nature if you are blind and ignorant as to what God, the Creator of human nature, intends to make of it. You can't deal intelligently and broadly with the great problems of society unless you have in view a conception of the destiny of human society. You must know where mankind is going and you must know who is controlling the great journey of the human race if you are going to deliver any message that shall have a meaning for all mankind and for all generations. And that is why the Christian Church has insisted from the beginning that you cannot deal with mankind intelligently unless you deal with those two subjects, what God intends to do with mankind, and on the other hand, the destiny of mankind conceived in the light of that will.

And what is the answer of Christianity? The other religions have given their answers and the civilizations which they have produced flow from those answers. I think that undoubtedly both Dr. Janvier and Dr. Zwemer will agree with me that the civilizations which Hinduism and Mohammedanism have created are the result and expression of their conception of the divine and the human. What they think of God and man in their religious life is the source and spring of the civilization that they have evolved in the lands where these religions obtain. And that which we say of Christianity is this, that its best institutions are the outcome of its conception of God and its conception of man, and all that is bad in our civilization we know is bad because it contradicts that conception of God, because it defies and tramples upon that conception of the dignity and destiny of human nature.

And where do we find the solution of these problems? The answer always has been that it is in the one person of Jesus Christ. Again, Christianity is audacious beyond all measurement. It says there is one historical figure that has become the meeting point of God and man, there is one personality that is the adequate channel for the whole forces of the divine to pour in upon human nature. There is one personality adequate, broad enough, great enough for all mankind to enter as by an open door into the very presence of the fatherhood of God. This is the great mystery, I admit, all the theologies and philosophies of Christendom have beat around this mystery of the personality through whom God comes to man, through whom man passes up to the heart of God, the everlasting Father. You can't have a fact like that that shall not stretch out on every hand into mystery and challenge imagination and understanding at every point. But that which the church today maintains for its own life, for the life of Christendom, for the life of mankind, is that it has been proved, abundantly proved, for each

soul, and for all souls that have tried this way, that there is one personality known to history, known at one date and one place in the human world and in the human story, but known also to all consciences we call Christian, to all hearts that have passed into the sonship of God, one personality that is the way of God to man, the way of man unto the heart of God. That is the name, the personality of Jesus Christ. That is why we go on to the next great Christian audacity. We go to the whole world. We go to every man of every condition. We go to every woman and to every little child that can lisp and understand the name of Jesus, and we say to them, "You ought, you ought, without any mitigation of the command, without any weakening of the authority of the utterance, you ought, before all else, above all else, apart from all else, and in all else, you ought to give your life to Jesus Christ and so reach God. You ought to give your life to Jesus Christ that God may come down and reach your heart and life." I say that is audacity beyond all others. It is no mere assertion that this is what the church has found to be the case, what we as individuals have experienced. It is the assertion of something more tremendous than that. It is the assertion that every last man in the world is bound in the name of absolute duty to yield himself to this one person, to come to God on this one way, to open his heart to the everlasting Father through the face of the one Son, who is His perfect image and revealer and giver unto mankind.

Who is this Jesus Christ? We do not need to sing our hymns written many ages late. We do not need even to stay with the words of apostles and interpreters. We go back to a historical figure, and we listen to his teaching and we find that all the force and the glory of the words of Jesus come not from the mere objective truths they state—though that is wonderful—but from the personality that states them.

Last night you heard in most touching phrase a reference to the words of Jesus, when he lifted childhood into the light and placed it on the throne of man's heart, the words, "Suffer little children to come unto me." Why has Jesus enfranchised childhood throughout the world? Not because he argued about the children of the race, not because he expounded to men what the education of the child must mean and ought to mean. No, the wonder is that the whole world bases its new idea of childhood and opens the floods of its pity upon little children everywhere, because one person said, "You must allow all little children to come to me." His person is behind the words and in the words and no one ever refers to Jesus as the discoverer of the childhood values in history without quoting words that put Himself into the assertion and make Himself the basis of the claim.

Or, take his relation to womankind. He did not discuss the woman question. He did not argue with the people around him about the degradation of women. He did not assail the civilization of his day. He left that to us to do. And to carry the cause to triumphant issues we have not fully seen even yet in this country. But what he did was to create, to create the new situations that would make our work possible, to lay the foundations on which our social superstructure should be reared. He did it when a woman from the street poured out her pure shining love through her tears upon his feet, and he turned to an indignant Pharisee and he said, "Do you see that woman? Her sins are forgiven. You bloated Pharisee, you don't love me because your sins are not forgiven, and your sins are not forgiven because you do not love me." This woman was lifted above that man, with all his wealth, with all his culture, with all his aristocratic descent—this woman from the street was lifted by a word of Jesus, no, by the will of Jesus, the command of Jesus, right up into the presence of God, a cleansed soul, a purified spirit. That is the birth hour, that kind of act of Jesus, of the woman movement, which is saving mankind.

You go to another one of his words and find that he is speaking about God. He does not argue about God. He does not prove his existence, he does not deal with his metaphysical and moral attributes after the fashion of the schools. He simply reveals God, not merely in the words he utters, but in the works that he does, so that at the end of his life, one picture is given to us of how he summed up his teaching about God in one tremendous affirmation, "He that hath seen me hath seen the father".

He is speaking in another place about his death, which he is anticipating, moving forward to it. It becomes defined as a trial and then as a condemnation, and then as an execution and a darkness. And as he moves forward to it, a light from beyond the clouds falls upon that hill and gradually the execution becomes a crucifixion, and as he looks upon the coming cross, he does not say that is how all the prophets have been dealt with. He does not merely say, "Every man who stands forth for the truth in our world must be prepared to become a martyr." He says something more tremendous than that. It is summed up by one writer and disciple—all his teaching on his death is summed up into one great affirmation, "I, if I be lifted up from the early, will draw all men unto me." He sees himself an executed, condemned, dead man, but he sees that great event drawing all the world unto him, and drawing all the world unto God. Then as to His teaching about the destiny of man; man is not living in this world only. An earthly evolution does not cover his destiny nor explain his origin, nor reveal all the meaning and possibility of his nature. And again, one of his reporters has summed up in one tremendous word what

Jesus says as he stands at the deathbed of every human being, "I am the resurrection and the life." He does not argue about immortality. He does not reveal the paths on which we shall tread in the unseen. Once more he draws the eyes of men to himself as upon the cross, so in a conquest of death more glorious than dreams, he draws the eyes of all men to Himself and says, "I am the resurrection of mankind, I am the life of mankind."

It is the Jesus Christ who in every word stakes Himself and His mission upon the trust and the love and the passionate devotion of responsive human hearts—it is this Jesus Christ who is the meeting point of God and man from that day to this. Every man and woman who comes, surrendering his whole nature, all the problems of his life, all the passions of desire in his soul, all the thoughts of his mind, surrendering his central self to Jesus Christ, has found himself in the presence of God. That is why we go throughout the world and say, "If only all men would become Christians, the civilization of the world would mount generation by generation, stage after stage, through one glorious achievement after another glorious achievement, mount up and up towards the vision of a perfected family of the everlasting Father."

That is why we say that today if you want to do the greatest thing for America, you may indeed become a politician and serve well, you may become a social worker and serve beautifully, you may become a professional man or woman in other departments of life and pour out your Christian love on all hands and live a noble Christian character and so contribute really to the making of a Christian America, but there must be an increasing number of those who shall give themselves to this deep, deep work of delving at the fountain-heads, digging under the whole source of our human life in America. There must be an increasing multitude who, for America's sake will go to Japan and for Japan's sake will go to Japan, and to China for China's sake and to Africa for Africa's sake and get under all the thought life, all the passion life, all the industrial life of all those regions, and getting under them, tell those people that they ought to become Christians; because, to open their hearts to Christ is to open their hearts to God, and to receive God into their hearts is to lift, to lift their people high into the light of His will, into the holiness of His character.

I want to sum this up in a few hypothetical statements. In the first place, if Christianity is true, then Jesus Christ is here. I know there are many of us who feel that that is a doubtful affirmation. We look around and we say, "That is a very vague and dim and futile thing to say. Jesus Christ is here. How can you make that concrete? How can you make that real for me?"

Well, how do you know there is electricity here? Because

electricity has broken into light. It has become the life of each of those lamps, and therefore you know that the viewless thing, the impalpable thing, the elusive thing which no man of science has yet conceived of or defined to us, that that power is here called electricity. It has broken upon our view in the lights that are here. Men and women, there are lights all around here that are like those lights. I could name them. I dare not perhaps name them individually, though I am tempted to do so. I wish I had the moral courage just now to name each of the men and women I could name and have them stand on this platform before you just for a moment, and I wish I could show you what these men and women have done, what their characters are known to be, what their own self estimate in the world and before God and mankind actually is.

I would like to deal with the fact in that way because I could then show you that these men and women are like those lamps. They break into our view, the viewless Christ, the impalpable Christ, the elusive Christ. They have found the secret in their own souls of turning on that switch that brought Christ into action upon their own lives and hearts; and they have been illuminating many, many other lives and bringing many, many other characters unto the power of the will of God from the day they did that, until this moment when they sit upon this platform. Some of them have been around the world, and there are hundreds and thousands of men in every part of the earth who name their name, this man, that man, this woman, that woman, and say, "It was from him or from her that I got a glimpse of Jesus Christ." There are men whom I never meet without thinking of God. There are women whom I have known who have always reminded me of God as often as I spoke with them and they named Him not, there was no mere pietism in their faces, there was something more glorious than that —a light shining that made me see Jesus Christ.

Jesus Christ is here because you cannot deny that the name of Jesus Christ has mastered these souls, has illuminated these characters, has made these give up all other careers, and think what they could have done with their ability and brilliancy if they had chosen worldlier callings. They gave them all up for Jesus Christ. He mastered them, and through His mastery of them, He looks out upon you this morning, He is in this place.

If Jesus Christ is here it is abundantly evident that you can reach God. You can reach God here and now before this convention is over, because Jesus Christ is here speaking to you through the men and women he has mastered. He is turning the light on to you, and He is showing you how you can touch that mysterious, but most real, most powerful spring that will illuminate Him in your heart and give Him the mastery of your life. You will reach

God before you leave this convention if you surrender yourself to Jesus Christ.

If you can reach God today yourself for your own sake, then you ought to surrender yourself to Jesus Christ. If you can get God in any other way, I don't care what the way is, if you can be sure of finding God in any other way, then for God's sake take it, go out upon it, proclaim it, make all the world follow you in that way. Have you discovered it? But if you can get to God this morning by surrendering yourself to Jesus Christ, then you ought It is the most commanding thing you have ever heard. It is the most urgent call that even God can address to you. You ought to obey it, you ought to surrender yourself now, completely, forever, unto Jesus Christ.

But if you ought and if you do this morning now reach God through Jesus Christ and go out to live and face all the problems of life, political, social, industrial in the name of the will of God, in the spirit of Jesus Christ, then you have the right which I have claimed this morning face to face with you, you have the right to go and tell every man in the world that he ought to surrender to Jesus Christ.

There is no final and supreme obligation resting on you concerning God that does not rest upon every other human being in the world. There is no opportunity offered to you to reach God that you ought not to go and open to every other human spirit. You ought, therefore, to surrender yourself, and then you have the right to go out and tell all the world and the last man in it, "You ought, my brother, my friend, my fellow subject of Christ, my fellow child of God, you ought to surrender yourself to Jesus Christ."

And then that brings us to the last ought. Ought you to give up all other careers and give yourself finally forever, completely, to carry that great, redeeming, world-shaking, world-changing word to the ends of the earth? Ought you to go out into all the world and declare to men the indispensableness of Jesus Christ for their life here, for their destiny hereafter? That is what we are here to consider.

If Christianity is true, Jesus Christ is here. If Jesus Christ is here, you can reach God today. If you can reach God today through Jesus Christ, you ought to surrender yourself to Christ for that purpose. If you surrender yourself to Jesus Christ today for that purpose, you have a right to proclaim Him to every man in the world. If Jesus Christ is here, He is asking every one of you one question. Do you feel that you ought to give your one glorious, beautiful chance of a human life to the one great task of bringing your fellow-men, in a life of forty years, fifty years of service,

somewhere in the world, bringing the quivering, bleeding, passionate, glorious hearts of your fellow-men into the family of your Father, by surrendering to your Savior, your Lord, the meeting point of God and man." "May Jesus Christ be praised."

THE GOSPEL INDISPENSABLE TO THE STUDENTS OF NORTH AMERICA

George Sherwood Eddy

The topic assigned me this morning was, "Have we a Gospel Indispensable and Adequate to all Mankind?" I had an address prepared to show that we find a gospel adequate to all mankind, endeavoring to show the triumphs of its faith in distant lands, how it has changed character, how it is transforming social conditions in those eastern lands, but I am not going to give that address. I am not going to speak about heathenism in Africa, but I am going to speak about the heathenism in our hearts right here. I speak not on behalf of the Volunteer Movement, not of any other organization—don't blame anyone but me for what I say. I speak just as a fool in my own right of free speech.

I believe that here in this country we are facing three great problems. I am not going to side-step them, though I haven't time to deal with them adequately. I believe that we have a gospel adequate for the three great problems, moral, social and spiritual, now confronting the American people and the students of our colleges.

First, have we a gospel indispensable and adequate to bring peace on earth and good will to men, to found a brotherhood of nations and a lasting league of peace? I believe that we have. I shall not deal with politics this morning, because they don't go deep enough. I have just come back from Europe. I come back to find the League of Nations on trial before America. Christ stood to be tried before Pontius Pilate, but though he know it not, Pontius Pilate was on trial before Christ. Whether we know it or not, the American nation is on trial before the bar of humanity, before the conscience of the world today.

As I crossed Europe, I found a revulsion of feeling setting in against America. Whereas a year and more ago, we were perhaps the most popular nation in the world, I found a tide setting in that

may make us the most hated and most despised nation in the world. I said to leaders in Europe, "Why do you misunderstand us and why do you misjudge us?" What they said in substance was this: "You said you entered the war, not like other nations. You wanted no land nor indemnity, you were fighting for ideals, you were going to make the world safe for liberty and democracy and righteousness. Those ideals of yours were proclaimed *ad nauseum* through the daily press of Europe and of Asia. And now you come out of the war, not only the richest nation in the world—we could not object to that—not only boasting that you now hold nearly one-third of all the wealth in the world, not only with practically all the world in your debt, not only with much of the world's trade successfully gained during the first three years of the war, while the rest of us were fighting your battles—you have come out of the war now apparently threatening to repudiate the ideals that you so loudly and boastfully proclaimed, threatening apparently to let Europe sink in starvation, in famine and in revolution, apparently caring little for the other twenty-five nations bound up with you, when you alone can save the situation, apparently aiming to get the world's trade rather than to give the world peace. And we ask you, in America, are you going to stand for world selfishness or world service?"

I recently was in two of the leading countries of Europe. A friend of mine who stood there in the American uniform, told me that twice, respectable women, recognizing his American uniform, had come up to him, had spat upon him, had said, "That is what we think of America!"

Now personally I am not so much concerned whether we are literally spat upon, I am not so much concerned whether we are judged or misjudged, whether we are understood or misunderstood. I am concerned about one thing. I am concerned about whether we deserve to be spit upon. I am concerned whether our country is going to stand for world selfishness or world service. I am concerned that America stands today at the parting of the ways, stands today before the bar of humanity. Personally I believe in a League of Nations, and I believe that America has got to make it possible. We of the United States can stand together on the moral issue involved.

I would be opposed to passing any resolution here on any political issue, but for myself, I am determined to break the conspiracy of silence which exists in many parts of the United States, and to speak out, so far as I am concerned, about this League of Nations. If you believe that this is a great, perhaps the great moral issue before the American people, the mails and the wires are open to you and seven thousand students writing letters to the senior senator

or junior senator from your State; or sending telegrams or letters from a thousand colleges, would count; if you feel this to be a great moral issue. "I am not ashamed of the gospel of Christ." It is the power of God to salvation, to bring peace on earth, and I believe that it is indispensable and adequate to meet this problem of world peace for a distracted world.

Second, have we a gospel indispensable and adequate to meet the great social and industrial problem in America? I believe that we have. The war, in its lurid light has shown us our social order, which is crumbling down to its rotten foundations of social injustice. We live in a land today of special privileges, where, according to Prof. W. I. King, two per cent. of the people in the United States possess sixty per cent. of its wealth, where one-half of one per cent. of the people in the United States possess over half of its land and the other ninety-nine and a half per cent. of the unprivileged masses divide the other half as best they can. Is that social injustice? I do believe it is. Now the cheapest and easiest thing we could do would be to pass a resolution, but, my friends, this isn't going to be decided by any mere resolution. It must go much deeper than that. Have we got a gospel adequate to solve this social and industrial problem?

I was in England during the great railway strike, when all the workers on the railroads were on strike and all other organized unions of labor were threatening a universal strike. I turned back to my New Testament to seek a solution. I went back to the Sermon on the Mount and found there seven great principles on which we could build a new social order. I wish there were time to state those principles this morning. But I want to say today that I am not ashamed of the gospel. It is the power of God unto social salvation, if we will go out to live a sacrificial life poured out in loving service which I believe is the only adequate solution to our industrial and social problem.

Third, let us pass from the moral and from the social to the spiritual problem before us which lies even deeper than either of these other two. You have no vote at Washington. You alone cannot change today the social order, but now I want to come right down to the door of your heart to speak of what you can do. I want to speak about the great spiritual problem presented in this convention. I want to speak about sin, your sin and my sin, not the sin of Africa, or of China, or of India, but your sin and my sin that is robbing us of power.

Have we a gospel indispensable and adequate to meet this great personal problem of sin? We have. And "I am not ashamed of that gospel." Let me take the four touchstones of Christ, the four great tests of character, and ask you today how you would answer

his four searching questions. You can write down the passages if you like and look them up at your leisure. Matthew, the fifth chapter, verses eight and twenty-eight; Luke the sixteenth chapter, verse eighteen; Luke the fourteenth chapter, verse thirty-three; John the fifteenth chapter, verse twelve.

Take Christ's first touchstone of character. Are you pure? "Blessed are the pure in heart for they shall see God". "Whosoever looketh with lust hast committed adultery already in his heart." I was over in the war zone. Pardon me if I call a spade a spade. There was a man who went to fight for his country. He never fired a shot. He never fought a battle. So far as he was concerned he lost the war. He never helped to win the war, because he hadn't won himself, because he carried over to the war zone an enslavement of an evil habit. He was not a free man. Sin dragged him down, a shorn Samson robbed of power. I was in that hospital where during the war more than eighty thousand men were laid aside "unfit for service," robbed of power, out of the fighting line.

My friends, there are men here today "unfit for service." There are men here today robbed of power, and who know it. There are men here today that have dragged through 1919 the slimy coils of sin and who today are slaves. The pure in heart see God. Do you? "Who shall ascend in to the hill of the Lord and who shall stand in His holy place? He that hath clean hands."

Are you a clean man? I saw a leper on the streets of India. He was slowly rotting to death. His fingers, his feet were gone. There was a hole in his face where a nose and lips had once been. I could see his teeth like a deaths-head looking out of that decaying body. He was once a strong man, strong and clean, but that hidden germ of leprosy spread the poison, finally showing a spot here, and another there until that man was decaying.

Are there any moral lepers here? Are you a clean man? Could you help to free Africa? Could you help to free India? Could you help to free America? Could you help to free your college? Not if you are a slave. An ocean voyage is not going to change your character. Going as a missionary will not make you a man. I am not so much concerned where you are, but what you are. Have you a message? Have you dynamic, spiritual power? Can you put anything across? Are you right with God and with yourself?

Let us take the second touch-stone of Christ, are you honest? A student at Yale went up to the summer conference at Northfield just after graduation and that Conference searched him and scorched him. He sent back his graduation diploma, and his degree, which he said he had just received. He said, "I cheated in examination. I didn't earn this diploma." He sent it back, but he saved his character. Are you honest?

I remember my first Northfield Conference. I went to it just for a good time. I went just as so many of you came out to this Conference, but I reckoned without one man. Sitting there on that platform was Moody. Moody got up to speak. I was a slacker. I was a waster. I was a drifter. I was lolling in one of the back seats. I was out on the side-lines of criticism. I could criticize every speaker in the Convention. I was not even trying to lift with my little finger any of the world's burdens. I was not lifting a grain's weight on the moral problems of my college. I had never won a man in my life. I did nothing but stand out on the side-lines of criticism. I was not in the game. I was not even rooting for those who were in the game.

Then Moody got up and I can see him today as he stood there and cried, "If any man thirst, let him come unto me and drink, from within him out of the depth of his life will flow rivers, rivers, rivers of living water." He said, "Are you thirsty? Have you got power? Is your life any good?" I saw that ignorant man with the tides of the life of almighty God flowing through him, winning thousands, sending hundreds to the ends of the earth; a man who couldn't talk without breaking the rules of grammar. There was I, a slacker, a waster, out on the side-lines of criticism, who had never won a man in my life and couldn't win anybody else because I was a slave.

I went out that night to wrestle, not with God, but to wrestle with my sins. There was a past to be faced. I had cheated back at preparatory school. I had to write a letter back there and try to put that thing straight. There were other sins to be confessed. I had to get down to the bedrock of honest foundations. I could not go on as a hypocrite. God met me that night, after I had met that man of God, Moody. I ask you today, are you honest? Do you ring true?

Let us take the third touch-stone. Are you surrendered or leading the selfish life? Jesus said, He that forsaketh not all that he hath cannot be my disciple." Have you yielded your life to God to be used with a joyous abandon for Him? I remember that night when I came to grip with reality, when my life wavered in the balance. I had to choose. I could not serve two masters and there were only two. I saw the parting of the ways; which life was I to lead? The selfish or the sacrificial? The material or the spiritual? For Mammon or for God? A career for myself or for Christ? The scale wavered, but, thank God, that trembling balance finally settled on the side of the needs of men.

Are you a surrendered man or woman? "He that forsaketh not all that he hath," even his selfish ambition, "cannot be my disciple." Are you his disciple?

Let us look to the fourth, the last touch-stone. Are you going out to lead that sacrificial life of love in self-giving, in a life poured out in service for the uplift of men? Jesus said, "This is my commandment that you love one another even as I have loved—greater love hath no man than this, that a man lay down his life." Will you? In thirty-three years, we have placed 8,100 men in the ends of the earth. What are you going to do with your life for the world of your generation.

My friend, I am speaking to you, if you are out on the side-lines. This is my word to you today. Get off the side-lines of criticism and get in the game. Get your sweater off and play the game. The man who is playing the game, who is covered with sweat and mud and blood has not time to criticise his fellow players. Let's get into the game. Some of you said to me yesterday, "Why do you bring us this piffle, these old shibboleths, these old worn-out phrases, why are you talking to us about the living God and the divine Christ?" "Well," I said, "my friends, are you or are you not interested in God? What word would you substitute for God?" Well, they couldn't think at the moment for a better word. I said, "How about the living God?" "It would be better to speak of a personal God." "All right, we will call him a personal God if you like." But my friends, the trouble isn't with the living God. It isn't with these men who have spoken to us, a different moral language from a different moral elevation than we may be accustomed to. Perhaps the trouble is, that you haven't yet found or don't know very well that living God, that loving Father or that great living Christ."

I remember the darkest day of my own life when I had come down in bitterness, in discouragement, in rebellion, in darkness, in doubt. I remember that day how I met God. It was twenty-two years ago and I heard one saying to me, "Whosoever drinketh of the living water that I shall give him shall never, never thirst again." Since then there has been much failure on my side, but for twenty-two years He has kept His word. There has not been an hour of thirst,—before God I lie not—there has not been one hour of discouragement nor of darkness nor of gloom these twenty-two years.

One thing I know. Jesus Christ saves and satisfies. Jesus Christ can give you this new life. Will you take it? Will you get right with God?

In closing this morning, I want to ask you: Will you yield your life to Him, believing that there is a gospel adequate, a gospel indispensable to solve these problems at home and abroad? Then let's get into the game, and go down the field.

APPEALS FROM MISSION LANDS

Japan—Rev. Paul Kanamori

Africa—I. C. Steady

Mexico—H. M. Sein

India—B. P. Hiwali

China—P. C. James Yen

A Prayer—Bishop Logan H. Roots

Saturday Morning
January Third

JAPAN

Rev. Paul Kanamori

[In the hush of these next minutes, we want to hear from a number of witnesses. We have a great cloud of them gathered here from almost every land. I have asked them to just speak right out of their hearts in the light of what they have heard last night and this morning, what they know of their own country and of Christ.

First you will be very much interested in one I am now going to introduce. Nearly forty-five years ago, there was formed a little band of students in Japan and known by many of us as the Kumamoto band. I fancy there have been few groups of students in any nation knit together by Christ, by any power, who have wielded a larger influence in the life of a nation or a people, and by the way, God is not through working in that way. It is His habit to take here and there a little cluster of students whose hearts are sufficiently pure, whose spirits are sufficiently unselfish, whose wills are sufficiently set and steady, to accomplish through them wonder works in their colleges and then in their nation and in the world.

I wonder what delegations here, forty-five years from today, will look back and say that God found them, and they did not shrink from the vision, they forgot themselves, little things dropped away, they rose up into greatness.

I, therefore, introduce, and I count it an honor to do so, Paul Kanamori, of Japan, one of the very few surviving members of the Kumamoto band.—The Chairman.]

I came to this Convention not to speak but to hear, and not only to hear but to get one thing, and that is what will become the life in me from now. I came here to get life and I have got it.

The success of this great Convention does not consist in the greatness of the gathering, nor in the number of great and stirring addresses. I think it does consist in the realization of this motto: "The evangelization of the world in this generation." I don't know who wrote that word "this" but he who wrote that word was the most audacious and daring man of the world. Evangelize the whole world in this generation—not in the next generation, and not in many generations, but in this generation. I accept "this generation" because I have determination, decision to do my part in the evangelization of the whole world in this, this, generation. That word "this" is burning in my heart now, and becoming brighter and brighter, until it must set all of my countrymen into a spiritual conflagration.

When I landed two months ago in San Francisco, a few newspaper men came to interview me. They asked many questions, but one question was this: "Is Japan going to be Christianized?" I said, "Yes, she is going to be and she must be Christianized, if she is to live." And then the next question was, "When do you think Japan will be Christianized?"

"Well, I am not a prophet, I cannot answer with certainty, but I can give you my own view. I believe Japan will be evangelized within twenty or thirty years. Before the half of this twentieth century expires she will be evangelized. Well, that is the same thing as the evangelization of Japan in this generation."

When I said this to those reporters, I did not do it jokingly. I was not a dreamer. I was not exaggerating. I gave my firm belief based upon my personal experience. I gave such an answer because I see now in Japan from one end to the other the mighty working of the Holy Spirit. It is not man's working, but God's working. He has visited my country, thanks be to God.

I have been preaching there during the last four years through out the whole empire. During four years I have reached more than 300,000, and I was preaching only one sermon during these four years. I preached one sermon eight hundred times, not only every place, but in every meeting. When I had a ten-night campaign, I preached that sermon ten nights, exactly the same sermon, and my sermon consists of three points, God, sin and salvation. I call that my missionary sermon. I try to preach the whole of Christianity in one sermon, so I preached every night a three-hour sermon.

But why do I do this? Because I am obeying the command of our Lord Jesus Christ,—"Go ye to the whole world and preach the gospel to every creature". Now, I determined to preach the gospel of Jesus Christ, that dying Savior, to every creature, to every man of the sixty millions of Japan, so you see to reach 60,000,000 in this generation, I cannot preach twice to one man. I must preach once to every man.

I think the gospel means preaching the Father, preaching of sin and preaching salvation of Christ upon the cross. And I believe the whole sixty millions will hear this gospel of Christ within twenty or thirty years.

I told you that I have been preaching to more than 300,000. How are they responding? Of those 300,000 who came to our meetings, 48,338 persons have decided to follow Jesus Christ as their Savior and Lord in life or death. About one in six who came to our meetings have decided to become followers of Christ. More than two-thirds of these 48,000 are educated young men and women of my country, from the University student down to the High

School student. They are not ignorant people. They are the educated, the young generation, the hope and flower of my country.

This is the present situation of Japan. I come here to implore your help, the help of North America, to come to us and help us in saving these millions. I hope the 7,000 of this Convention decide now and here to become the messengers of Christ, the messengers of this gospel of the dying Lord. Jesus Christ has died not for you alone, for me alone, He died for 1,700,000,000 of the whole world.

I hope you will make a decision. You then will get one thing here for which you came. Sacrifice your life. Determine to die. I love John Knox because he said, "Give me Scotland, or give me death". I like that death. Let us say here, "Give me the world, this whole world in this generation, or give me death". Men and women in this congregation, die if you cannot realize the evangelization of the whole world in this generation. Coming from those dark heathen countries, I challenge you. Like the Macedonians in Paul's dream, I implore you to come and save the world.

AFRICA

I. C. Steady

[We have some more witnesses. I will ask Mr. Steady of Freetown, Sierre Leone, Africa. What a burden to come before us in the name of the whole continent. We will listen prayerfully to what he may say.—The Chairman.]

It is with a heart full of gratitude that I stand before you as a humble and living testimony of the power of God unto salvation in behalf of my home in Africa, which I left only a few years ago. Africa shall be redeemed for Christ.

I wish that I could speak to you in my mother tongue and bring to you in these three minutes the examples, the many products of Christian missionary enterprise, in that great continent of Africa. But I thank God that many years ago missionaries came to my home and taught me that there is a living God, Jesus Christ. I thank God that vague as it was to me then, today it is a reality, and that Jesus Christ has been with me during my four years' stay in America. In that name, having realized the benefits that I have derived from it, as Christ told Peter, "When Thou art converted, strengthen Thy Brethren." I am returning home in God's time to strengthen the hands of my hundreds and thousands of less favored brethren. Therefore I appeal to you, my friends, in the

name of dark Africa. I show you one hundred and ten millions of my people today who have not this advantage, and therefore I appeal to you in the name of Africa, to come over and help us.

MEXICO

H. M. Sein

Perhaps as you look at me, you will think I am a poor specimen of a Mexican,—more of an Irishman. But I am a Mexican and perhaps the idea that you have conceived in your mind of a Mexican is the one that most of the newspapers have given you. For me to seem to you to be a Mexican this morning, I would have to appear in a big sombrero with old clothes, a dagger or a big knife held in my teeth, a gun in one hand and a bottle of booze in the other. Then perhaps you would believe I was a Mexican, otherwise not. I plead with you this morning, ladies and gentlemen, for a clear understanding of the Mexican problem and the Mexican people and their country; for a clear understanding of the situation and of the relations that should exist between Mexico and the United States.

I have very little time. I cannot dwell on the situation. Just let me give you this: We must not swallow the facts or the statements of the newspapers wholesale and then say that the Mexicans are nothing but bandits, thieves, robbers and all that they need is machine guns. "Let's go down and shoot them. Clean them up!" I believe that we should respect the Mexican people, because they are weak, because they are worthy of the gospel of Jesus Christ. If they are not, then the gospel of Jesus Christ has failed. But Christ has not failed. We must establish in Mexico great branches of these associations that have so thriven in America, and that have given to America the fibres of strength, union, cooperation and the spirit of Christ. We need the Young Men's Christian Association. There is a challenge for the men. We need all these movements that will bring about friendly relations between Mexico and the United States.

I have one more appeal before I close. This year will see the election of a new Mexican President; also of a new American President. There may come a little friction. There may be a tendency to have drastic action in Mexico by the United States armies. Let us be patient. I am very optimistic of the situation. It will come out right. What we need is not arms in Mexico. Take

Christianity and let it stay there. Christianity needs to live in Mexico. Give the Mexicans the spiritual power of Christ. Let them wield this power. It will make them men. Do not try to wield it for them. We need to have better brothers in Mexico of your type. America has been misrepresented in Mexico by the men who have gone down there to exploit the mines, the oil wells, the oil fields, the copper regions, the agricultural regions, and then they have literally sucked the life out of the Mexican Indians in labor, and have left the country in a worse condition than that in which they found it. They have misrepresented the true democratic ideal. They have misrepresented this fine fibre of Americanism of Christian America that I have experienced in my seven years in this country.

But, mark this other statement: I could not quote to you one incident in which an American missionary has been molested at all by the people of any of the factions in my country. Mark that statement! The American missionary is a friend of the Mexicans. Every American who knows the Mexican peon or the Mexican of any class, loves him, because he finds in him wonderful possibilities. They are worthy of the gospel of Christ. Let me close by saying this: We as Christians must do something very practical to bring about the internationalization of Christianity. One thing we can do and do right now and do in this convention and do everywhere we go, and wherever we travel, and that is to cut out of our vocabulary all terms of contempt, all terms that stir up racial misunderstanding and hatred. Let us cut out all these terms we have been using for years like "Chinks, Greasers, Skinnies, Dagoes, Coons," and all the vast variety of appellations that we give to people of other races. Let us look past the color and into the heart of a man. They have a manhood and we in a sense are responsible for the greatest gift that can come to their manhood, the gospel of Christ. Mexico has no Mayflower. You have a Mayflower that brought you the Bible and the men that laid the foundation of this nation. We have to look up to you, our big brother of the north, for the gospel of Jesus Christ. Will you fail in coming through with it? You cannot fail us, for God depends upon you and God will never fail.

INDIA

B. P. Hiwali

[I know how you feel, but there is something we need vastly more than the applause. We want a number of the best men and women here to dedicate their lives to Mexico in the near future. Now let us think it through and let us pray it through and fight it through. Mr. Sein has been a good friend of us here this morning. He has talked downright honestly. Let us show it. There are enough of us here to avert what some people see impending.—The Chairman.]

About a hundred years ago my part of the country, western India, passed over to the British Empire. About fifty or a hundred years before that, various nations from your western world had come to my country for trade purposes. Your civilization and our old and ancient civilization had not then come into much contact with each other. It was after 1818 that the western civilization did begin to have some effect on our old civilization. We have had handed down to us some very interesting letters written at that time. We have lots of good things and lots of bad things in our civilization.

A good deal has been said about the sufferings in the orient of the women. In spite of all the wrongs that we have done to our womanhood in India, we still love them. We can't help it. But we have not always shown our love by going out for a walk with them. That is one of the funniest things that we see in the letters that I just now refer to. A man writing from Bombay says that the westerners have a civilization which makes them take their wives out for a walk in the evening, and he further adds that he was pretty sure that it was not only their own wives they took out for a walk, but somebody's else wife. (Laughter).

In the beginning, my people in India began to feel that the western civilization consisted of nothing but of such paltry things as eating beef, smoking, and drinking. For a long time in the City of Bombay, these were considered to be the marks of a gentleman. There are many things in your western civilization that simply dazzled us. For a long time our people felt that there was everything good in the west and there was nothing good in the east. But that did not last for long. Very shortly afterwards my country fortunately gave birth to men like Rajah Mohun Roy, who were able to see that the great success of the western nations did not consist

in these external things that I just now mentioned to you, but it lay deeper into the spirit of Jesus Christ.

Some of your students have come to our country and some of the evil results of your western civilization have been almost forced on our eye-sight and when Swami Vive-Kananda came to Boston and was received by the Boston ladies with great acclamation and when the message came to India that hundreds and thousands of your people were becoming Hindus, our people began to wonder after all, whether there was not lots of good in the old and ancient Hinduism. For a long time after that our people began to feel that there was everything good in the east and nothing at all in the west. I do not have time to say more than that we have come to a stage, at the present time, when we have begun to feel that there is lots of good in the old ancient civilizations of India, and there are also some very bad things in the western civilization. Your country is so fortunate as to drive away the liquor trade, but it has been the misfortune of our Oriental lands to receive the liquor that you have driven away from here.

There are thousands and thousands of things happening today, matters of exploitation, matters of selfish nationalism, of commercialism, of miliarism. These bad things of your civilization are coming to our countries, whether we wish them or not, whether you wish or not, and, my friends, this morning I want to appeal to you, not only for the sake of my country, but for the sake of your country, for the sake of your civilization, that the best spirit that we have seen through the course of the last two or three days, from the best speakers and the talks that we had with you, that the spirit of Christ that is seen in the Conference, I don't think that there is one person here who has not seen it fully—that that spirit must be sent out to the Oriental world. We are passing through a very fascinating stage of transition, leaving the old, taking the new, but what new are we going to take? Not the things that you are trying to drive away.

Friends, won't you come over and give us the best of your civilization, the civilization that has made you what you are?

I want to say that in India Christianity has triumphed more than in mere numbers. We have lots of people who are willing to hear you, Hindus, Moslems and Parsis are carrying on the spirit of Christ. Indian Christians are ready to carry on the work. Won't you come and help us? You gave us a start, you have helped us to stand on our legs in many matters. You came when we did not want you. You came when we did not call for you. Now we call for you. Won't you come and won't you help us?

CHINA

P. C. James Yen

[It is a somewhat remarkable fact that we have so many Chinese students now on this continent, and there have been raised up so many questions among them, largely through the efforts of the Christian Chinese, that they have a Student Movement of their own.

Mr. Yen, who will now speak, has likewise been serving the cause of the allies and the cause of Christ on the Western front in these recent fateful years.—The Chairman.]

It is a superior privilege to speak on behalf of one-fourth of the human race, but what an awful responsibility! Have you ever wondered, fellow students, why China alone has been preserved throughout all these centuries, while other great republics and empires of even noble history have fallen and gone?

Have you ever wondered why China should alone be the most populous nation on the face of the globe, occupying one-fourth of the human race?

Have you ever wondered why China alone should be blessed with well-nigh an inexhaustable amount of natural resources? Instinctively we say to ourselves, there must be a reason, there must be a purpose behind it all, at the bottom of it all. If we do not agree with Hegel that there is no God, only mobile cosmic ether, or with other philosophers who maintain that this universe came into being through some first great cause; and on the other hand, if we believe, as I presume we all do, that there is a God, and that this God has created everything in the universe, from the minutest cell to the largest planet, with a purpose, then how can we reasonably imagine that God has given to China all that immense treasure, that great population, that vast resource, without a purpose?

Fellow students, I firmly believe that God has at heart a great mission for China to perform. In other words, I believe that God has preserved her through all the centuries, endowed her with all this vast amount of resources, in order that she may be to the 800,000,000 Eastern peoples what the Israelites of old were to the whole gentile world. That is my vision, fellow students, of the coming China. China in the past has been the center of great civilization to the Eastern people. In the future, she is destined by God to be the prophet of Christian truth. Such a great past deserves a great future.

But you say, what a great contrast between the China of my vision, and the real China of today. Indeed, my fellow-students, the contrast seems so overwhelming, so discouraging that one has reason to doubt one's vision. Our vision of the China of the future should not blind us to the realities of the China of today. We of China have foes from without and foes within. From without we are daily menaced by the external aggression of militaristic power. From within, we have not only to battle against poverty, ignorance, superstition, darkness, and illiteracy in the masses of our people, but we have also to contend with corruption, unscrupulousness, and black-heartedness in our officials.

Friends, this morning the question that concerns us is not whether God has ambition for China or not. We know that He has. But the question that concerns us this morning is whether there is a deliverance for China from her present situation. Confucianism cannot do it. Buddhism cannot do it. Taoism cannot do it. The history of a religion is the judgment of a religion. The history of Chinese religions is the judgment of Chinese religions.

After twenty-five centuries of these three religions, we find the largest, richest, most virile nation on earth continuing in existence, a civilization which has been paralyzed for 2,000 years, and is today lying helpless at the mercy of the world. But there is one great religion and that is the religion of Jesus Christ. Christ is the deliverer who can deliver China from her present situation.

His religion has already proved its efficacy, its dynamic power in the regeneration, in the uplift of our people. The Chinese people may be blind, may be prejudiced against the missionaries and their teachings, but they cannot be blind to the many blessings which their religion has conferred upon our people.

Fellow-students, after the intellectual, (mark that word), after the intellectual revolution of 1905, which resulted in the abolition of the 2,000 year old curriculum of studies and in the substitution of Western learning for civil service examinations; after the political revolution of 1911, which resulted in the overthrow of the century old monarchy and in the founding of the first, and so far the only republic of the Far East; now, the nation is ready for a third revolution.

Fellow-students, there is today in China a religious, a spiritual revolution being waged throughout all the provinces. Idols, thousands upon thousands have been burned. Temples have been converted to schools. Priests and Buddhists have been driven out of their temples, even the indisputable time honored right of Confucianism as the state religion has been disputed and questioned in the national assembly.

Fellow-students, talking about crises is certainly overdone, but

will any one deny that today in China is the time of all times? Fellow-students, this religious revolution we are today having in China is, I believe, the most fundamental, the most significant of all our revolutions, the outcome of which is going to determine the future destiny of our nation, nay, the future destiny of the entire world. China, of all non-Christian nations, China alone possesses the greatest potential forces for the making of a great power.

Napoleon, a century ago, saw that, when he said, "A lion is asleep, do not wake him. When China is aroused, she will change the face of the world." The day is coming, and is bound to come when China will change the face of the world, but the question is this, my fellow-students, how will she change the face of the world? Will she change the face of the world so that it will turn the face of the world toward God, or will she change the face of the world so that it will turn away from Him?

Dr. Mott told us two days ago that China and the world is in a plastic condition. She is not yet crystalized or set. It is largely for Christianity to say whether she shall be put into a Christian, or a militaristic, or a materialistic mold. Nay, it is for you, Christian men and Christian women of western lands, not to say only, but to determine whether the coming, rising China will be to the world an eternal, golden blessing to fulfill God's mission for her to the whole world, or whether she will to the world be a yellow peril.

A PRAYER

Bishop Logan H. Roots

Let us bow our heads and still our hearts before God. Let us listen and hear what the Lord, our God shall say concerning each of us.

O God, I am not worthy; I am not worthy of the privileges of this convention, the joyful fellowship, the wide vision of the world, the deep insight into the meaning and the needs of my own life, of the friends and the nation I love, of the whole race of men. I am not worthy of the call to work for Christ. I am not worthy of Thee, O my Master. Depart from me, O Lord, for I am a sinful man. Yet leave me not, O Lord, but forgive and cleanse me. Lord, I believe Thy word and accept Thy full forgiveness and Thy cleansing power.

O gracious Master, we thank Thee for Thy forgiveness. We thank Thee for health and education and opportunity. We thank

Thee for the eagerness which fills our hearts and which we see and understand in one another, to serve Thee, to forget ourselves and to serve in Thy name the whole world.

Therefore, with joyful and thankful hearts, we offer to Thee our petitions, O Lord, our prayers on behalf of the whole world. We pray for the great nations of the earth. Our brother and sister nations, for Japan and China, for India, and for Africa, and our near neighbor, Mexico. We pray for the nations in Europe and in South America. We pray for our own North America, for Canada and the United States. We pray Thee, O Lord, for ourselves. Fit us for service. Show us how by Thy guidance and power, to fit ourselves for Thy service. Show each one of us what we, each one of us, ought to do and where and how. Leave us not in darkness and uncertainty, but speak to us in that still, small voice which we cannot misunderstand and show us what we ought to do.

Then, O Lord, we beseech Thee to enable us to forsake every other ambition, everything which hinders us from entire devotion of our whole lives to that service to which Thou dost call us.

THE STUDENT VOLUNTEER MOVEMENT AND THE OPPORTUNITIES OF THE PRESENT DAY

A Prayer—Rev. Joseph Robbins

A Financial Appeal—Dr. John R. Mott

A Prayer—Robert P. Wilder

Saturday Evening

January Third

A PRAYER

Rev. Joseph Robbins

O God, our Heavenly Father, we do thank Thee for the increasing knowledge of Thyself that has come to us during these days here together with each other and with Thee, for the fuller appreciation of Thy divine purposes for the world and for our lives, and we pray that in the succeeding hours that we are together this may deepen in our minds and in our hearts, so that we can say with the great Apostle, "I live, yet not I but the Christ liveth in me".

O God forbid, that this greatest and most blessed thing should not come into our life. Forbid, O Father, that we should fail them in any way. Help us to put aside and out of our lives anything and everything that prevents the fullest coming of the glorious spirit of the living, working Christ. Be with us in this service tonight, speak again through Thy servants as Thou hast spoken so many times, and help us with attentive ears and open hearts to receive the message that comes to us from these chosen servants of Thine. We ask it all in the Master's name whom we love and whom we serve.

A FINANCIAL APPEAL

DR. JOHN R. MOTT

Tonight we turn our faces toward a new era in the life of this great student missionary uprising. It is most providential, most timely, that we should set our hands with resolution to a great advance under the guidance of this Student Volunteer Movement in its work among the Canadian and American colleges and univerities, because we are looking out into an unprecedented opportunity.

There may have been times—as a matter of fact, there have been times—when certain parts of the world were as wide open as they are today to the friendly and constructive ministry of Christianity in its purest form, but I make bold to say that never has there been a time when simultaneously in every part of these two Anglo-Saxon countries and in every quarter of the non-Christian world the doors were so wide open as they are tonight.

Timely indeed it is that we have an organization that makes possible the touching of the springs of power of a continent and relating these energies to the neediest parts of the earth near and far. It is providential also, because we are in the midst of a time of unprecedented danger, unprecedented because of great forces recently released among the races of the world.

This is a time of unprecedented urgency. Why unprecedented? Because, as we pointed out in the opening session of this convention, the nations of the earth, including these two of North America are plastic as never before; unprecedentedly urgent also because of the rising tides of nationalism and of racial patriotism, and the processes of self-determination. O, the gravity and the fatefulness of the possibilities of these years immediately before us!

They are unprecedented also because of what must have humbled every man of us and every woman in the addresses we heard last night and this morning of the rapid, the startlingly rapid spread of the corrupt influences of our so-called Western civilization, eating like a cancer into the less highly organized lands and races of the world. Unpredecented this urgency is, moreover, thank God, because of the recent unparalleled triumphs of the Christian faith.

It is a time of a rising spiritual tide. It is always wise to take language of Napoleon, "The time to bring up the cavalry is when the enemy's lines begin to waver that we may turn defeat into route."

I remind you tonight in the light of my world-wide travels that have crowded the recent years, that the lines which tonight oppose advantage of a rising tide, or, to change the figure, and to use the America to bring to bear their full forces of idealism, of unselfishness, of adventure, of heroism, of cooperation, of leadership in the sense of the largest service.

Therefore you and I have come to a wonderful moment in the life of our convention, a time when it is possible for everyone of us to become a factor in a new era, a new epoch in the life of this Movement, never so much needed as today, because of this unprecedented wideness of opportunity, because of this unparalleled urgency and the danger.

I look out over this sea of faces and I find it impossible at times during these days to master my emotions, for behind every face I see a life tingling with boundless possibilities. I think I know the students of my country and of the sister country which I love almost as much as my own. I think I know my fellow students here and the members of the teaching staff of these colleges, and the other good friends who have met with us, when I interpret your desire to do something worthy of days like these. They are great days. We are living in the midst of large dimensions, of wide horizons, of far-reaching vistas and we have been entering into the companionship of great spirits. How incongruous it would be for us after these days to allow our lives to settle down to mediocrity, or to move on low levels, or to become occupied with small things. Therefore I know I represent you when I say that we all wish to associate ourselves tonight in making possible a great and fresh wonder work by this Student Volunteer Movement in our colleges.

You listened carefully to the report of the Executive Committee. You must have seen between the lines, the moving of the spirit of the living God upon successive classes of college men and college women. If they were able by His strength to do what they did in those days, what may not be done if the sure, strong and loving hands of the omnipotent Christ, are laid upon us tonight in a great associated act on behalf of this movement. I like to think of this movement as being the child of sacrifices and of the process of self-forgetfulness.

Now, we need to enlarge greatly the operations of this Movement. To do this is going to require the unselfish cooperation of every one of us. We are going to need money on a far larger scale and what is even more important, we are going to need lives on an unprecedented scale. Some of us have been praying that not neces-

sarily during these days, but after there has been ample time for men to think it through, fight it through, and pray it through, it might some day be found, and that not in the dim future, that this Convention had given the world the greatest offering of life for unselfish deeds of any Convention in the annals of the Christian faith. Some of us have prayed that. Now, if that is to be accomplished we must augment the forces of the Student Volunteer Movement.

We have been working on a budget of approximately $60,000 a year. Our newly organized Committee, as I pointed out the other morning, has now been set up on a democratic basis. We have a Council, the members of which are elected by various state, provincial, and metropolitan conferences of the students related to the Movement. These in turn elect members to the Executive Committee. At a recent meeting this Executive Committee decided that we could not conscientiously face up to the possibilities of this vital hour, this creative hour, unless we greatly enlarge the budget. We figured on a conservative basis that we should have not less than $84,000 per annum during the next four years. In my judgment, those figures are far too small. I am hoping that you will take it out of our hands and say, "Our faith reaches further than yours. We want this work done on a larger scale. We want it to be done more thoroughly. I would remind you that this item of $84,000 a year includes the salaries and traveling expenses of the large staff of traveling secretaries. By the way, you would be almost amused were we to show you the salary list. I don't know of any organization commanding such talent as this Movement does which has such a low salary list. The men and women to my knowledge have insisted on keeping this on what they call the missionary basis.

The budget also includes the part of the Volunteer Movement in the great chain or network of conferences spread over the continent, the large literature department, the mission study work which is expanding on every hand, that vital piece of work, the candidates' department and others that I need not recapitulate.

Now in answer to the request of many, we are going to give all a full opportunity to associate, not only your gifts, but also your sacrifices. Every dollar you release represents somebody's life and labor. We will not separate them tonight. Some are now saying, "I will give my life to these world-wide plans of Christ." I think every one of them will give money also to the point of sacrifice.

There are others that are saying, "We may not be permitted to go as foreign missionaries, but we will make it possible for a larger number of our fellow-students to go by multiplying the number of recruiting officers."

The best givers I have ever heard about, I suppose we have a lot of them right now in this room, were the Macedonian Christians.

Let me read you a few things that St. Paul said about the Macedonian Christians.

"While passing through great trouble, their boundless joy, even amid their great poverty, has overflowed to increase their generous liberality."

Notice again. "But first of all in obedience to God's will they gave their own selves to the Lord." That is the main thing. If that gets in behind the gifts, they will have propulsive power. Let us yield ourselves to His majestic sway. Did He ever make anybody smaller or weaker who yielded to Him?

"I can testify to the utmost of their power, and even beyond their power they have, of their own free will, given financial help." Notice, "Beyond their power." We want that kind of giving, something that leads us to rely upon a power greater than our own. Then there will be a partnership here tonight that will make religion take on a reality that some of us may not have so fully known. Let us make His power a part of what we undertake.

Notice again about these Macedonian Christians: "See to it that this grace of liberal giving flourishes in you."

Notice again: "Do not forget that he who sows with a niggardly hand will also reap a niggardly crop and that he who sows bountifully will also reap bountifully." Oh, how we have seen that in these last thirty-three years of the life of this Movement.

Observe again: "Let each contribute what he has decided upon in his own mind."

We are not going to read any man's name here tonight. We are going to let each man shut himself in with God, give what he has decided in his own mind, and not do it reluctantly or under compulsion.

Notice the reason: "It is a cheerful giver that God loves", and everybody else does, for that matter.

Notice again: "The gift is acceptable according to whatever a man has and not according to what he has not." That is tremendous.

Now notice, "God is able to bestow every blessing on you in abundance so that richly enjoying all sufficiency you may abound in every good work," and finally, "Thanks be to God for His unspeakable gift".

A PRAYER

ROBERT P. WILDER

Our Father, we thank Thee for the privilege of helping at a time like this. We ask Thee to bless all those who have been giving. Do Thou give to them out of Thy abundance. Help all of us in our service, whether it be the ministry of prayer, the ministry of giving, or whether it be the dedication of life that we may do Thy will and do it from the heart. We ask in Christ's name. Amen.

THE ATTRACTION OF HARD THINGS

Self-Denial and the Spirit of Conquest—Dr. James H. Franklin

The Incentives to Attempting Hard Tasks—J. H. Oldham

The Reality of the Difficulties on the Mission Field—Dr. S. Zwemer

Saturday Evening

January Third

SELF-DENIAL AND THE SPIRIT OF CONQUEST

Dr. James H. Franklin

In the midst of the truly spiritual exercise in which we have just been engaged, we were led in prayer by a man who twenty-six years ago cabled from India a message to the Student Volunteer Convention meeting at that time in Detroit. That message has been echoing in the ears of many of us for a quarter of a century. This message from Robert Wilder was, "India needs self-denying men."

During the twenty-six years that have passed, we have learned that not only India but all the world needs self-denying men. After twenty-six years, many of us are seeing far more clearly than we could possibly see in our student days, that there is no cure for humanity's ills except as humanity learns to be more self-denying.

We have learned far more clearly that we could have known a quarter of a century ago that Carlyle was right: "The soul of all improvement is the improvement of the soul". We have learned that Herbert Spencer was right: "There is no political alchemy whereby you can get golden conduct out of leaden instincts". We have learned that these were but echoes of the words of the Man of Nazareth: "Ye must be born again".

When the war was at its height for America, and the days were dark, the veteran editor and distinguished journalist, Henry Watterson of Louisville, Kentucky, wrote these words: "Democracy is but a side issue. Christianity is the bed-rock of civilization." Then he explained that he did not mean by Christianity, a bundle of opinions, or a group of sects, but the teachings of Jesus of Nazareth, sanctified by His Cross on Calvary. Mr. Watterson is not a theologian. He was not thinking of the Cross as having, as it does have, its rightful place at the center of our theological thinking, but he was thinking of it as the symbol of, the inspiration to, and the dynamic for disinterested sacrificial service,—not sacrifice for its own sake, but the sacrifice which comes with service.

We are coming to see very clearly that the distinguished journalist was right. There is no cure for our ills today, industrial, social, political, except as humanity catches something of the spirit of the Christ of Calvary. We do well then as we gather here to understand clearly our objective.

What is our objective? First, last and all the time, the objective of the Missionary Movement is to put the spirit of Jesus Christ into all human relationships. It is our purpose to have that spirit so disseminated that no man will be willing to be the master of another man's bread. It is our purpose to see that the spirit of the Christ of Calvary is so disseminated that international difficulties such as we have experienced in other days will be an impossibility. We have learned that until men become more self-denying, there is no hope for an escape from such a holocaust as that through which we have passed in the last few years.

We do not underestimate the magnitude of our task. We have succeeded in crushing the Kaiser, but that task, as severe as it was, was small indeed in comparison with that task which confronts us now, of ridding human hearts of selfishness, of planting the spirit of self-denial so firmly in human breasts that we shall find a cure for our industrial situation, for our political irritation, for the ills that do not disturb us. We do well then, to ask if we know our task. If we appreciate its magnitude, then what is to be the method employed? Henry Watterson was right. The spirit of the cross of Calvary must go out into human history. But how is it to be perpetuated?

Let us take the Master's own method. You will recall it was said of Him that "His life was the light of men," and before He left, "I am no more in the world, but ye are in the world, ye are the light of the world." Marvel of marvels, that the Man of Nazareth who was more than man to many of us, should have said, "Children, in response to your faith, I will continue in you the marvel and the mystery of the incarnation, with all of its grace and all of its glory so that it shall be no longer you who are living, but I living in you." Wonder of wonders, not only that Jesus of Nazareth means to relive His life in us, but that His crucifixion, His cross, is to find its perpetuation in human history, in the lives of His disciples.

We now are so far removed from the domestic infelicity between the English and the Americans of 1776, that we dare to refer to Bunker Hill, an event which a British friend has told us was due to the fact that on the throne at that time was George III, who was not true to British traditions. One day when the outlook of the recent war was serious, I crossed Washington Street,in the City of Boston. It was Sunday morning. My attention was attracted to a large group of young men going off to the training camp with a brass band at the head of the column and marching forward under this inscription: "East Boston's Offering to the Cause of Human Freedom." It was easy to see that these men, nearly all of them, were the sons of those people living in East Boston, the sons of Russian-Jews, of French and of Italians. But they were marching off to die,

if need be, under this banner, an offering to the cause of humanity and freedom. I confess I stood with bared head that Sabbath morning, and as I saw them pass I asked, "Whence caught these men, the sons of Aliens, that spirit of America?" Then I said, "Why, they live under the shadow of Bunker Hill and they are perpetuating in American history the spirit of the men whose sacrifice at the time was perfect, but whose sacrifice must be perpetuated in American history."

Then I was reminded of one who died on a hill outside of the city wall of whom it was said that we must make up what is lacking in his suffering. Jesus Christ has given to us the solemn duty, the great privilege of perpetuating in human history the spirit of the Cross. We need to apply that spirit at this particular hour to the great task before us, namely the task of pointing the whole wide world to Jesus Christ, the image of the invisible God.

How shall we apply it? First we must go in a spirit of self-denial to those with whom we would share the blessings we have received through Jesus Christ. We do not go to them in the spirit of a conqueror. You will search the New Testament in vain to find that the word triumph is used of Jesus Christ in any military sense. You will find that Jesus Christ never used the word "glory" or "glorify" of himself except when he faced death. "The hour has come that the Son of Man should be glorified." "Except a corn of wheat fall into the ground and die, it abideth by itself alone." It was on the last evening before He went to Gethsemane He prayed, using the word "glorify." We go to the non-Christian world in no spirit of superiority, but in a spirit of brotherhood to share with them that blessing, that unspeakable blessing, which has come to us through Jesus Christ our Lord.

Of course we go with the evangelistic message and without apology. First and foremost is the importance of a man's conception of God. A few months ago, one of the leading papers of the City of Boston published a full-page Sunday editorial and in large print in the center of the page were these words: "A man's idea of God, if he could express it, would tell you instantly the nature of the man." When I had journeyed to Africa and to Japan and to China and to other parts of the world, I came back home and I said, "I have discovered he was right who said "Man is incurably religious' ". Man must worship. The human heart must find some place to rest itself. Then I said, "Not only must man worship, but man becomes like the God he worships." If that be true, we must go to the ends of the earth and point men to the Son of Righteousness for they will become righteous as they learn to bow in adoration before the King of Righteousness.

But it is not enough merely by word of mouth to tell of the

Man of Nazareth, the Son of God. I came from Africa saying the thought of a loving God is so strange to these people of cannibalistic taste that John 3: 16, until it is lived before them, is as hard for them to understand as Herbert Spencer's philosophy would be to a child ten years of age. You must live the gospel. "The life was the light of men." Therefore, we go to relieve every form of human suffering. We go to carry the medical knowledge that God has given us. We go to share with humanity every blessing that has come to us under the guidance of the eternal Christ. We go with schools. Why? Partly and largely because an education without the spirit of the Cross of Christ at its center is dangerous for the world, and we covet Christian leaders for all men, educated in institutions that make much of the Cross of Christ.

Now in this hour, when there is no hope for the world except as the spirit of the Cross of Christ shall find its incarnation again in human hearts, what should be our attitude? It should be that of the men who gave themselves upon the fields of France. I have stood at Liege where the Belgians gave themselves; at Lens, at Verdun and many other places, and since then a thousand times, I have thought we ought to be ashamed today to be living selfish lives when so many have died for a great ideal. If we believe in this great missionary program, we must catch the same spirit of absolute abandon which our men caught when they went into the Argonne, glad, if need be, to die. They died for an ideal. Now we see clearly that except as men lose themselves under that ideal which found its highest expression on Calvary, we are lost, absolutely lost. You and I must be ready to die with that same absolute abandon, to give ourselves in such absolutely disinterested service, that no one can question our motive, that men shall see that somehow we have caught the spirit of the eternal Christ.

You do not need to be told that we are passing through a period of great temptation, temptation to resort to the belief that there is nothing better for humanity than the law of the claw and the tooth. We are under a great temptation today to say we must have more wars. We stand and challenge that statement and say that if humanity will only catch the spirit exhibited by Christ on Calvary, there is a cure for war. We propose to go out, God helping us, to so live that spirit in the world that we shall have some power to give it wide incarnation.

There are men, too, who are almost tempted today to disbelieve in God, to deny the power of Jesus Christ. Why? Because we have not lived the cross of Christ sufficiently to attract attention to it, to convince the world of its power.

As I was crossing the Atlantic last May, after talking at length with many of the doughboys, I found a General of the United States

Army leaning over the rail. I said, "General, tell me, please, how you account for the ability of these raw men from the fields and the woods of Michigan and Wisconsin to meet the seasoned troops of Germany?" He said, "First of all, they went out as crusaders. They went under the spell of a great ideal. They had been told that the issue was in the balance, that they must throw the deciding pound into the scales; and they gave themselves in the spirit of crusaders."

Men and women, in the eyes of the world the issue is in the balance, and unless there is some dying along the line; unless there are many of us willing to prove that we care little for the things for which the world is striving; unless we propose to give ourselves in absolute abandon in the spirit of the Christ of Calvary, God will not fail, Christ will not fail, but God may have to find others to interpret the Cross to humanity.

Now, how can we get that power? It is a law of life that we become like that to which we surrended our lives. It is a law of life that we become like that which we worship. If we bring ourselves in loving adoration to the foot of the Cross of Jesus Christ and worship the crucified Savior unconsciously, we shall become like Him. And wonderful it is that unconscious consecration is the most contagious thing in all the world. On the eve of his crucifixion, when all seemed to have gone to pieces, the Master had nothing left to give but his life, yet he answered, "I consecrate myself that they may consecrate themselves." Every life that catches the spirit of Jesus Christ finds itself repeated in a thousand lives.

We need in this tragic hour to catch the ideal and the spirit of the men who went to the front with these words upon their lips:

"God who gavest men eyes to see a dream;
God who gavest men hearts to follow the gleam;
God who gavest men stars to find heaven by;
God who madest men glad at need to die;
Lord, from the hills again we hear Thy drum.
God who lovest free men,
God who lovest free men,
God who lovest free men,
Lead on! We come!"

THE INCENTIVES TO ATTEMPTING HARD TASKS

J. H. Oldham

[The next speaker is one whom we welcome with our whole hearts, Mr. J. H. Oldham, of Great Britain, who has made the long journey to be with us on this occasion. Mr. Oldham is one of the founders of the Christian Student Movement of Great Britain and Ireland, also one who has had much to do with determining the ideals and plans of the Movement among the educated classes in India, and was the moving spirit later in the great World Missionary Conference of Edinburgh. Since then he has been the General Secretary of its Continuation Committee, and is regarded on both sides of the ocean as one of our modern missionary statesmen. We welcome him, I say, with glad hearts to our fellowship.—The Chairman.]

There may have been doubts some years ago, but none of us in this hall tonight can doubt that men when the occasion calls are ready to face hard things. We have seen it. And yet as I thought about this subject, as I came across the Atlantic, and I thought of it for many hours, I reached the conclusion that men are not attracted by hard things. At any rate, tonight I want to speak to weak men and women like myself who are not attracted by hard things, and to whom I want to speak of the power that can enable us, in spite of our weakness, to face those hard things when the call comes.

I believe I shall be doing justice to the spirit if not the letter of my subject, if I speak to you tonight of the attraction of a cause, the attraction of a fellowship and the attraction of Christ in the service of which, and of whom, we may when we are called to it, endure hard things.

First, then, the attraction of a cause. It was not the hardships of Flanders and of France and of Gallipoli that drew men there in the thousands. They were impelled and inspired—(I speak of men whom I know, into whose eyes I have looked and many of whom I shall never see on earth again, and I cannot talk to you tonight without the figures of those men rising before my eyes.)—they were impelled and inspired by the attraction of a cause, by the determination to defend liberty, to maintain free institutions and to keep open in the world the possibilities of a life, of real opportunity for all peoples and all individuals. That cause for which they paid so high a price is still with us, calling us tonight.

Their contribution, great as it was, could only be a negative

one. They suffered and they died to ward off a great menace, but the work for which they gave their lives, the constructive work, is still waiting to be done, and that is the work which is calling you and me. They did not give their lives for the material prosperity of any country. That was not worth so great a price. They gave their lives as we have been hearing tonight for a moral and a spiritual ideal.

The call to you and me is to take that ideal to make it the guiding star of our lives and to make it a reality in the world in which we live.

May I call to your mind again the words of Charles Grauss, the General Secretary of the French Student Movement, "If perchance," he said, "weariness overtake you in the course of the struggle you will think of those who died without experiencing a doubt, knowing that you would continue their work".

Men and women in this hall tonight, you and I can't get away from that act of trust, no more than we can get away even if we would from the Cross of Christ. You and I can't allow ourselves to drift into a life of mere pleasure and ease without being guilty of an act of great disloyalty. We are committed to the realization of that ideal for which so many of our brothers gladly laid down their lives, and, like them, in the service of that ideal, we are called to do and to bear hard things.

What, then, is going to be your answer to this greatest of all calls, this call to establish in the world the Kingdom of God, the Kingdom of justice and brotherhood among men through the knowledge of the being and the purpose of God as it is revealed to us in Christ? Is it going to claim your absolute devotion? It may never demand of you the endurance of physical hardship, the hourly facing of danger and death which the cause required of those who fought in the war. I sometimes think that this call of the Kingdom imposes tests which in some ways to this human nature of ours are even harder and more difficult to meet. To answer to a sudden and tremendous call is not the most difficult thing for men to do. The heart leaps up at the call of a great adventure, but for many of us it is harder to meet the calls of those daily acts of self-denial and self-discipline, the daily choosing of the higher and more difficult instead of the lower and the easier part, through which alone we can become the men and women that we ought to be, and that is the call to self-denial and self-discipline that comes to all of us if we are worthy to serve this great and high cause.

I often thought in the early days of the war that even harder and more difficult than the simple offering of life was the deliberate way in which men whom I knew (and you will remember that in England for the first eighteen months of the war, all enlistment was volun-

tary) cheerfully and gladly sacrificed assured professional prospects, the certainty of a career with the comfort and ease which it would bring. They threw away these things for the cause which called them. That is the kind of call which may come to all of us.

One evening a few weeks ago I had a long talk with a friend of mine, an Oxford man who had been for some years in India and was in England for his furlough. While he was there, he was offered one of the most attractive educational positions in our country. He was asked to be the head master of one of our leading English public schools. Every kind of pressure was put upon him by his friends to accept that offer, but he resolutely turned his back upon it and insisted on going back to the mission field where he held no position of outstanding importance, because there was ringing in his ears the call of India at this critical hour in her history, when through that great act which three weeks ago passed the British parliament, the destinies of that country are being placed so largely in the hands of the people themselves. Because he heard that call ringing in his ears, he turned his back on a position which, from the worldly point of view had every sort of attraction. It is, I believe the wish of every one of us here, that if the call came to us, we might be big enough to answer it in the same way.

Then there is the attraction of a fellowship. The thing which men who were in the army will tell you was one of the wonderful discoveries that they made was the wonderful comradeships of arms, the new experience, the new revelation of what human brotherhood might mean. Many a man, when he was called to hold on under conditions which flesh and blood could hardly endure, was able to do it by the thought that if he gave way he would let other men down.

One of the complaints which is made in every country against the churches, against organized Christianity, made, unfortunately, with too much truth, is that we have not fully realized this comradeship, this Christian brotherhood, and one of the great tasks before you of the younger generation, is to create in a fuller and richer sense a true comradeship and brotherhood in the service of Christ. And yet, in a wonderful sense we have got it. We have got it in this Student Christian Movement, in the Student Volunteer Movement, and those of us who can look back on twenty years of life, know that one of the richest gifts which the Student Christian Movement has brought to us has been the wonderful friendships which it has given us. There is no bond that unites men so firmly together as the common service in a great task. If you will dedicate your life to the service of the Kingdom of God in the world, you are admitted to a great and wonderful fellowship. It

is in the strength of that great and rich fellowship that we weak men and women are going to be able to live worthily of our high calling. A thought that is going to stiffen us when the hard calls come to us, is the thought that if we don't play our part we are going to let other men and women down.

You will remember how David Livingstone, that great heroic soul, struck again and again into the heart of the dark continent of Africa? How, on those long journeys of his he endured loneliness, weariness, fever and suffering. Why? That the chains of slavery might be struck from the African and that the opportunity of a real and worthy life might be opened to the child races of that continent. We have got to finish that task. One of the great issues in the world in this twentieth century, and it is a square Christian issue in regard to that great continent, the raw products of which the world so greatly needs, is this: Whether the important thing in Africa is its raw products or its people? We all need the raw products. Every time you put a chocolate in your mouth, you are exploiting the raw products of Africa, and one of the great Christian issues of the century is whether the thing that matters in that continent of Africa most, is the raw products or the men and women and children.

It was to settle that issue in the Christian sense that that great heroic soul of David Livingstone went through what he did and we have got to finish that task which he so splendidly began. So it is with that great company of men and women who have given their lives for the building up of a better China, of a better India. We have got to carry on the work that they have handed to us. We have got not to fail them, and the attraction of that great and splendid fellowship is one of the things that will help us to do and to bear hard things.

Last of all there is the thought of the attraction of Christ, the Creator of that great fellowship. Was there ever a mind, a human mind that conceived so splendid a vision as His vision of the kingdom of God? Was there ever a human will that devoted itself so resolutely and unflinchingly to the carrying out of a great purpose? Was there ever one who walked this earth who had so complete and wonderful a trust in weak human nature as His, and who called into it such an heroic endeavor? Are we going to fail a leader who embarked on a venture so splendid and who so completely trusted Himself and His cause to those who would come after Him? And like every great leader, He calls us to hard things. "If any man will come after Me," He said, "Let him take us his cross and follow Me." Are they hard words? Are they not the words of every great leader of men? Will you allow me to draw an illustration from the history of my own country. My

mind goes back to a time not two years ago when, after the great German offensive which met with such startling success, there was the doubt in the minds of everyone whether the British armies under the pressure of overwhelming forces might not be driven back into the sea, Sir Douglas Haig issued his historic order. Some of you will recall the emotions that were awakened in your minds when you first read those words. "There is no course open to us but to fight it out. Every position must be held to the last man. There must be no retirement. With our backs to the wall and believing in the justice of our cause each one of us must play his doubt, knowing that you would continue their work."
part. The safety of our homes and the freedom of mankind depends alike on the conduct of each one of us at this critical moment." How tense with meaning are those words, torn as they are out of one of the most real and intense and tragic experiences through which men have passed in our time.

And yet above them, in this hall tonight there sounds that word running out of an experience yet more intense, coming out of the heart of a conflict still greater, the interminable conflict between moral good and evil, between truth and falsehood, between love and sin, "If any man will come after Me,"—it is the cry of a leader who is embarking on a great adventure—"If any man will come after Me let him take up his cross and follow Me." That voice is the only voice that matters. We have listened during this convention to many stirring addresses, but all of them put together don't make this convention worth while. The only thing that matters is that that commanding voice reaches through to your heart and mind. I know it can.

Down through these twenty centuries men have heard that voice and in every age and every country men have risen up and left all and followed Him and well they may be, for never did mankind set eyes on such a leader. I have known men and women in my student days, who in a convention such as this, heard the call of that voice and they gave their answer to it as they sat in their seats or in the quiet of their rooms, and their whole lives—I have watched them for twenty years—their whole lives are the working out of the answer which they gave to that call.

So may it be tonight. Are there not thousands of lives in this room which in this critical hour in the world's life, when the need is so great, will leap forth in answer to a call so splendid from a leader so great? "If any man will come after Me to serve the kingdom of God and establish it on the world, if any man will come after Me, let him take up his cross and follow Me." Are there not thousands of lives here tonight who will say, "Yes, Lord I will follow Thee"? When we do that a strong hand is put out

to take hold of us and what matters is not our weak and faltering dedication, but His firm grasp. From this time forward, our trust will be not in ourselves, never in ourselves, thank God, but in our great and splendid leader, and our watch-word day by day will be this: "His love, not mine the resting place, His truth, not mine the tie."

THE REALITY OF THE DIFFICULTIES ON THE MISSION FIELD

Dr. Samuel M. Zwemer

In a few hours all who are here present in this hall will be back again in the comfort of our hotels or the hospitality of the homes of Des Moines. Every one of us tonight will enjoy the material luxuries of our American civilization, but the spiritual luxuries, they are enjoying over there. The men who tonight over there on the border marches of the Kingdom of Christ are enduring hardship and loneliness and isolation and pain and misunderstanding and persecution, are the ones to be envied, not we. They are dealing in dynamics; we are dealing in statistics. They have loneliness and we have the crowds. They have Christ and some of us here are still looking for Him. They are shedding blood and tears and we are ,some of us, satisfied by shedding ink.

This is a great war council and a great opportunity for recruiting, but over there (I speak sober words) over there, they are following the vision of that great leader on the white horse who is leading them to victory, who is dealing out to them the distinguished service orders, who is saying to them, "Blessed are ye, when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." I tell you men that if you were to search the hearts of those of us missionaries here on the platform, you would find that we would rather be in our stations than be in Des Moines.

The only way one can speak on a question like this is to change the horizon and change the atmosphere. One does not get the inspiration here of hard things, but over there it is hard. The evangelization of the world in this generation looks very easy. We can demonstrate the problem here. But it looks hard over there. The evangelization of the world in this generation! Is the part larger than the whole? How often we have said it on our knees

in East Arabia, "The Evangelization of Arabia in this generation; the Evangelization of one city in Arabia in this generation." Oh, it is hard to be a missionary.

Not only is it hard to be a missionary in every day life, but it is hard to be a missionary in these days of sacrifice and suffering. I was reading tonight a book published in Germany, which corroborates in every detail the report of Viscount Bryce on the Armenian deportations and massacres, and my friend, and the friend of many of us here, Dr. Johannes Lepsius, that splendid German missionary, had access to all the government documents and wrote a record of what he calls in German the *"Todesgang des Armenias"*—the Death March of Armenia. At the end of the grewsome story, every page dripping blood in its testimony of the atrocities, at the end of that grewsome story, this man, a man of scholarship, puts a table of the careful estimates made by a German. He gives the number of those who were deported, naming every province, city and all the information in detail. The number of those who were massacred, and who died of hunger or by bloodshed is one million eighty thousand and some hundreds. "They climbed the steep ascent to heaven through peril, toil and pain," and we here are singing about it.

Or, take this page from the New Testament which we carry about, which we consider as our guide to life. Have you and I ever measured up our lives to a record like this one of the Old Testament heroes? This was the kind of a life they led for God: "They had trial of cruel mockings and scourgings and bonds and imprisonments. They were stoned. They were torn asunder. They were slain by the sword. They wandered about in sheepskins and goatskins, of whom the world was not worthy. They were driven in deserts and in mountains and in holes and caves of the earth." Seeing therefore that we are compassed about by so great a cloud of witnesses there and here, what does God expect of us tonight when we face the difficult task, the hard task, the impossible task of evangelizing the world in this generation? Kipling knew what it meant when he pictures the schoolboy rallying the ranks and saying, "Play the game, play the game, although the gatling's jammed and the Colonel's dead and the desert is red, play the game."

And I tell you tonight that the gatling's jammed in a great many mission stations. Underpaid and overworked are the missionaries in three continents tonight, in spite of all our forward movements. The Colonel's dead, aye, and many Colonels are dead, but there are men out there who are playing the game and they are looking to Des Moines for us to come and win out by going over the top with them for Jesus Christ our Lord.

Now there are three aspects in which the work of the foreign

field is difficult, is dangerous, is supremely impossible, except to those who are girded up with strength and patience and God. The first aspect is the physical aspect. Our boards of foreign missions, all of them, demand a physical examination and not without reason. After the physical examination is over the oriental climate and the isolation and overburdening and everything else about the work starts its physical examination and searches out the weak spot in every missionary and tears him down, pulls down his health; that is one of the challenges of this generation to lay down our lives for Jesus Christ. He died for us. Why should not we burn out our lives for the brethren? And the unoccupied fields of the world challenge tonight in the glory of the impossible.

Sometimes we grow weary of that word opportunity. It is not the last word in missions. Opportunism is not the last word in any great moral problem. If all the doors were fast shut and not a single land was beckoning and there was no new era and we had the command of our Captain we would break through those doors in any case because He commanded it. He gave His commission when the doors were all shut. He came when the doors were shut and opened them by the power of His resurrection and life. And tonight He is standing beside some of those closed doors and waiting for your hand to rest in His pierced hand that with you He may knock and gain entrance.

Three times I have stood before a closed door myself, at Jiddah, at the very threshold of Mecca, thirty-five miles away, a camel's journey of a few hours. There was the capital of the Mohammedan world, having challenged for thirteen centuries the entrance of even a spy of the army of Jesus Christ. Three times I have stood there and prayed God that he might permit some one, me or some one else, to lift that latch and proclaim the unsearchable riches of Jesus Christ where Mohammed was born and where this great non-Christian religion started; to stand in the valley of Mecca where two hundred thousand sacrifices are made every year at their great feast and point the crowd to the Lamb of God that taketh away the sin of the world.

Last year I stood at the opening gate of Abyssinia. Our French passenger steamer stopped for six hours at the little port of Jibuti in French Somaliland, and like all the tourist gazers, we went to see the express come thundering in from Addis Abeba, the capital of Abyssinia. Twice a week on that new railroad the express train rolls in, but as I stood there and saw the passengers alight, I remembered that Abyssinia was still the great closed land; that other hands had built that railway for us; that God's providence had prepared a highway, and that not a single soldier of the Cross had ever ventured up that road and taken Abyssinia for God.

Then our steamship stopped at two ports in Indo-China, at Saigon and Haifeng. I was astonished to learn that 18,000,000 people in that great rice district of Indo-China, in that great undeveloped country, had among them a total of three Protestant missionary workers who had just prepared the first Gospel, and very significantly the Gospel of Mark, in the language of those people. When I tried to give out some of these Gospels on the steamers, to the labor corps, five hundred strong, who were leaving the port of Saigon for France, I asked the French Colonel, "May I give these men these books?" He said, "What book is it?" I gave him a copy of the Gospel of Mark in French and the one in the language of the people, he looked at it and read the beginning of the Gospel of Jesus Christ. He said, "Yes, give it to them." And it was the beginning of the Gospel of Jesus Christ, the Son of God, for Indo-China in 1917.

There are millions of people tonight who are living B. C. because you and I have never ventured beyond the horizon of our geography knowledge to win them for Jesus Christ. Then I remember a Sabbath morning that I spent in Oman some fifteen years ago, after a camel journey of one hundred and fifty miles across those deserts of Arabia. We alighted on the Sabbath day and rested and in a great tent spread out in the Bedouin encampment they gave us refreshments. After bowls of milk and butter and the best they could afford us they said, "Now tell us your errand." I began to tell them the story, the old, old story of Jesus and His love, which all those Bedouin children and those strong sons of Ishmael and their wives huddled in the corner covered with veils had never heard. When I came to the climax of the story, the crucifixion, one old Sheik said to me, "And what is the crucifixion?" He didn't understand the Arabic word for "cross" or "crucifixion". So, I picked up two little sticks from the ground and put them together and pointed them for the first time to the Lamb of God that taketh away the sin of the world.

That is more than sixteen years ago, if I recollect, and not a single one of our missionaries or any missionary has crossed that part of Oman to give them the gospel.

Twice I went to Sana, the capital of Yemen, to carry the gospel to the Jews in New Testament form and to try to enter for the sake of the Arabs. On both occasions I suffered some hardships. I was imprisoned, I was robbed, but O, the joy of the pioneer's task! I remember that day before my belt was taken from me that I went outside the gate of Sana and looked wistfully one thousand miles north across Arabia and hoped and expected to cross Arabia and come out at the Persian Gulf, but the plan was thwarted. It is hard to be a missionary.

It is hard to be a missionary and win out. God wants physical endurance and strength. And then the mission field calls not only for physical courage but intellectual strength, intellectual power, for the most highly trained men in the United States and Canada. Why? Because not only in some places are we against the wall, but in many places the foe of the Christian Church is against the wall. The non-Christian religions are fighting on the defensive. They are using the keenest weapons of the West to thwart the mission of the Cross of Jesus Christ. In the Cairo Press they are using every argument that they can possibly find in all the anti-Christian literature of the West in order to overturn the effect of the message in the lips of the missionaries. It requires intellectual keenness like that of Bishop Lefroy who met the Mohammedan mullahs in Lahore and Calcutta. It requires minds like those of Howard Walter, who laid down his life in India in literary work for the Mohammedans. It requires linguists of the highest ability, like Dr. Luering of the Methodist Episcopal Church, who had full command of twenty-three languages and worked in Borneo and Singapore,—he was one of the most brilliant linguists I have ever met. It requires men like Bishop French of the Church Missionary Society who was known all over India by this wonderful term, the seven-tongued orator of the Punjab, a man who literally tried to fulfill in his own life by intellectual devotion what we sing about, "O, for a thousand tongues to sing my great Redeemer's praise." If God gives you a knowledge of two or three or four or six languages, you can run along all those avenues and declare His praise to the nations that are still awaiting the message of life.

And finally, this great and difficult task appeals to our spiritual powers of endurance. Beside the spiritual battles, the battles on the Marne and the Battle of Verdun and all the battles of the great World War sink into child's play and insignificance.

Just in proportion as the forces are spiritual, just in that proportion does God call for warriors who can put on the whole armor of God and endure hardship and fight and win. Just because it is a spiritual warfare, He wants us to feel of the sufferings of Jesus Christ, to snatch victory for Him from the jaws of defeat, to travail in birth, until Christ's full message is in the Korean and the Japanese and the Hindu and the African Christian; to do what your mother did for you in the nations yet unborn in Jesus Christ, to love our foes and to follow Paul in his three stages of friendship.

How far have you got on the road? Paul says, "That I might know Him and the power of His resurrection and the fellowship of His suffering," or, as one of the translations puts it, "O, that I might die for Him!" Who here tonight can say,—I bear in my

body the marks of the Lord Jesus? Who is there here tonight who can always see the shadow of the cross falling on his bank account? Who is there that has the print of the nails and the mark of the spear in his plans and life and love and devotion and daily program of intercession? Who is there here who has heard the word of Jesus and is quietly, obediently, every day, as He told you and me, taking up His Cross, and going out to Calvary to die?

There is only one alternative in the spiritual war. There was only one alternative in Kansas and Iowa and Michigan and Massachusetts in the war we fought over there. We either were loyal or we were disloyal. We gave everything or we were shirkers. We sacrificed or we were profiteers. And from the days of the Apostle Paul in that great spiritual warfare, God has divided us exactly the same way into only two classes.

Are you a profiteer or one who sacrifices? Are you a shirker or a soldier? Listen how Paul describes the shirkers, "For many walk of whom I have often told you, and I will tell you even weeping that they are the enemies of the Cross of Christ whose God is their belly, who glory in their shame, who mind earthly things, but our conversion is in Heaven, for whom I have suffered the loss of all things and count them but dung that I might win Him."

According to the old legend, when a man who had been a soldier turned into a shirker, Christ Himself came out to meet him and said, "Quo vadis, Peter, quo vadis."

Michigan University has her graves in the Persian Gulf. Yale and Harvard and Cornell and all the great universities and colleges have already received of God the mandatary for the Near East and the Far East, by the bones along the wayside. Ye shall come to your own if you take up His Cross tonight and their cross and follow them and Him. Will you do it?

O, God, make us willing in the day of Thy power, may we hold nothing back, may we give Thee our bodies, a living sacrifice tonight, that we may know individually what is that good and acceptable and perfect will of God for us. Amen.

THE STUDENT RESPONSE TO THE CHALLENGE OF LIFE

A Prayer—Dr. James Endicott

A Life at Its Highest and Best—Dr. George W. Truett

The Sufficient Authority and the Adequate Response
Bishop W. F. McDowell

A Meditation—J. H. Oldham

Sunday Morning
January Fourth

A PRAYER

DR. JAMES ENDICOTT

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth or before Thy hands formed the earth and the world, even from everlasting to everlasting Thou art God, and we gather together this morning to offer worship to Thee. We would not bend the knee to any other but Thee, but to Thee we come in humble reverence, in devotion. We love Thee. We praise Thee. We commit ourselves to Thee. Oh Lord, Thou hast been very gracious to us.

There are men in Thy presence here this morning who in early life bowed themselves before graven images. They bowed themselves before things which were not God's. They have learned in later life the truth. They have had a great deliverance, a great light from God shining into their souls and they have been redeemed and sit today with Christ in the heavenly places.

Oh Lord, perchance there are those in Thy presence this morning who have not found Thee in their own hearts and lives. We beseech Thee that Thou wilt come into our midst today, that Thou wilt draw near to us, that each of us may realize that the Lord of Hosts is with us, that the Savior of men, that the Lord of Life is here. Oh, we beseech Thee, gracious Savior, that these young men and women this morning may hear the voice of the Son of God speaking in their hearts, that the great Master of men may come near to us and lay his hands upon us.

Oh that this morning's service may be a morning to be remembered forever by us, that we shall feel the honor of citizenship in Thy Kingdom, the honor of a place in Thy service, mediating to multitudes of other folk, the great evangel of the grace of God.

Lord, hear us today and take away our sins, we pray Thee, and help us in our weakness and give us that fellowship with Thee which is life eternal. All this we pray in our Redeemer's name.

A LIFE AT ITS HIGHEST AND BEST

Dr. George W. Truett

[As we come to the beginning of this last and great day of the feast, the first of God's messengers to us will be Dr. Truett, of Texas, who has brought the word of God with such power, not only to the colleges throughout the South and other parts of the country, but who rendered a service of incalculable value in preaching the living word to so many tens of thousands of the soldiers over-seas.—Chairman.]

The first question of life is not how to make a living, but how to make a life. Making a living is a mere incident, making a life is our supreme earthly vocation. The highest and best contribution that you will ever offer the world is to offer it the right kind of a life One Savanarola turned the tides in Florence; one Aristides the Just lifted Athens higher and upward. Ten righteous men would have saved Sodom. The people of Constantinople said of John Chrysostom, the Golden Mouthed, "It were better for the sun to cease his shining than for John Chrysostom to cease his preaching."

"A Life at its Highest and Best" is the plain theme upon which I would speak to you this hour. Some such theme seems entirely congruous and necessary in view of the precious and challenging days through which we have been passing in this memorable Convention.

In the making of a life at its highest and best, there are certain principles that must be regarded. They are illustrated in an old life of great meaning whose brief biography is given for us in the word of God. I quote it, "David served his own generation by the will of God." Could you have a nobler motto to write on the fly-leaf of your Bibles than that? "David served his own generation by the will of God." "I will serve mine own generation by the will of God."

Three principles are indicated in that brief biography by which a life may be carried to its highest and best. You may see them very plainly. Here they are: David served—David served his own generation—David served his own generation by the will of God. Those three principles enter into the making of a life at its highest and best.

First, the true business of life is service. "David served." Service is the test of life and its true interpretation. It is the Great Master's test. "By their fruits ye shall know them." The divine emphasis to a remarkable degree is put upon deeds. The one ideal life that the world has seen has the portrait thereof drawn in these five brief words, "He went about doing good." We are to be imitators of Him, walking in His steps.

The best apologetic for Christianity in the world is the right kind of a Christian, and conversely, the worst apologetic against Christianity is the wrong kind of a Christian.

Gladstone never wearied of the saying that "one example is worth a thousand arguments." What the world wants is service. Its wounds must be staunched by service; its ignorance taught by service; its wrongs redressed; its injustices corrected; its weaknesses fortified; its needs met by service. They can not be met by fine theories, or by mass meetings, or by mere talk, but by service.

The teaching of Jesus is utterly revolutionary as to the supreme things. Jesus never gave a little answer to a big question. For example, a clever man asked Him, "Who is my neighbor?" He gave a reply that opens vistas of meaning that yet challenge and surprise the whole world. Your neighbor is anybody in the world who needs you. He may be in your college, or in your city, or state. He may be the highest or the lowliest citizen of your nation. He may be the most distantly removed from you geographically of any human being,—whoever needs you in all the world, go to him and help him; he is your neighbor.

That parable of the Good Samaritan is not only Heaven's law for individuals, it is Heaven's law for nations. We are finding out that we are bound up together in the bundle of life, and the world is at last just one great neighborhood. A high school boy fires a pistol-shot in a far off province, and lo! there follows the most terrible death drama the ages have ever seen. You may not with impunity be indifferent to any human being. When Jesus would teach the high meaning of true greatness He brushes aside the preconceived notions men had of greatness. Once men thought that brawn was the supreme greatness, and then it was that they fairly worshipped Hercules. Then the day came when men thought that brain was the supreme greatness, and in that day the poets and philosophers were fairly deified. Certainly there is to be no disparagement at all of brawn or brain, but Jesus came telling us that the great man is the man who chooses to be the servant of all.

Only by service can we vindicate our faith. "Why call ye me, 'Lord, Lord,' and do not the things which I say?" Faith is more than a dogma. Faith is a passion. Faith lives, faith achieves, faith arrives, faith is valuable in proportion as it arrives in service.

"Faith without works is dead, being alone." Great believers have always been great doers. It is true in every realm. When Garibaldi was thrust into a prison by his enemies, he managed to scribble upon a piece of paper and to send back to his men this sentence: "If fifty Garibaldis are imprisoned, let Rome be free." Not follow such a man! You might as well talk of reversing the motions of the stars as to keep the world from following such a man. Faith is more than a dogma. It is a passion. Great believers have always been great doers. Witness Moses and Paul and Wesley and Spurgion and Livingstone and Moody and a host which no man can number.

The greatest Christian of the centuries, the highest single credential Christ's gospel has yet produced, namely, the Apostle Paul, has stated the life principle for us all as well as for himself, when he said, "I am a debtor, both to Greeks and Barbarians, both to the wise and the foolish." Paul meant: "I owe myself to mankind, I am under inexorable bonds to humanity." He stated the life principle for us all, and he who forgets that, forgets to walk in the way of the highest in human life.

All power, whether intellectual, social, financial, whatever the form, is under inexorable bonds to serve, and if that principle be forgotten, life is perverted and misused and its high meaning destroyed. I am a debtor with my life. What shall I do with this debt? How shall I pay it? I may do one of three things with my life.

First I may spend it as a miser. The educated man may be a miser, as really as the man clutching his gold by day and sleeping with it by night. The papers told, a while ago, of a man supposed to be a pauper, who died in one of the large cities. He lived for years as a recluse, in a little shanty marked by squalor and wretchedness. Kindly women waited on the strange old recluse, daily putting food there in his little half open window lest he should starve. One day the food was not taken, and they advised the police, and the little cottage was broken open and there the strange old hermit was found, dead amidst his rags. When the police looked about, they found that he had there in that little shanty, all marked by squalor and poverty, something over $4,000,000 in gold and bank stocks and Government bonds. Of what value to the world, pray tell me, is such a life as that? He was a cumberer of the ground. I must remind you that a man may be a miser with his education as well as with his money.

Or a man may spend his life as a spendthrift. The papers tell us of another man, a young man of large wealth, who gave a dinner in a club house hard by his city a while ago. He reminded his guests, through that evening meal, that he was going to give

them a sensation at its close, the thrill of which they would not soon forget. A band of music entertained them, and when the dinner was over he said, "Now the sensation is to come." And leading his guests, with his band preceding them, they all went out to a swinging bridge over the stream hard by the club house where the dinner was held. With a wild shriek, he flung himself into the swift, rushing waters and was a suicide right before their eyes. That case is the apologue of every wasted life. A man may commit suicide in one night, or he may take forty or seventy years in which to do it.

My fellow students, the true conception of life is that we are trustees and all of the powers of life are given from God for the high service and betterment of humanity. It is not enough for a man to be clever, to be eloquent, to be scholarly, to be winsome, to be masterful, to what end are all these gifts? To this end was I born and for this cause came I into the world that I might serve humanity. The business of life is service.

The sphere of service is indicated for us in this simple motto: "David served his own generation." Mark well the words—"his own generation." We have been hearing words like those in this convention through these days—"this generation". Some men sigh over what they have lost in the past, and others dream over what they are going to do in some shadowy or indistinct future; and they allow the living present, the only time they have, to go swiftly by unimproved; and life's deepest privileges and duties are ignored and lost. "David served his own generation." What is your sphere? Look about you and you will find it. Open hearts and ears and eyes will help you to see and hear and know what is your sphere. Begin in that college circle where you now are. A little group in every college can change the whole institution. It has been done again and again. Then your circle of service widens and widens. You must take account of your neighbors. "Am I my brother's keeper?" I am, and if I forget it and evil overtakes him, his blood will cry against me, from the ground before the face of God. And still the circle widens. I am a citizen, a citizen of my country, a citizen of the world, and thus it is seen how the circle widens and widens and widens. What is your sphere? There are wrongs in your circle, go about the task of changing them. There are injustices to be corrected, see to it that you do your part in making such corrections. Right is everywhere to be enthroned—do your best to enthrone it. And on and on the circle widens, on and on and on.

We are world citizens and we must take to heart the fact that our tasks are world tasks. We are agreed that we have been passing through fateful years, that we have just gone through the most

tragic and responsible hours that civilization ever saw. And we said and we felt, and say and feel it yet, that some things in this world are worth dying for, and if they are worth dying for, surely they are worth living for. The poet was right when he sang:

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die."

Some things are worth dying for and we faced it, and taught it and believed it, and believe it yet, in connection with the great world struggle through which we have passed and are yet passing.

Now as we recently gave our best of money and of human blood for the things that needed defense and enthronement among men, shall we not, today, taking account of the world's supreme need and the opportunities calling to us, say that the chief thing of all, even humanity's one sufficient hope, the cause and kingdom of God among men, shall in our generation, even by us, have our best loyalty and service?

That motto, "In this generation," that has rung again and again in our ears through these mighty days is surely a challenging motto for us all. The one balm in Gilead is Christ. The one door of hope in the valley of Achor is Christ. The one supreme and sufficient physician to heal the hurt of a bruised sinning world is the Christ. And you and I today in our own generation are to do our uttermost to make His will known, to be witnesses of His message to the sons of men, to earth's remotest bounds. Listen to His terms: "All the world," "Every creature."

General Gordon has his statue yonder in Khartoum, and that noble face is not pointing toward home, but pointing back to the desert and the vast Soudan. One does not wonder that one of the Christian travellers paused long before that statue, and then penned these lines:

"The string of camels come in single file,
Bearing their burdens o'er the desert land.
Swiftly the boats go plying on the Nile.
The needs of men are met on every hand
But still I wait
For the messenger of God that cometh late.
"I see the cloud of dust rise on the plain,
The measured tread of troops falls on my ear.
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the messenger of God that cometh late.
"They set me looking o'er the desert drear,
Where broodeth darkness as the darkest night,

From many a mosque there comes the call to prayer.
I hear no voice that calls on Christ for light,
But still I wait
For the messenger of God that cometh late."

My fellow students, I wonder if there are not thousands of men and women within the sound of my voice who ought in the months or years just ahead to begin the investment of their lives in the dark corners of the earth throughout all the world!

In the making of a life at its highest and best, there is another principle that must have earnest consideration at our hands, and that is life's motive. David served his own generation "by the will of God."

That keen-minded woman, George Eliot, said, "What makes life dreary is the want of motive." Her saying points a great truth, but it may be amended, What makes life dreary is the lack of the highest motives. Men go their ways groveling and muck-raking because they are swayed by sordid and paltry motives. And life here and there and everywhere is often mean and lived on the lowest plane because the highest and the worthiest motives do not reign. Motive, my fellow-students, is absolutely vital in your life if it is to be the highest and best life. Motive will oxygenize everything in your life, every day, and every deed, wherever you go, and to the last moment of your earthly pilgrimage.

One of three motives dominates life. I begin with the lowest, where we all begin, the motive of egoism. The babe getting out of its cradle beginning to walk or crawl, puts out its chubby hands for everything in sight and we laugh and applaud as we see that baby's efforts. But the matter becomes tragical when that baby becomes a grown man and still grabs for everything in sight to hoard and to keep for self. Egoism is the motive that leads to defeat and to decay and to death. It is but another name for the old word "selfishness", and selfishness anywhere marks its possessor for doom and death, as certainly as carbolic acid drunk down through the throat will destroy the victim thus drinking it.

History will not let us forget that the self-centered nation goes on the rocks, no matter how strong and compact and efficient and powerful. Modern time presents us an instance on the largest and most terrible scale, and Kipling's Recessional needs to be sung by this nation and all the rest again and again—"lest we forget."

"If drunk with sight of power we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use
And lesser breeds without the law,
Judge of the nations, spare us yet,
Lest we forget, lest we forget."

The self-centered nation is doomed. All the ages attest that solemn fact. The self-centered organization is doomed. Christ's masterpiece in the earth is his Church, and yet when that local congregation forgets her high position, and is false to her trust. He will take the candlestick from it. The self-centered organization of any kind is marked for doom. The self-centered family is doomed. Selfishness, I remind you, my fellow-students, is the negation of God. Selfishness is the suicide of all real greatness. Selfishness is the apostasy, the insanity of human existence. Selfishness is the doom and marks the defeat of the human soul. The self-centered individual, no matter how brilliant and forceful, is marked for doom and death.

"Comrades, go read Christ's words again,
They are the only hope of men;
Love and not hate must come to birth,
Christ and not Cain must rule the earth."

Then there is another motive much higher, the altruistic motive. Out of that motive come many great things, such as our liberties and our patriotism, and many of our institutions. And yet that motive is not adequate for the stress and strain, the battle and burden, the duty and difficulty attendant upon human life. That motive is not adequate. It will not meet life's deepest tests. Moses may separate himself from the prerogatives of a throne and dedicate his life to lift up his own nation and they will speak contemptuously of him when he turns his back upon them. "As for this fellow Moses, we wot not what has become of him." That altruistic motive, strong as it is, is not sufficiently strong for the battle of human life. What motive is sufficient?

Here it is: David served his own generation "by the will of God." That motive lasts. That bears all the strain and stress that may come in human life,—the will of God. "He always wins who sides with God, to Him no cause is lost." "The will of God"—that motive will stand all the tests.

Moses, how could you endure your identification with that race that mocks and laughs and forgets? "He endured as seeing Him who is invisible."

Paul, how could you endure persecutions and imprisonments and scourgings and denials and treason at the hands of professed friends? How could you? "The love of Christ constraineth me." The will of God was the law of his life. That will, my fellow-students, will meet all the stress and strain in the big battle of life.

You will let me this morning ask you the pointed question: "Is it definitely settled with you that the will of God shall by your definite choice be accepted as the law over your whole life? Has that been settled? As I look over this vast assemblage of students,

I find myself wondering how much each life here now means and how much each life here could mean for humanity, if such life were placed absolutely at God's disposal. What if Christ were here, in person, and we saw Him as He came down the aisle and stood looking upon us out of those eyes, smiling and loving, into our every face, and asked this question: "May I guide your life and wield it according to mine own will?" What would our answer be? He is here, and he does ask that very question, and has asked it as these challenging days have gone on here and as they have unfolded before us, high and heavenly visions. What is our answer to His question?

My fellow-students, if our lives are to count for the highest and best, then life must not only be yielded to Christ that he may be our personal Savior, but yielded to Him that he may be our Master to guide and use us according to His own high and perfect will. What is our answer to a challenge like that? What is our response? And in such a time as this when we have come to the cross-roads of all history, when we are challenged by the mighty past and by the fateful present and by the awfully responsible future, what is our response as Christ asks us, "Will you accept My will as the law, the governing and dominant law in your life?" What is your answer?

It is a crime any time, my fellow-students, to be a pesky and disloyal and ungenerous and mean little man. It is ten-fold a crime to be a little man in such spacious and responsible days as these. As Christ today stands before us with His supreme appeal and asks us to link our little life with Him, and to be His fellow-workers, letting Him speak through us, voicing His will for the betterment of humanity, here and there, and around the world, what is our response to a call like that?

I remind you that everything worth while costs,—that cost and value are as inseparable as were the Siamese twins. I remind you that the law of all progress is the law of sacrifice. "Except a grain of wheat falleth into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit". I remind you that the way of the Cross is the way of triumph, everywhere for groups of people and for the individual. Will we tread the way of the Cross?

Turn back to that great war again whose epic stories will be thrilling us while life shall last, and thrilling our children's children long after we are gone and have been forgotten. Turn back to the great war. One day I came near the battle lines and the Commanding Officer told me of the death of a bonny college lad. Two brothers of them had gone out from our fair country here, faithful friends of Christ were they, and just before the Commanding Officer gave them word to go to the trenches and to the death grapple,

these bonny lads, twins inseparable as were David and Jonathan, looked into each other's faces, grasped each other's hands, pledged to each other that they would play the man for mother and country and home and God. And then they went as per the command of the Officer in charge. In a dozen minutes one of them had received the awful wound that carried him down to death in another dozen minutes. How could the unwounded leave his dying brother? He bent over him and sought to hold him back from death, so the Commanding Officer told me, and the dying boy, as the life blood hurried to the end, simply smiled and said, "Oh, no, brother. Kiss me once, and then leave me. Keep going. Do your whole duty, and if you live to see Mother tell her that I did mine."

I was along the Argonne Forest and a lad had died there, pierced by an awful ball. He had held in his hand the Word of God and there it was open yet. He was reading the Beatitudes. Before he had read those Beatitudes he was wounded, and dragged himself out and put a gas-mask under his head for his pillow. Then he read and while he read, there came a bullet that went through the book to his heart and the book was folded across his heart. But he had written at the top of the page this sentence, "I am doing the best I know how, the best I can, and intend to keep doing the best I can till the end. Abraham Lincoln." Then down at the bottom, he had written this sentence, "Rather than wilfully violate the known will of God, I would forfeit my life. Stonewall Jackson." A call like that is the call of the highest. It is the call that leadeth to triumph. And I hear that call as Christ asks the simple, the comprehensive, the meaningful question, "May My will be the lawe of your life, by your consent and choice?"

I went to help dedicate a church building in one of the Southern cities in other days and arriving there some ten minutes before the service was to begin I asked the church officers, "What do you expect of me here?" They told me, "You must preach the dedicatory sermon for this beautiful building, and then when it is over you must get $6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering."

"Very well," I said, "where will we get that $6,500 in cash?"

They looked at each other slowly, timidly, and then ventured to say, "Maybe we could get $500 out of our church, but you must get the $6,000 out of the city."

"Oh, dear me," I said, "I am used to this sort of thing ever since I was a boy. It does not come that way. If you get that $6,500 in cash, your church will have to give $6,000 of it. And then if the town does not give the other $500, you must give that. Let us face it."

We went into the service. I preached the sermon and then said

to the people, "These men bid me tell you that you must give $6,500 in cash, which is all due tomorrow, before we may dedicate this beautiful house. Will you provide it? Here's a man designated to take your subscriptions. What is your answer?" Then there began the slowest, most reluctant, most Christ-shaming offering I have ever witnessed. After thirty minutes they had $3,000—not half the needed amount. Then there was a long pause. I said, "What do you expect of me? I am your guest. I do not happen to have the other $3,500. What do you expect of me?"

There arose a little woman back there, plainly clad. There was surpassing pathos in her voice, as looking past me to the young man, her husband, at the desk taking the names, she said with that tremulous voice, "Charley, I have wondered if you would be willing for us to give our little cottage, just paid out of debt. We were offered $3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days, if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him." The fine fellow responded in the same high spirit, with a sob in his voice saying, "Jennie, dear, I was thinking of the same thing." Then looking up at me with his face covered with tears, he said, "We will give $3,500."

Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle women and men standing around the walls gathered from out of the city's life, who a dozen minutes ago shot out their lips with scorn and contempt for a church halting and defeated, sobbed aloud, and almost in a moment provided the $3,500, and without suggestion or invitation there came down every aisle to where I stood these men and women saying with surpassing tearfulness, "Sir, where is the Savior, and how may we find Him?" They had seen Christ's Cross incarnated in human lives.

My fellow-students, when this wearied, bruised, sinning world sees Christ's Cross incarnated in your life and mine, the Kingdom of God will come with a swiftness that will be the wonder of the world.

An ambitious young student heard Christ's call. This student had plans of his own. He had his own program mapped out, but Christ crossed his path. Do something with Christ he must. Christ crossed his path, the unescapable Christ, and the young man yielded, yielded life, yielded will, yielded all and then in a quiet place he wrote:

"I had walked life's way with an easy tread,
Had followed where comforts and pleasures led
Until one day in a quiet place
I met the Master face to face.

"With station, and rank, and wealth for my goal,
Much thought for my body, but none for my soul.
I had entered to win in life's big race,
When I met the Master face to face.

"I had built my castles and reared them high,
With their towers had pierced the blue of the sky.
I had sworn to rule with an iron mace,
When I met the Master face to face.

"I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away.
Melted and vanished and in their place
Naught else did I see but the Master's face.

"And I cried aloud, 'Oh, make me meet
To follow the steps of Thy wounded feet,
My thought is now for the souls of men.
I have lost my life to find it again.
Ere since one day in a quiet place
I met the Master face to face.' "

Oh, fellow-students, it will be glorious, throughout time and ceaseless eternity, if from this morning the last man and woman of us shall say,

"Have Thine own way, Lord,
Have Thine own way,
Thou are the potter,
I am the clay".

THE SUFFICIENT AUTHORITY AND THE ADEQUATE RESPONSE

Bishop W. F. McDowell

[The next of God's messengers to us today is the one whom He has sent so often into our student conferences and into our universities, both in the United States and Canada, and to whom we will listen with prayerfulness, as we have to our friend who has just spoken the word that we will never forget, and that will ever bear fruit.—Chairman.]

I want to speak to you very briefly upon the abstract subject, "The Sufficient Authority and the Adequate Response", upon the concrete theme, "The Personal Leader and the Personal Following."

We are a group from many places under the sun, and we are of many kinds. Some of us are conservative, some of us are conservative to the point of being "stand-patters." Some of us are progressive to the point of being radical. Some are cautious and timid, both with reference to their own lives and with reference to the life of the world. Some are full of the brave spirit of experiment and adventure and are willing to go with a song over untrodden paths and into unknown fields.

It would be a little difficult to get us into perfect unity unless we found the right basis for that unity. Some of us are individualists by make-up and by practice. Some of us are not individualists, but make the social emphasis without very much care for individualism. It would be a little difficult to get us together unless we find the right basis upon which to get together.

The nations of the earth are all torn to pieces, and it is difficult to get them together, partly because we have not found quite the right basis or accepted it.

I was sitting one day in the preachers' room at Cornell University when a rap came at my door, and I went and admitted a young man who said he came seeking an interview. After a few moments of personal greetings and an inquiry as to who he was and where he was from, he told me his name was "Van something" and that he was a Dutchman from South Africa.

He said he had come to talk with me about a thesis he was preparing. I asked the theme upon which he was proposing to write this thesis, and he said, "I propose to write a thesis upon the modest subject, 'The Synthesis of the Nations' ". (Laughter) I arose

and opened the window. I had no intention of being shut up in a room with a topic like that, with no chance for escape.

I said, "Now go on with what you want to say about it." "Well," he said, "it is like this, sir, the people and the nations of the earth are all at swords' points," (and this was before 1914), "such peace as there is is either the result of armed neutrality or selfish interest." He said, "If this is the best humanity can do, then humanity cannot do very well." "Frankly," he said, "I do not see how Almighty God stands it. I can hardly stand it myself." (Laughter) He said, "Some how or other, the nations of the earth must be brought into a better unity of purpose and character or the whole business is an unspeakable and unmitigated failure."

I said, "Yes, what is your theory?" "Well," he said, "First, negatively. The nations cannot be got together around the cannon. Militarism separates people. It does not unite them. The nations cannot be got together around commerce. At bottom the war for the dollar is what generates the world's strife." "As far as I can see, the nations cannot be got together around a form of government. There is no way by which they can be made to unite about a political platform. As far as I can see, sir, there is only one way to get anything like world unity in the midst of world diversity, and that is around a person, and as far as I can see there is only one person. The nations cannot be got together around Mohammed, or around Confucius, or around Buddha. The races cannot unite around Napoleon or Cromwell or Washington or anybody else that I can see now living."

Then the boy arose and speaking like a prophet said, "As far as I can see the way to peace for the troubled world, the way to fusion and unity on the part of a varied world lies in the path that leads to Jesus of Nazareth. May be the world will not accept the words of life from him, but apparently nobody else has them."

Then I arose and went and opened another window for it seemed to me that outside any window on that moment I might see some new burning bush, and out from a new burning bush, I might hear again a voice of God.

Today I am not anxious to speak an abstract word to you. I know the troubled condition of the times. I know the fevered unrest of the period. I know the difference of judgment between us and the passionate interest that consumes us, but today I am asking that all your differences be fused, all your varieties be brought to peace and harmony in the exaltation of that sufficient personal authority found in our Lord, Jesus Christ.

I ask you to remember that His authority is not the authority of power, not the authority of military might, not the authority of the military manner; His authority is due to His perfect character.

His right to rule us is due to His passionate purpose in the world. His right to rule us is due to His beneficent purpose for the world. If I knew a better person, I would obey him. If I knew a better person, I would recommend him to you. I know no better person. I am compelled, therefore, to give Him lordship in my life, not reluctantly, not doggedly, not sullenly, but jubilantly, because He is what He is, gladly because He proposes what He proposes, with a shout upon my lips because He gives me the chance to identify my own poor life with His beneficent purpose in the world.

And it comes at last to that this morning. I have no abstruse and mysterious and difficult word to say to you. I have seen you through all these years. It is tens of thousands of you I have seen, and the thing for which through the years that have been many I have increasingly prayed, is not that I might lay down a program of belief that you would accept, not that I might frame a creed about which you would gather, the thing for which increasingly I have prayed through the years is that by God's help I might make Jesus Christ real and sovereign and supreme and personal in the lives of the students of my generation.

After all, it comes to that: Has He your vote to be King? Has He your vote to be Lord and Leader and Master and Teacher? Has He your vote to rule over your life and activities and localities?

I cannot forget the circumstances under which I went to Nashville sixteen years ago to speak. I cannot forget how a girl that we thought then was dying, though she lived to our joy for a goodly period of months thereafter, called me to her on Saturday and said, "You are planning not to go to Nashville because you are afraid I will slip away while you are gone. Do not do it. Go down tonight. Look at the students tomorrow morning. Hurry home tomorrow night and I will stay until you get back." And once when I went to speak to Harvard students, she did not stay until I got back. But she said, "Look those students in the face and tell them for a girl that is broken and cannot do it, that if any one of them has a chance to do anything anywhere for Jesus Christ or with Jesus Christ, to jump at the chance."

He is the sufficient authority. It is for us to make the adequate response. You can open your New Testament at any one of a half dozen places and see exactly what I mean. Maybe somewhere along here you will find the text, I do not know. Passing along He meets some men who are fishing and says to them, "Come along with me, I want ability like yours", and they dropped their nets and went along with Him. The authority was His, the response was theirs. He comes to a man who is collecting taxes and says, "Come along with me," not in a military tone at all, but in that kind

of gentle persuasiveness that would make men leap to their feet and cry out, "I will go with you anywhere."

I need ability like yours, Matthew. I need the ability of all the great Matthews that are in this audience this morning. He saw a rich, young ruler and longed for him. There again was the sufficient authority. There however was the melancholy and utterly inadequate response. One day He said to His disciples, "Go into a certain place and find a person there who owns a couple of animals. Bring them to me and if anybody says anything, just say, 'The Master needs these animals.'" That is the sufficient answer: "The Master needs them." In His day it was the need of an ass upon which to ride. In this day it is the need of a limousine, the need of a whole train, the need of a fleet of ships, but again the sufficient authority for anything needed in the way of transportation is that the Master needs it.

So He said, "Send word to a certain man that I will eat the Passover in his house with my friends and disciples." That is the need, that is the authority, that is to say, "He needs your house, He needs your cottage, He needs your hospital, He needs a place." The authority is His authority. The test is the test of the kind of response which may come from you to His authority.

I do not doubt that I could lay down here twenty-five propositions and if freedom were permitted I could break up this great convention inside of thirty minutes over the first of them. There would be anywhere from one thousand to five thousand different opinions upon almost any proposition that might be submitted. But I am eager to believe that no such difference of opinions exists with reference to the invincible supremacy of the Lord Jesus Christ over life and conduct and activity. I therefore withhold the twenty-five propositions and fuss only in my own mind with them, and ask you to forget that I am standing here and to forget that anybody else is standing here except Him while He says, "Come along with Me. This is my commandment that ye love one another. Go into all the world and make disciples of all the nations."

Men and women of the great convention, men and women from Canada, God bless you. Men and women from the States, east and west and north and south, God bless you. Will any of you vote to turn Him away? Will any of you argue with Him? Will any of you refuse perfect obedience to Him? I believe not, under God. I believe that from this hour there will go back to the colleges, and at last out to the whole world a vast stream of consecration to human welfare and uplift. This will come from the meeting face to face this morning between Jesus Christ the sufficient authority and this multitude ready to obey. I do not present it as a sacrifice. I do not ask you to do this thing as martyrs. I think that American

soldier who wrote these words home was right when he said, "I never understood the cross until now. I think Jesus Christ was a lucky man to have the chance to die for a great cause." Oh, I think you are lucky men and women to have a chance to identify yourselves with Jesus Christ from today on into the far future.

There is a poem that we are tolerably familiar with which seems in the ring of it, and the lilt of it, to be really just about right, and yet in point of fact, it fails to touch the highest level. I do not quote poetry. I wish that I did. I have to read it.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever God may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance,
My blood is shed, my head unbowed.

"Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul."

That sounds exactly right, but it does not quite touch the highest level. Here is the truth for those last two lines, "I am the master of my choice, Christ is the Captain of my soul." The only way to bring life to life's highest is to set Christ in supremacy over one's soul.

I want you to joy and rejoice in it. This is the very finest thing that life has to offer. This sufficient authority, namely the authority of Jesus, the opportunity to fall in behind the great white Captain, is the finest thing life has to offer.

You remember Allan Seager's beautiful poem, "The Rendezvous with Death."

"At noon at some disputed barricade,
When spring comes back with rustling shade
And apple blossoms fill the air,
I have a rendezvous with Death
When spring brings back blue days and fair."

Then he draws a little picture of that which looks so attractive.

"God knows 'twere better to be deep pillowed in silk
And centered down where love throbs out in blissful sleep
Breath to breath where hushed awakenings are dear
But I have a rendezvous with Death.
At midnight in some flaming town,
When spring trips north again this year
And I to my pledged word am true,
I shall not fail that rendezvous."

Now change these lines. Put in that other name—the name of life, not of death.

"I have a rendezvous with Christ
At midnight in some flaming town,
When spring trips north again this year
And I to my pledged word am true,
I shall not fail that rendezvous."

Any other failure would not be half so fateful but the failure of the rendezvous with Christ somewhere in the heart of India, somewhere in the depths of China, somewhere in the blackness of Africa, somewhere in some far hidden town, the failure to keep rendezvous with Christ will be absolutely fatal.

I can take only another moment to tell you a bit of personal experience. I went to Washington to live nearly four years ago. I left Chicago because they said Chicago was too excited and big and trying and strenuous for one getting on to the point of life where he was entitled to a little leisure. I went to Washington, with the war on. It may be that some leisure will come in some far off day in the future, but there does not seem to be any immediate chance for it. One day, either when I was awake and seeing a vision, or asleep and dreaming a dream, one day before we were in the war, in those drugged and doubting years, it seemed to me that I met that familiar figure whom we call Uncle Sam on the street. He looked incredibly depressed and sorrowful. I stopped and said to him, "Uncle Sam, you do not seem happy." He gave me such a look as I shall never forget. He said, "How can you be happy? Have you heard from France, have you heard from Belgium? How can you be happy?"

I said, "Uncle Sam, What do you want to do?"

"Do," he said, "I want to get into it. Three blocks up the street I met George Washington and George has always been rather respectful to me, but he swore at me like a Virginia gentleman (Laughter) as he told me what he thought of my conduct in being out of this great struggle for mankind."

He said, "I slipped down a side street for fear I would meet somebody else and on the side street I met Abe Lincoln, and Lin-

coln looked at me and said, "Sam, are you going to let the Government of the people and by the people and for the people perish from the face of the earth? If you are, you may take me off the list of those who love you."

I said, "Uncle Sam, what do you lack?"

He said, "I have got to have money, millions and billions of it and I have got to have men, fighting men, millions of them, and women to take care of hospitals, thousands upon thousands of them. I do not know how long I can stand it," and he stumped off down the street.

Pretty soon up from the hills and the valleys they began to come. You saw them, some of you were them, and the people poured out their treasure and the world poured out its life, then I met Uncle Sam again on the street waving a flag as he walked along saying, "We won't come back 'till it's over over there."

Oh, a man who can not dream dreams and see visions has no right to be alive these days.

So on another day I met another figure. The armistice had been signed. We were making some sort of steps toward peace and quiet in the world and I met this other figure. He wore a seamless robe and there were some scars on His forehead, and as He reached out His hand there were scars in the hand, and He limped as He walked and I bowed low before Him and said, "'Master, what is the trouble?"

"Oh," He said, "All my wounds have broken out afresh. I am thinking of broken Europe. I am thinking of the nations of the earth that have come to grief because they do not know my Father and Me".

"Well," I said, "Why don't you go to them?"

He said, "I cannot go alone. I must have millions of money. I must have thousands upon thousands of teaching men and preaching men, of healing men and helping men. I must have women by uncounted thousands to touch the life of girlhood and womanhood and I do not know whether I can stand a second crucifixion."

Do you see? He is walking before you this morning. He limps as He walks and the old wounds are all open again. His is the holy purpose in the world. His is the supreme passion for the world. His is the perfect authority in the world. Oh, men and women, up after Him, after Him, after Him to the ends of the earth today!

A MEDITATION

J. H. Oldham

As we turn to our short time of prayer, the men who are most in my thoughts are those, if there are such, who have not gotten from this Convention anything which satisfies them, whom the speaking from this platform has somehow missed and has missed, it may be in part, because it has been so much the speaking of us older men who belong to a generation that is discredited because of its measure of responsibility in not having prevented this war in which so many of your fellow-students have had to die. We have spoken to you, it may be, out of an experience of life which is different from your experience and, therefore, in a language which some of you have not been able to understand. If there are such men, they are the men I most want to get alongside of. Because it is you young men and women who out of your own experience of life and out of your fresh discoveries as you are loyal to God and to Christ, who have to rebuild this world of which our generation has made so awful a mess.

And if we have missed one another in speech, we can get alongside one another in prayer, in that act in which we bring our common need, the need of younger and older alike, to Him who alone can help us all. And so I ask you, each in your own way and largely in silence to join first in an act of worship, then in an act of thanksgiving, then in a brief act of prayer, and then in a common act of trust. If you were to ask what was the deepest secret of that human life which we refer to as divine, of Him whose followers we would be, you will find it, I think, if you read the New Testament attentively in this, that the deepest secret of all was that to Jesus Christ as He walked on this earth, God was the ever-present and overwhelming reality. And if it may be given to us, this great company, different as we are, getting alongside one another, touching but the hem of His Garment, together to offer one true cry to Him who alone can help us all; the coming years and generations may see incalculable fruits of that act of prayer to Almighty God.

Let us bow in worship before Almighty God, remembering that He is greater, more wonderful, more loving than our minds can conceive, and that the highest thought that we have ever had of Him is but the pale reflection of the reality of what God is.

Glory be to God on high and on earth peace, good will toward men. We praise Thee. We bless Thee. We worship Thee. We

glorify Thee. We give thanks to Thee for Thy great glory, O, Lord, God, Heavenly King, God the Father Almighty.

Let us unite in an act of thanksgiving. First for God's forgiveness of our sins, wonder of wonders — God's forgiveness of our sins. For every new vision and higher inspiration that has come to us in these days, for the splendor of God's Kingdom and the privilege of it, for the fellowship of all far and near who are seeking to serve that Kingdom, and for the larger fellowship of those who have gone before and into whose inheritance we enter.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed,
Halleluiah!
O bless'd communion, fellowship divine,
We feebly struggle; they in glory shine,
Yet all are one in Thee for all are Thine,
Halleluiah!

Let us together in silence ask God for two things, and let us ask each of them first for ourselves, then for the fellow members of our delegations and members of this Conference and then for all workers for God throughout the world. Let us ask first for an ever-growing, deepening and truer vision in the coming months and years of God's purpose for our lives and for the world.

Second, let us ask for strength to be true to our vision, for power to choose the highest, to shrink from no call of duty, to be utterly loyal to the great fellowship and to Christ, our Lord, to be willing that Christ and His cross should be incarnated in our lives for the service of mankind that we may share in His glorious victory and triumph.

Jesus said, "Ask and it shall be given to you. If ye, then, being evil know how to give good gifts unto your children, how much more shall my Father which is in Heaven give good things to them that ask Him."

Let us now unite in a final act of confidence and trust as we cast ourselves unreservedly upon the unchanging reality of God's goodness and truth, His faithfulness and love, and confidently take our stand now and for the future upon that solid and unassailable foundation. "I know him in whom I have believed and am persuaded that he is able to keep that which I have committed to him."

"His love, not mine, the resting place,
His truth, not mine, the time."

"For I am persuaded that neither death, nor life, nor things present nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

CLOSING MESSAGES

A Prayer—Dr. Douglas Mackenzie

A Message From the World's Student Christian Federation
Dr. Karl Fries

A Message From the Foreign Students of Europe—
Henry L. Henriod

A Message From the Students of Holland—Dr. H. C. Rutgers

The Call of the New Generation—Dr. Robert E. Spear

A Prayer—Dr. Charles R. Watson

The Benediction—Dr. John R. Mott

Sunday Evening
January Fourth

A PRAYER

Dr. Douglas Mackenzie

O Lord, God Almighty, our creator and our Lord, Thou hast made us for ends of Thine own worthy of Thyself. We have been seeking to discover Thy purpose with our lives. Thou hast given us glimpses of the world we live in and of its great needs in these restless days, when all the nations are shaken to the foundation, when new foundations must be laid, when a new brotherhood must be created, when the vision of humanity moves over our thought of all the races of the world, and Thou hast given to us a vision of Thyself, the Father of mankind, the everlasting God. Thou art our Father. Thou hast given us visions of a power more than human that is in Jesus Christ, the Lord of our conscience, the Lord of our wills, the Lord of our destiny. Do Thou now in this crowning hour breathe Thine own spirit into our hearts. At the close of this conference do Thou dismiss us as those who feel that they have met with Thyself, and that life wears a still more glorious meaning because these thousands we have worshipped with have gone forth to live for man and God. Do Thou keep us from all evil. Use us for all good.

A MESSAGE FROM THE WORLD'S STUDENT CHRISTIAN FEDERATION

Dr. Karl Fries

[I need not tell the students here that Dr. Karl Fries is the Chairman of the World's Student Christian Federation that unites all of the Christian student movements of the world, including those of the United States and Canada. He has come all the way from Stockholm, Sweden. We welcome him with all our hearts. We follow his lead. We wish him to bring a message of greeting from the various student movements of Europe.—Chairman.]

Students and professors of the universities and colleges of North America: I come to you at this solemn closing hour of this wonderful convention as a representative of the Student Christian Movements of the other continents of our world, and particularly of Europe.

As I looked out over this sea of faces that fills this enormous hall, I have thought over and over again as I watched the expression of your faces changing from the smile at a good witticism to the earnest expression of firm resolve when an appeal was made to your highest aspirations, I have asked myself, what will all this mean? I have said to myself, "What wonderful possibilities there are hidden behind all these men and women, all these lives, brimming over with intelligence and with youthful energy." I hope that I and my friends from other countries than your own will go back with impressions that shall bring inspiration and help to our fellow-students in these other lands.

I am confirmed in this hope, as I think back upon the years that have passed. My first visit to North America came thirty-one years ago. Your Student Volunteer Movement had then just begun, and it moved me so strongly that it set the Scandinavian students in motion. As I went back and met a number of members of the Student Missionary Unions of the Scandinavian universities in Christiania, I told them what I had heard and seen over here. I told them of that wonderful telegram that was sent from a gathering in Japan, attended by over five hundred students, by no means all Christians, but sufficiently interested in Christian questions to attend that first conference of students on a Christian platform in that far-off country. That telegram read, "Make Jesus King." As

I told about that the Scandinavians cried out, "If students will make Christ King over there in the far West and over there in the far East, why should not we here in the high North gather around Jesus Christ as our King."

The next year there was the first Student Christian Conference in Scandinavia. It was held in Denmark. It was followed by one in Norway, and a third was held in Sweden, in an old mediaeval town named Vadstena, and there again we received an impulse from over here carried to us by my dear friend and the dear friend of us all, Dr. John R. Mott.

He came with that wonderful conception of a Student Christian Federation comprising all lands of the world. It was founded there, and it has grown since then, and as you may probably know, it now numbers a hundred and eighty-five thousand students in all lands. I venture to plead with you all to help the Federation in prayer, to solve a very difficult problem with which it is just now confronted. We have had consultation just this afternoon, and several times before about whether we will be able to follow the invitation which was tendered by the Swedish Student Christian Movement of holding another Conference this year, the twenty-fifth year after the foundation of the Federation, in that old medeival town of Vadstena. Will it be possible, or will it not? This is the great question, a question which cannot be readily solved, unless by wielding the unseen powers of prayer, obstacles are removed which as yet seem to make it extremely difficult, to say the least.

I ask you, as many of you as know what prayer means, to pray that God may show the way and solve the problems and take away the difficulties in the way of holding this World Conference.

Again I come back to the inspiration received from this situation. I had the inestimable privilege of attending your Student Volunteer Convention at Nashville fourteen years ago. Here is the card admitting me to the platform of that Convention. I treasure it as a very precious souvenir. Many were the impressions I received and which I have tried to transmit to my friends across the water, but none of them stands out clearer in my recollection than some words spoken by one who stood then on the threshold of his missionary career.

There was a meeting somewhat like the one we had here at three o'clock this afternoon. One of the men who gave the reasons why they were going to the mission field was a young man called Pettus. He told us how wild he was in college. A friend had spoken the word to him which led him to Jesus Christ as his Savior and as the Master of his life and how he from that Master had received that call which now led him out on the mission field. But the decision to follow that call had caused a disruption between him

and his father. His father, judging the life of his son and the prospects of that life from the worldly point of view, thinking he should get not so much in the way of a life as a living, had said to him, "If you do not give up those foolish ideas, I am not going to have anything more to do with you. And as for paying your way through college, you will have to look out for yourself." I believe he came from a well-to-do family. He was not used to working his way through college, but then and there, he said, "May this be so, if it is God's will," and he took employment, if I remember rightly, as a driver of horses, and in that way he earned his living while he completed his college course. And there he was, ready now to sacrifice his life for China, the field to which he thought that God pointed the way for him.

He went gladly. I believe that in the meantime, his father had died, and his mother gladly gave her consent. He went, and up until this day he has been working in China under the rich blessing of God, being a means of blessing to many of China's millions and to many of those who have followed his steps in the Master's service.

May this little example be a help and a cheer to you young friends into whose faces I have been looking these days, praying earnestly that it may please God to choose among you many to go as His witnesses, having seen the crucified and risen Christ as your Savior and Master, into the field where he points your duty and your task in life.

Let me read some words from the gospel of Matthew. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that doth not take his cross and follow after me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

He shall find what he has lost, multiplied according to another word of Christ: "There is no man that hath left house or brethren or sister or father or mother or wife or children or lands for My sake and the gospel's, but he shall receive a hundred fold now in this time and in the world to come life eternal." It is not by the way of enticement, of offering a reward that he says this. It is simply an application of a law in the spiritual world that, "He that soweth the seed of self-denial shall reap a crop of blessings for himself and for the many who become his brethren, his sisters, his children."

Now, young friends, we who are gathered here we shall never meet again in this world, but in that world where we shall inherit eternal life, if we are faithful to the call which has come to us during these days. Let us meet there, let us meet with a joyful song

of victory, let us meet with many who follow on our train as those given us by the Master as the reward, not of self-sacrifice, but as the crop that has grown out of a gladly sown seed of self-denial for His sake and the gospel's.

A MESSAGE FROM THE FOREIGN STUDENTS OF EUROPE

HENRY HENRIOD

Three weeks ago when I left London, several of my friends were at the railroad station; Chinese, Indians, Bulgarians, Serbians, Russians and Swiss were amongst them as representatives of the foreign students in Great Britain. They asked me to convey to you their greetings and their wishes for a successful convention. From what I have seen and heard during these great days, I feel convinced that their wishes have been fulfilled. We have felt the Spirit of God all through this convention. I will never forget these blessed days.

During the war, many of the foreign students in Europe have passed through a very difficult time. Cut off from their families and countries, often in great anxiety for their daily bread, they have suffered more than it is possible to realize here. Thanks to the great generosity of Christian friends from Canada and the United States, many of these students have been helped materially and spiritually, but the task which confronts us now is still tremendous, and the needs are very urgent.

Now that it is again possible to travel, thousands of students from the East are pouring into the European countries. Balkanic and Russian students are traveling West to study in the Swiss, French and British universities. But the question is this: Are the students going to get the best of our Western civilization without Christ? Those who have accepted Christ as their Lord and Savior are very few. Am I wrong if I say that the foreign students in Europe and America constitute a field as important as the non-Christian lands we have heard about at this convention? When they go back to their country, are they going to work for Christ or against Christ?

The Student Christian Movements in Europe are trying to lead them to Christ. The task is difficult, but with God helping, every-

thing is possible. To achieve this end, we need the prayers and the sympathy of the Christian students of North America. I appeal to you, do not forget us when you go back to your colleges. I feel sure that you will help us to fulfill the motto of the World Student Christian Federation, "Ut Omnes Unum Sint."

A MESSAGE FROM THE STUDENTS OF HOLLAND

Dr. H. C. Rutgers

It is a great privilege to me that I am able in a few sentences to bring to you the greetings and good wishes of the Dutch Student Christian Movement, and that I am to represent that movement here. I can assure you that I have felt quite at home at this convention, not only because I have met so many old friends here, but also because I have met among your delegates so many of my countrymen. It has been a great joy to me that I could speak in my own language to so many of your delegates; that I could realize how much of the Holland element there is still in America. I found them even among the speakers of this conference. There is my friend, Dr. Zwemer, whom we claim as Dutch, just as you claim him as American. But especially I felt at home here because I realized again that we are not strangers, that we are all fellow-citizens of the Kingdom of God, that we all serve in the same cause, that we are all working toward the same aim. I represent a small country and a small movement. You can easily pack the whole of our students, several times over, in this hall. And perhaps you realize what an inspiration it is to us when we come from such a small country, to be here and to realize that we are not alone in the world, but that in our World Student Christian Federation, we are linked up in a student movement all over the world, that we can claim this convention as our convention, just as well as you claim it as your convention. And when I go back in a few weeks to Europe, I will take with me from this convention the conviction that for the overwhelming task which awaits the student movements of Europe, we are not standing alone, but that you are going to back us up to the limit.

THE CALL OF THE NEW GENERATION

Dr. Robert E. Speer

As we have been sitting here in the deepening fellowship of our closing gathering, fellowship growing more precious to us each instant as the closing moment draws near, I have closed my eyes again and again and slipped back in memory across the thirty years to the last meeting of the first Student Volunteer convention in Cleveland. I can see the little room in the old Young Men's Christian Association and the little company gathered there. They were not as many as are sitting here on the platform tonight. I can see Mr. Mott and Mr. Wilder and myself as we sat together, side by side that night, as we are sitting here side by side tonight. I can see the faces that were gathered in that room, and I think of the men and women of God whom we met there, who are now at rest with Him. The leaders of the churches at home, the old men and women from many a mission field, and the younger men and women who went out from that gathering as those are going soon for whom we have just prayed, I can see them all.

And it seemed to me a few moments ago when Dr. Robbins was reading that list of the Student Volunteers who have served their own generation by the will of God and are now fallen asleep, that one could see in the mist above us their very spirits, and the spirits of that company thirty years ago looking down upon us. These all having had witness borne to them by their faith, received not the promise, God having reserved some better thing for us, that they without us might not be made perfect. And I have felt here this evening, as we stand on the threshold of the new generation as though holy hands were laying a great commission upon us, as though we were being called here by great voices out of the light to rise up in loyalty and faith to complete that which they began. Here in the hush of these last moments before we go, may these voices be heard by us and to their call may we be true. They would be bidding us turn our eyes away from what lies behind and look out now over this new and greater day.

If there was need thirty years ago that that group of young men whom we remember should have begun that which has brought us together here, there is vastly greater need that we should take

up their uncompleted work today. We look out over a more open world than threw its gates ajar to the young men and women of a generation ago.

There were Susi and his faithful friend who with his black hands bore David Livingstone's body to the little hut under the Mvulu tree at Ilala and through those very jungles over which his weary feet trod, the railroads are running to bear you and me today. There by the lonely island where Allan Gardener lay down his life forsaken and alone, the steamships are carrying or waiting to carry the young men and young women of this new day. Yet out into the less accessible world the young men and women of that day felt called to press their way, how measurelessly greater is the call to the young men and women of this day to go out into the wide open and approachable world.

A world of deeper need than spoke to us thirty years ago is speaking to all of us in this hall tonight, the need of a united world.

We are facing a world not only of great want and suffering and sin, a world not to be divided as that old world was, a vastly more perilous world than we were dealing with thirty years ago, a world in which fraternalizing influences must make brotherly the races of men forced into an inseparable neighborhood, a world in which great swelling tides are spreading across the earth, demanding direction and control beyond all that we dreamed about or confronted thirty years ago, a world conscious of its need now as the world east and west was not conscious of its need thirty years ago.

I think of the inscription that I read four years since on the well of a little Taoist Temple on the hill above in the city of Hwaiyuan, China, "Where there is an earnest beseeching there will be a sure reply." And I wonder tonight whether to the earnest beseeching of a world, open and in desperate need, there will be from this generation the sure and adequate reply.

Here in these closing moments, not to the great voice that breathes out of the past from the men and women who were here and are gone, not to the voice of this open and needy world let us give heed only, but let us draw closer than we have ever drawn before to our Lord, Jesus Christ, and yield ourselves trustfully in this hour to His guidance and control of our lives.

There are men and women here to whom this Convention has meant a new day. They are going out from this place free from old enslavements, bound to great and holier purposes. In their hearts they are thankful tonight for this. Many of these same men and women, confronting the call of the world and the last command of Christ are saying, "Yes, I must face that some time, but not here, not in the emotion and under the impulse and the

pressure of this place, but elsewhere, when the heart is cool, when the mind is free from all this coercion of the throng, and of the vision, then perhaps I shall be where I can face this great issue and decide it for my life."

If ever in our lives we had come to the hour when it was safe to let ourselves go in absolute and unwithholding surrender, that hour is here and now. No one asks anybody else to sign any volunteer declaration card here in this closing meeting, but there ought to be hundreds and thousands of young men and women here in this Convention who, this night, in these very moments before we go, will realize that they never were where they could more safely settle in their own hearts the whole issue of their careers than here and now, when we are closest to our trustworthy Lord, when we feel most compellingly the glory of His presence and His mastery over life. Now and not at other times, here and not elsewhere, is the time and the place when life's greatest and ultimate decision can most safely be made.

Here in these closing moments, with shut eyes and quiet hearts, let us gather closer to our Lord's side than we have gathered in our lives before, and give ourselves over, ambition and purpose, resolution and will, to His use, for the ends to which He would have us put our lives, to the ends to which He, free to do what He would when He was here, put His own priceless life.

Let us gird ourselves for what lies ahead of us, for the temptations when we have passed out from this place of glowing warmth and hope and courage of fellowship, the temptations of the places to which we go. May God grant that what we have seen shall not fade away and that what we have felt may not die out of our lives. By prayer, by the memory of Jesus Christ, and the word He spoke, by the living experience of His keeping power, may we be guided in the days that wait for us against the perils that are there. In these last moments before we part, let us bind our hearts together in this great purpose.

Thank God we stand on the threshold of a new generation. The generation that lies before, that we are entering now, fathers and sons together, is very different from that which we leave today. Then we did not stand in the shadow of a great war. We did not know what Professor James meant when he talked about our need of finding some moral equivalent for it. But here in the beginning of this new generation we know what it means. Great shadows that are radiant lights lie all around us. A million voices speak out of a million graves. The flowers wave where the dead rest, waiting for what our lives are to be and do as they go out of this place.

Before we pass, in the quietness and hush of the deepest and

richest moment we ever knew, shall we not go together beyond all thoughts of these earthly struggles, beyond the inspirations of these heroic sacrifices of the men and women we knew, to a holier and dearer place still, where one is waiting to ally His life with ours, to make His perfect will the strength and joy of our lives? I cannot put it better, these last words before we part, than it was put by one, a dear friend of some of us sitting here, Sir Alexander Simpson, of Edinburgh, in the words that he used as he finished his course in the medical school of the University of Edinburgh and said good bye to the University that he loved and the men whom he had taught. "It may chance that some July day, far down the century, when I have long been gone, one or another of you will talk with child or grandchild of the years when the century was young. Among its unforgotten scenes there will rise before your mind the memory of the day when at last you burst the chrysalis shell of tutelage to lift free wings into the azure."

You will recall the unusual concurrence of the simultaneous leave-taking of the University by the graduates and their promotor. We came away, you will say to the child, a goodly company, all together through the gateway that leads to the rosy dawn. He passed out all alone through the door that looks to the sunset and the evening star. He was an old man like me. I forehear you say, —not in himself a great man; he had been a friend of great men and came out of a great time in the nineteenth century when there were mighty things, and it looked to the men of his generation as if old things had passed away and a new world begun. And he told us that the great lesson he had learned on his way through life was the same as the disciple who leaned on Jesus' breast at the supper, taught to the fathers, the young men and the little children of his time when he said, "The world passeth away and the lusts thereof, but he that doeth the will of God abideth forever."

A PRAYER

DR. CHARLES R. WATSON

Almighty God, our heavenly Father, we have come before Thee to commit into Thy safe and loving keeping those whom Thou Thyself hast called. They could not have come hadst Thou not drawn them unto the service of Thy dear Son. We pray Thee that in these coming days, the motives that have drawn them shall deepen in significance and that new motives shall come out of their

recognition of Thy love and goodness that shall make them glad and supremely satisfied with their response to Thy call.

As they break loose from these ties that bind them to the home land, we pray that Thy strength may undergird them and that Thou wilt annoint them with the joy of service. We pray Thee that as they lose those who have been their counsellors here, Thou wilt disclose unto them the great riches of Thy wisdom and guidance. We pray Thee that Thou wilt give unto those who love Thee a sense of supreme joy and gratitude in the honor bestowed upon those who go forth. For the long days of preparation in the study of language and of people and of customs and of religions, we ask for Thy sustaining grace, and we pray Thee that Thou wilt grant unto them an abundant entrance into this service of their Lord.

We would remember also those who out yonder are waiting for their coming, who have gone before them into these fields of service and whose prayers across these months have made possible our apprehension of them in this gathering.

Grant unto them a renewed sense of Thy presence and power and guide them at every cross roads with the consciousness of Thy leadership. And we pray Thee for those who shall yet in coming days go forth. We ask Thee for those who go back to years of study and preparation with this great goal of service before them. Hold them, we pray Thee, in the center of Thy will. Enable them to attain to the highest reaches of Thy will for them and enable them to walk in the pathway of Thy will with a steady step across these coming years. And these great things, these difficult things, these necessary things, we ask in the name of Him who is worthy that they should do all things for His sake, even in the name of Jesus Christ, their Lord and ours.

THE BENEDICTION

Dr. John R. Mott

"And now unto Him who is able to guard us from stumbling and to present us faultless before the presence of His glory in exceeding joy, to the only wise God, our Savior, be glory and honor, dominion and power, now and evermore."

WOMEN AT THE WORLD TASK

What it Means to be a Missionary—Mrs. Pern Holland

The Joy of Being a Missionary—Miss Grace Hutchins

Why I Want to go Back to India—Miss Marjory Melcher

The Influence of a Christian Home in Non-Christian Lands—
Mrs. Sherwood Eddy

Why I Plan to be a Missionary—Miss Anna Humphrey, Miss Ruth Pettit, Miss Cora Kilbourn, Miss Bessie Walkup, Miss Jean Dickenson

The Missionary Call—Miss Bertha Conde

The Meaning of the Student Volunteer Declaration—
Miss Helen Bond Crane

WHAT IT MEANS TO BE A MISSIONARY

Mrs. Pern Holland

We have been hearing the last few days the call of the whole world with its opportunities for service, and I have been asked this afternoon to speak a little bit about what it means to a woman to be a missionary in India, and whether it satisfies the longings of her soul. Last night Dr. Zwemer was speaking of some of the hardships of mission life, and there are hardships. We do not overlook that fact. There is the physical test—and that is a very severe test for some; and there is the mental test; and meeting the new conditions and the difficulties. But harder than that is the spiritual test that comes to every young woman who goes out into a foreign field. When we reach the field we begin to realize how much we depend upon the props that are about us in our home land. There we must learn to stand alone with Jesus Christ, and many a missionary flounders for a year or two until she finds her feet firmly fixed forever with Jesus Christ.

At this convention we are on the mountain top. It is an experience that comes to most of us only once in a life time. We are seeing the romantic side of mission life. But believe me, friends, there is not so much romance there. The work is down in the valley, amidst the fog and the mist of superstition, of sin, of ignorance, idolatory. At times it presses in upon one until one can scarcely breathe. There are times of discouragement, and times when in the parlance of our own little circle, we say that we are just ready to give up and go home and raise chickens. But usually we find that the root of the disappointment and the root of the discouragement is that we have been unfaithful to our pledge to Christ. We have gotten a little away from that communion with Him who enables us to do all things.

But I do not believe that missionaries think of the hard things. I am sure that every one of us on the platform last night responded in our inmost souls to Dr. Zwemer's remark that every missionary in the audience would rather be at his station than here in Des Moines. We do not think of the hard things because there are so many compensations. There are the deep friendships that come to us through our association with other missionaries and with our friends in our mission fields. We find new qualities in the lives of those Oriental peoples, and they inspire and enrich our own lives. We find a wonderful broadening and enrichment comes from life in

that wonderful, mystic, magical Orient which teaches us something new every day. There are the endless possibilities of study, if one can spare even a little time, of new languages, of new religions and of new peoples which one meets at every turn. There is very much that is beautiful. We do not quite agree with the old hymn, "Where every prospect pleases and only man is vile".

There are many good times that we have among ourselves. Do not think of us as being shut away entirely from the pleasures and enjoyments of life. There are opportunities of meeting the great men of the church. Away in central India, where I have been living the last fifteen years, it has been my privilege to entertain three of the outstanding men on the platform of this convention. Would such an opportunity have come to me in this country? Never. But in central India such an opportunity has been mine.

But more than all these things is, the joy of service, the joy of bringing into the lives of women who are not loved and not wanted the knowledge of one who loves them, of one who died to save them; of bringing to women shut away from the joys of life, a little breath of the outside, and with it, that best of all—the Story.

Then the question comes, "Does it satisfy the inmost longings of a woman's heart?" I believe if you will look at the faces of those who have served longest on the mission field, you will see the answer written large: "Yes." When I left college, it was not in my mind to go to India as a missionary, but I expected to go as a bride to a far distant field on this western hemisphere. My plans failed, sickness came, hopes of motherhood were frustrated, death, widowhood, all in one short year. It seemed that life had to be built up anew, the foundations were tottering; and yet in all those days, my feet had been fixed in a Christian home upon the rock, Christ Jesus, and very often there came to my mind the fact that I could fear nothing; I could be afraid of nothing because I was hid with Him.

Then came the opportunity, a little later, to go to India, and as my thoughts went over the mission field and the needs, there was the peculiar pull of India at that time, because I had heard much of the women there in widowhood, coming to them even in childhood, and not in early young womanhood as it had to me. I thought of these widows who knew nothing of the love and the sympathy that had been poured out upon me many fold. And I said, "Yes, to India I will go."

I was not there many years before I learned to thank God even for those experiences that tore the foundations from my life and made me start again, because I saw that those experiences had given to me a knowledge of the world's sorrow, which could not come to me in any other way. In the non-Christian homes, the

questions are always asked when you go in: "Who are you? Are you married? How many children have you?" To all these questions the answer comes, "I am a widow." Or the Bible woman with you answers, "She is a widow." Then they accept you at once because they realize that the hungry heart is seeking rest in service for others. Thus my own experiences give to me an open door into the homes of the non-Christian women of India. After fifteen years of service there, I can say with all my heart, it satisfies the longings of a woman's heart.

THE JOY OF BEING A MISSIONARY

Miss Grace Hutchins

There are about two thousand one hundred women in this church this afternoon. If every one of us was at work out in China, each of us would have a little family of about ninety-five thousand women and girls to mother. There is no greater satisfaction in the world than to take care of little Chinese children in a big girls' school in China.

China needs us women. We have heard that from the Chinese themselves here at the convention. We heard it yesterday morning from Mr. Yen. Some of us heard it at the China meeting the other afternoon from Mr. and Mrs. Lew. It comes with force when they say, "We want you to come over and help us solve our problems." If we college women of America have the strong social interest that we must have today in this country, we will find that interest needed just as much out there in China. There are the same problems of social justice that are here. It was a Chinese speaker who reminded us that he had seen in his own country women and little children working twelve to fourteen hours a day in the cotton mills, for just a few coppers a day. Come out and help the older missionaries solve those problems. There was a thin little doctor at the Nashville Student Volunteer Convention a few years ago. In college she had had such bad eye-sight that she never could study at night and yet she stood third in an unusually brilliant class. As soon as she had signed the Student Volunteer declaration card and finished her training, she applied to a Missionary Board to be sent to China. The Board turned her down because she hadn't passed the physical examination. She went through a year's internship in a hospital here and then she applied again. Again the Board turned her down. She went out to the

State of Utah and worked among the Indians, doing all her own work, taking care of her own horse, riding miles across the country to visit the sick Indians, and at the end of a year or more, she applied again to the Board, and again they turned her down. All this time that declaration card, the purpose that she had was guiding and helping to keep her steady toward what she knew God meant her to do. She received an offer from the Chinese Government to come out to a government hospital in China. For about two years she was in Tientsin, China. At the end of that time, the mission to which she had applied was in desperate need of a physician. They sent up to Tientsin and invited her to that mission. She is there now, and has been there six years, head of one of the biggest, best-equipped women's hospitals in China. She needs another doctor there now to help her, just as every single doctor in every single mission station needs another doctor to help her. If the Bryn Mawr delegation or the delegation from the Women's Medical College in Philadelphia are here, they can both claim that little doctor. She belongs to both.

There was another young woman who wanted to be a foreign missionary, and the doctor said she was dying of tuberculosis. She came to visit in a friend's house on the Atlantic Coast. One morning she came down and said to her friend with a radiance about her that the friend had never seen before, "I am well." "What do you mean?" said her friend. "Why," she said, "last night I had a dream, or a vision, I don't know which, and Christ Himself stood beside the bed and He leaned over and He touched me, and He said, 'You are not going to die. I have work for you to do. I want you to go out and be a missionary.'" And she was well and she went. She worked twenty years in the foreign mission field, and then she came home and worked in this country. I was told the other day that that one woman had been responsible for sending into the foreign mission field more than two hundred fifty other missionaries.

It isn't easy to find the means for the adequate training that you want for the work you want to do, but there are older women who can't go themselves who will gladly and cheerfully give of their substance to send you. I think of one educational missionary in China, and the Wellesley delegation can claim her. She is the kind of missionary who can teach not only Bible classes and history, but can go out and play basketball and tennis with the Chinese girls and lead them in physical education. That girl was sent through college and supported in the mission field by an older woman whose greatest joy in life was to share in that way in the building of the kingdom in China.

Or the difficulty may be, and I think it is perhaps the hardest

of all, opposition from those we love most. A girl at the Nashville Student Volunteer Convention fourteen years ago decided to become a foreign missionary, stated her purpose and went home and talked it over with her father and mother. Her father said, "I will never have a foreign missionary under my roof." She prayed as she had never prayed before, prayed it through for nearly five years. Then gradually there came a change until one day that same father wrote a letter and unconsciously he used the same phrase in that letter, only in a different sense than he had used it before. He was writing to a missionary at home on a furlough to ask that missionary to come and stay at his house to talk over the matter of his daughter going to China as a foreign missionary. He said, "I shall be very glad if you will come and stay under my roof." The very next year that young woman sailed for China as a missionary. It happened to be I, but it might have been any one of dozens of others. The same Christ who stood by the bed of that young woman who thought she was dying is standing here this afternoon, and He says now as He said then, "Ye did not choose me, but I choose you, and appoint you that ye should go and bear fruit, and that your fruit should abide." He chooses many of us for China.

WHY I WANT TO GO BACK TO INDIA

Miss Marjory Melcher

A few nights ago in New York City I was spending the evening with two of my friends. One of the friends was asking me questions to find out why I wanted to go back to India. She hurled questions at me rapidly. I tried to marshal all my reasons and give her satisfactory answers. When I had finished, she turned to the third friend and said, "I really wanted to find out whether Miss Melcher wanted to go back to India because she felt a sense of missionary duty, or whether she wanted to go back because she loved it, and I have found she seems to love it." I want to try here if I can, in just a few minutes this afternoon, to give you two or three of the reasons I have as to why I love India and why I do want to go back.

First of all, I know of no place where it is so true as it is in India that personal relationship counts for most, and organization and machinery and such count for so little. I know of no place where it is so true that the people want not ours but us. "We want not yours, but you."

I was in a group the other night where a discussion came about as to why it was that in these non-Christian countries, where there were epidemics of plague and cholera, the government didn't interfere and insist upon good drainage systems, complete sanitary systems that would make these epidemics impossible. I just thought for a moment, can government do such things? What about our own country? Are we in a position to throw the first stone, not only along this line, but along other lines where reform is needed. Our industrial system, our exploitation of women, our own health condition—are we perfect? And do we expect to bring about perfect conditions by legislation alone? Is it not by public opinion and is not that public opinion to be based upon personal influence and a desire that has been brought about through personal relationships based on confidence and trust?

I would like to take you for a moment into a little village in Madras near the station of one of my friends in that city. Formerly that little village of perhaps a hundred people, was a typical little Indian village, poor, dirty, squalid, unattractive, but this friend of mine took an interest in this village, and she got to know the people. She was able to talk with them; she knew their language; she was able to help them, to be a friend to them, to interest them in better things. I wish that you could go now to that village and see it. It is so spotless and so clean and it is such a model that it is really too good to be true. You feel as if it were set for a stage scene. They have clean streets, clean children, a little school where the children go to school. A cooperative bank and a cooperative society have been started in that little village. In short there has been an effort to do what the members of the Social Service League of Madras have said it was their ideal to do in Madras, and then afterwards in other cities, to get rid of five existing devils, the names of all of which begin with "D" and those five are debt, disease, drunkenness, dirt and darkness.

Secondly, there is today in India a great new national consciousness being awakened. There is a new spirit of nationalism abroad. I would like to be in India, because I believe that the women should have a part in this great new movement which is sweeping the country of India. They should be in it because there are things that will come up where their voices will need to be heard. This is true of industry, of the educational problem and of the question of the development and spread of a truly indigenous native Christian church. The woman's voice is needed to be heard in these matters. And what can we do? Well, naturally along with this new spirit of national consciousness, there is a corresponding spirit of sensitiveness. We are not wanted, we foreigners, to go out to interfere, to pauperize, to do the work of the Indian people for

them. But if we can only go out and in a spirit of love and friendliness, identify ourselves with the people of the country, there is nothing that we can't do, working along beside them. One of my own Indian students in Madras wrote to me not very long ago. She is, I should say, of all the women students I knew in Madras, the proudest. Yet she said, "There are things which you come out and do for us at this time which we either cannot or will not do for ourselves just yet." Proud, of course they are proud. And you would be proud if you had a heritage of nearly four thousand years behind you like the heritage that the Indian women have. And yet, if we go out in a spirit that is devoid of racial superiority or a sense of racial difference, it can be such fun, and there is such an opportunity and such adventure in it.

My own best friend in Madras, an Indian woman who has taken over my work since I have left India, calls me her vanilla ice cream and says that she is my chocolate sauce. I wish you could see her with her lovely brown eyes and black hair. I am not going to push the symbolism too far because perhaps it wouldn't do. You will agree with me that vanilla ice cream by itself is uninteresting, but when chocolate sauce is added, it can be quite a good dish.

Thirdly, there is such a multiplying opportunity in India. I again illustrate from this Indian secretary in Madras? She has been able, I know, in the last two or three years to do a great deal to help her Indian sisters see the balance that they must have, that in this new spirit of nationalism which is only to be commended, there must be at the same time a feeling of tolerance. She wrote to me a little while ago that she had been taking a railroad journey. She had been invited to attend the Student Camp in Calcutta. She had a two days' and two nights' journey to get there. She said she traveled in a compartment with an English woman and her daughter, and she said they were so kind to her that they quite changed her opinion of English women. Then she got to this camp. It was a small group of Bengali students gathered together, but she found among them rather an anti-foreign spirit. She wrote me a long letter saying how she was able in two or three meetings which she had with those students to help them to see things a little differently, to show them the spirit of love and sympathy and desire for India's best good, which brought many of the foreigners to India. But she said in the letter, "The reason I was able to do it was because I had had such happy relationships with the people that I lived with in Madras, which had changed my own view and had made me more tolerant and sympathetic."

We do want all over the world today, not just in America, but all over the world, among all groups of people who are in close con-

tact with each other, a spirit of real international friendliness and trust and confidence, and some of us can go out and help foster that spirit in a country far away, where there are perhaps more burning problems than there are at home today.

And lastly, perhaps you are expecting me to say that it is hard. Before I heard Mrs. Holland speak, I had thought of that. Yes, it is hard, but I would say that it is hard only as it is hard at home here for us. As Browning said, "It is hard to be a Christian, hard for you and me." It is not loneliness, it is not climate, it is not health. Those aren't the things principally that make it hard. It is just the problem of being a Christian. It is hard for us here, and hard for us in India.

THE INFLUENCE OF A CHRISTIAN HOME IN NON-CHRISTIAN LANDS

Mrs. Sherwood Eddy

I am to speak to you about the influence of the Christian home in a non-Christian land. I was traveling a couple of years ago in China and we were having a most delightful journey along the back-waters. It is a perfectly delightful way to travel if you are never in a hurry and if you don't in the least mind whether you are early or late at your appointment. And we were drifting leisurely along this quiet water. I had as my companion a Chinese girl who had just returned from America. I said to her, "What was it that impressed you more than anything else during your stay there?" She looked up into my face and said, "Mrs. Eddy, the one thing above everything else that impressed me was the Christian homes in America. We don't have them here."

In quite another part of China, I was talking to a young Chinese student, a very clever, intelligent young fellow who had also lately returned from America. Without saying to him anything of what the girl had said to me, I asked him the same question. It made a great impression upon me that his answer was exactly the same. It wasn't the great educational institutions, nor the libraries, nor any of the public buildings, nor any of the wonderful cities of America, but the Christian homes, that had impressed him as the greatest thing in America. Well now, if it is so to an Oriental student coming to this land, what do you think is the effect of a Christian home taken up and dropped down in a non-Christian land?

When I first married, I thought I had spoiled my career altogether, I had to so entirely change my work, but I have lived to see that you can be content to fill a little space if God be glorified. You have no idea what it means to the Oriental student to be really welcomed into our homes, without being patronized. They abominate that just as much as you or I would. We found out that unknown to ourselves, we were continually watched in our home life. It was a sort of continual wonder to the non-Christian women that we should have such happiness in our homes. I don't mean to tell you that all the homes of India are unhappy, because that isn't so. But you can understand that there is something in a Christian home that you cannot get in a non-Christian one.

Let me give you just one or two illustrations of what I saw a Christian home do in an Oriental land. There is a friend of mine, the wife of a missionary, whose great work is in her home. She has just flung the doors of that as wide open as her heart to them. One who has been so helped by her said to me, "O, you don't know what this home has meant to me. I have nowhere else to go to spend my leisure time, and I can't tell you what that Christian woman in her home has meant to me, and what she has saved me from." Now she didn't do any preaching, but she did a very great deal of praying and her home was a place where these young students loved to go, because they knew they were welcome.

I went to another missionary home in the far east, and there I saw a tragedy enacted. While I was there one night a boy came to the woman in that home and said, "I have come to say good bye to you because I can no longer come to your home. I am going to enter another kind of life, and I can't come to you when I have entered that." And this American woman broke down and just cried her eyes out. She had tried to save that boy and here was a dead failure. He had come to say good bye to her. She just couldn't help it, she put her head down in her arms and just sobbed as if her heart was broken and the boy said nothing, and he went out. The next morning he came to her and he said, "I didn't go to that place where I said I was going. I couldn't bear to see you suffer so. I didn't know you cared so much." And that one woman had kept him from the path of sin, because she had opened her heart and opened her home.

That is what every woman who has a home in a non-Christian land can do. O, those who have that privilege, count it a high one, and make your home a place where Jesus loves to dwell.

WHY I PLAN TO BE A MISSIONARY

Miss Ann Humphrey

I was asked to tell why I had signed the Student Volunteer declaration. When I first entered college, I thought of a life work —I had been considering it, and I think all the way along I was planning my own life and asking God to bless it. A period came when I had to change that form. I still believe that I was on the right track, but I had to pray a great deal harder than I had ever prayed before and ask God to guide me, and I gave my life to Him. Since then you can tell the change. It hasn't been any mysterious affair. It did not come through a cloud or through mystery, but there has been a gradual change. I still feel as if God guided me in choosing my life work. I tried to look into the field to see where I would be the most good. Gradually I came to look upon the people of the world not as a different kind of people. They are all people, every one of them are just as we are, and we want to do for them just what has been done for us. Suddenly as I prayed, it seemed as if the mission field was the biggest field, the field of God. It may be difficult. Some people say you sacrifice a great deal. I prefer not to say sacrifice, because it isn't, it is just love for doing for others and for bringing the message of God to others. Let us forget the difficulty and the sacrifice. Let us just think, as Phillips Brooks said, "Do not pray for an easier task, but pray for strength for the task that you are about to fulfill."

WHY I PLAN TO BE A MISSIONARY

Miss Ruth Pettit

I hope you are not all as scared as I am. Away out in the very heart of California, in the San Joaquin Valley, there is a simple religious home. From our earliest childhood my father and mother tried to impress upon us children by word and by rod that it was better to be of service than it was to be famous. So I signed the Student Volunteer declaration, simply because I wanted to be of service and I knew that the greatest need was in the foreign field.

I signed it as calmly as I would have put a Q. E. D. on a geometry problem, and then I went to college.

I was a country girl in college. I went the year when the girls were flaunting their skirts above their shoe tops and mine were almost down to the ground. I had a great deal to learn, but all through my college life that Student Volunteer declaration stuck by me. Now in this conference I have gotten what I did not have before, I think, and that is a definite message which I want to take and as soon as I am ready, I expect to take some post graduate work, and as soon as I am ready, I want to go out to the other girls. This is what I want to tell them—that God is the Father and the Creator of us all; that Jesus Christ is His son, that He is our Redeemer, our Brother and our Lover. And I realize that God is not just my Father and Jesus is not just my Brother, but that He is the Father and Jesus is the Brother of every single girl and woman in the whole world. I want to go to them as quickly as I can, not to stoop in the sense of lifting them up out of the dirt and out of heathenism, but to go and stand shoulder to shoulder with them and help them to put their hands in the hands of God, so that all together, we may stand, the womanhood of the whole world, praising God.

WHY I PLAN TO BE A MISSIONARY

Miss Cora Kilbourn

I have been asked to tell you this afternoon why I have decided to become a foreign missionary, and I believe I can best do that by telling you a part of my life story. My sister and my two brothers were all born out in China. When I was a child I used to think it was a great misfortune for me because I did not have that honor. I went out when I was about three months old, and thereafter the Chinese language became my mother tongue. My parents tell me that they with great difficulty, in fact, persuaded me to speak English at all. Thus I grew up among the Chinese, seeing them around me every day, and playing with the little Chinese children in the schools and in the orphanage, and I grew to love those people.

I think especially of my old Chinese nurse who used to think just as much of us children as she did of her own, and we returned that love. Today she is out there waiting for us. It is this bond of love and sympathy which today binds my heart to those people.

Another thing which calls me out there is the childish picture I still have of the scores of beggars who used to come around our gateway clamoring for food. Of course today conditions have changed, and these beggars are not allowed to be part of the filth of the streets, but I can't forget those suffering thousands. It is my purpose, if God permits, to go out there in the medical field, either as a doctor or as a nurse, I haven't yet decided which, and to do a little part of the great work of relief. I believe that it is in this medical work that one can find the best opportunity of reaching the Chinese.

My father and mother have spent almost thirty years of their lives out in China, away out in the western part in Chengtu, the province of Szechuan. I feel that I just simply have to answer the call of duty and follow them and do my small share in this great work. The purpose has been always with me. It has grown up with me, and today after my studies and preparations in the University of Toronto up in Canada, I am just longing to go out to the great land to the women whom I love and to the land which I can almost call my own, taking with me the gospel of light and salvation.

WHY I PLAN TO BE A MISSIONARY

Miss Bessie Walkup

I have only two minutes to tell you why I decided to become a foreign missionary and why I am a Student Volunteer. In the first place, I realized that I just had one life to live and that life was wonderfully privileged. When I thought that I was one of the two per cent. of the women in the United States who had a college education, I felt a tremendous responsibility, and I determined that I would throw my life into the most fundamental and the most vital and the most worth-while thing in the world. As I thought about the matter and as I took stock of my assets, I knew that the one thing I had which could be of lasting value to mankind was Jesus Christ. I knew that He was the power back of my privileged life; that He was the power back of my freedom; and that He was the power back of my fullness of life.

As I thought about where I should seek to interpret Jesus Christ, the need of the foreign mission field just overwhelmed me. I say there is a most enormous need, for the spiritual, for the intellectual, for physical development, for the establishment of the right kind of social relationships, for the establishment of just and right-

eous economic conditions, and for the founding of national and international politics and government on the right basis, the basis of Christ. And so, I believe that statistics played a very large part in my decision. It just seemed the most natural thing in the world to be a Student Volunteer, because my purpose was to interpret Christ in the neediest parts of the world. As I tell you how my own mind worked, I hope you won't think it all came at once. It was a very gradual process. My call to be a foreign missionary came from God in a deepening conviction of my duty to meet that need.

When I had made my decision, and the obstacles which were in my way had been removed, I immediately signed the declaration card because I realized the psychological value to myself of definitely stating my purpose. I realized how enormously my influence with other girls would be increased by such a step. In the two years that I have been a Student Volunteer, I have found that to be very, very true.

I must bear witness to the wonderful joy of being a Student Volunteer. There is a joy of a great life work, a task which is big enough to command my all, not only all that I am, but all that Christ can make me. Then there is a joy of knowing that I am doing something that won't be done unless I am there; and there is the joy of sharing with the other peoples of the earth the great things of life. Then there is the joy of working with others to mold a nation, and that brings the appeal which is one of the strongest to me, the appeal of statesmanship. Then there is that great and glorious and most wonderful joy of all, the peace of God which comes when we find His word and when we do His will.

WHY I PLAN TO BE A MISSIONARY

Miss Jean Dickenson

The more I learn about the world the gladder I am that I am going to China. The more I hear about China, the gladder I am that it is to be Peking. The more I learn about work and service of all sorts, the more thankful I am that I am to be permitted to teach Sociology in the Union Women's College in Peking, one of the two women's colleges of China. I can hardly wait for August twenty-sixth to sail. I hope there is no one here who wasted long years of that joy of being a Student Volunteer that we have just heard about by making the tragic mistake that I did for so many years. O, yes, I was interested in missions; I was trying to do

God's will with my life, but there was absolutely a water-tight wall between them, and the minute that wall gave way, it seemed the most inevitable thing in the world.

THE MISSIONARY CALL

Miss Bertha Conde

There are many of us here who have been thinking, "I wish I knew for my own self whether God is speaking to my heart and whether he wants me to become a Student Volunteer for foreign missions. I am sure that is a question that has been in the heart of many a girl all through this conference. It is more intense this day because it is the last day of our being together, and because some of us are quite sure that in our own hearts we must settle some things before we leave Des Moines.

How are we to know whether God is speaking to our heart or not? How do I find guidance about anything in life, if I am a Christian? Perhaps just a few suggestions out of personal experience may help some of you girls today who are facing that question. If we are Christians, and if we have given over the sway and control of our heart and life to our Lord Jesus Christ, that is not all the problem of life. There are yet decisions to be made from day to day and from year to year that involve serious consequences. We must face them with all the courage possible and with the consciousness that we have behind us and at our disposal the God who said, "If any man is deficient in wisdom, let him ask of God, who gives to all men liberally, and never upbraids for the asking." I may know what God's will is, if I am willing to come to Him in prayer. Now when I come to Him in prayer, I must not come with a set prayer upon my lips which I repeat before Him, wondering where the answer is. I must come into His presence with an attitude of mind of utter willingness to have Him speak to me, with His still small vooice in my heart. I must come to Him willing to do the thing He shows me to do. I must come with a mind that is willing to go or willing to stay.

In that wonderful autobiography of Madam Guyon there come the words of the beautiful hymn which she composed:

"While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way
'Tis equal joy, to go or stay.

"My country, Lord, art Thou alone,
No other can I claim or own;
The place where all my wishes meet,
My law, my love, life's only sweet."

And when we come into the presence of God with any problem, we must come, not having decided in our own minds that we will do everything under the sun, but some one thing, we must come saying, "Dear Lord, what wilt Thou have me do, I am willing to stay, I am Thine obedient child. Show me the way."

Now one reason why some of us never get to the point of praying that prayer, is because we are scared to death for fear God might immediately select the most disagreeable task that He could think of to set us at to prove and test our sincerity. I remember one time in my own life when for several weeks I was not willing to give Jesus Christ the whole control of my life, because I had a terrible fear that if I should do that thing, that immediately He would say, "The thing I want you to do is to put on a Salvation Army bonnet and march down the streets of New York City." I, being the sort of person who didn't like that kind of thing, it seemed to me I never, never could let Jesus Christ rule in my heart for fear He might want me to do what seemed to me then a terribly extreme thing. Now though I have never been in the Salvation Army, I have known what it was to have the peace of Jesus Christ in my heart from an obedient life.

I have learned that God never takes advantage of anybody, never. Don't forget that, girls. He never takes advantage of anybody, and He never is going to take you by the shoulders and push you out to China, or push you out to Africa, or India, or any place in this world. We only want volunteers, people who want to go. This is not a draft proposition, and no one of us in this room is fit to go if God has to take her by the shoulders and push her. She would not be much use to Him in any land.

Now if we have come to a point where we are not afraid of our Heavenly Father, where we trust His love, then perhaps in quietness of heart, we can come to Him with obedience and pray that prayer I suggested at the first, and see what He wants. The next thing that will happen will probably not be any apparition out of Heaven. I think most people in this room will not have any apparition. I never have had one in my life, and yet I am sure I have known what God wanted me to do. He has given us brains, He has given us judgment, and what He does is to come into our minds and illuminate them and help us to think straight, to help us to think with great horizons, to think universally, to think in big circles, instead of little narrow arcs of circles. And the prayer

that you pray to God for guidance means a stretching out of your heart into bigness until you can see things straight.

There are certain things that will come to you on your knees. Perhaps you are the only daughter in a family where father and mother are going to be unable to support themselves without your help. Perhaps you have no brothers, and you are the only dependence, and perhaps the big thing God wants to say to you is to stay at home and be president, perhaps, of the Missionary Society in your local church, and do a square deal by your fathers and mothers, and send a lot of people out into the foreign field instead of going yourself. There may be some of you that are so handicapped in certain ways that you cannot go, and you will know instinctively that it not the wise or right thing for you to do. God will show you that if your mind is open.

There is one question that I think most girls face, and that is, if I should go out into the foreign field, would that cut off all opportunity for marriage in my life? Now please don't laugh at that. It is a very big question in a woman's life, a very big question. A man never has to decide that question, because he can go and marry whenever he will. Marriage to a woman depends upon the opportunities she has in her country where she has the social contact, and it is a very serious question to every one of us. Now how are you going to face that thing? Well, let us look at it sensibly. In the first place, the Mission Board probably will not want you for the foreign field before you are twenty-five years old. There will be ample opportunity for many social contacts before you reach that age. That is one thing we ought to think about.

In the second place, if you form a purpose to go into foreign missionary work and live a life that is just as wide as God's horizon and as big as the world, you won't be likely to engage yourself to a man whose horizon in life is just about as wide as an inch and a half. And you will have a happier home life and a happier future even if you live in the United States, if you have a purpose that is big.

All of us can form a purpose and turn our lives in a certain direction, but God alone knows whether we are going to be able to carry out that purpose in the way in which we planned. You may not live until the age of twenty-five to get to the foreign field with all your purpose. There may be certain things that come that are absolutely God's will in your life, but that does not necessarily change your purpose. And let me remind you that this earth is God's world and that residence in a foreign field is purely incidental in the life of a missionary, purely incidental.

Although I have had the purpose all my life and directed all my thought and reading and study and definite planning toward

getting out into a foreign field as a missionary, by the providence of God, I have never been allowed to go. I am thankful beyond any words that I had the purpose to go into the foreign field, because I think of girls all over this world who are out there, who would not have been out there if I had not had a chance to talk with them and to help them to go. And I am thankful that today I can say honestly that I am doing work in Turkey; that I am doing work in India; that I am doing work in China, through people who have been touched and impelled because God helped me years ago to form that purpose, to live the big life for foreign work.

Now all these things come into the making of a purpose and knowing whether God can guide you or not. But to return to that marriage question. I didn't settle it all by any means. I said you might have a good many contacts before the age of twenty-five, and it would surely guide you in the choice of the kind of home life you would have. Secondly, it has been my experience from traveling in various corners of the world, that the missionary societies have found that the foreign life does not in any way hinder the progress of matrimony. In fact, our own foreign department of the Young Women's Christian Association has had a long and glad tale to relate of missionaries that have been lost to our work because they were married and immediately entered into the work and station of their husband's work. I have a feeling that after all, the question as to whether you and I shall have a home life is one of those things that are in the providence of God. It makes very little difference whether you are in America or India or China for God's plan to be fulfilled in your life, if you are doing the thing He wants you to do.

After you face all the facts and look at them squarely, then it seems to me that you ought to balance them and decide definitely what you ought to do and then go forward with a purpose. Mind you, it is no pledge, it is a purpose toward which you shape your plans, and in the providence of God, the day may come when you will have that unspeakable privilege of doing some of the things that a good many of us would have loved to do and have had to do only in little bits here and there. Some of my friends laughed at me when I went out to China to be there for a few months, and I had to leave Shanghai and came down the river to get on the steamer, and as I sat down in the little river boat that was taking us out to the big steamer and bringing us back to America, I wept like any girl because it seemed to me that I couldn't bear it, to come back to prosaic America, after having seen the joys and the possibilities of working in the Orient. And I can say it about any

other part of the world that I have been in. I can say it about South America, I can say it about the Near East.

Are you going to be honest with God today? Are you going to be able to pray sincerely to Him and let him guide you?

THE MEANING OF THE VOLUNTEER DECLARATION

Miss Helen Crane

Probably a great many of you are familiar with the wording of the declaration card of the Student Volunteer Movement, and many of you know that it reads like this: "It is my purpose, if God permit, to become a foreign missionary."

May I say first of all what I think this declaration card does not mean. In the first place, it is not synonymous with the commitment of one's life to God's purpose and to His service in the world. That I think, is absolutely fundamental for any one of us. We must first commit ourselves to Him for whatever He has, before we can decide upon the direction of or the form which that service will take. In the second place, this purpose does not denote any special sort or any special degree of what people are pleased to call "consecration". If we are followers of Jesus Christ at all, we must be His followers with all that we have and all that we are. Is it not rather absurd and wrong to speak of followers of Christ as being more or less consecrated according to their geographic distribution?

And in the third place, may I say most emphatically, reinforcing what Miss Condé has already said, that it is not a pledge. Some of us have probably read a book called "The Goodly Fellowship," a story of Persia. If we have read that book, we well remember that the hero of the story pledges his word to his mother that he would be a missionary and great were the sorrows and struggles of his life, until he worked out into what was God's purpose for his life. I believe that any pledge of what we will do with our lives is wrong, but I think that if you will read this phrasing of the the declaration card and the words on the back of it, you will see that this is not a pledge, because it has a qualifying phrase which keeps it from being a pledge. It says, "It is my purpose, if God permit, to become a foreign missionary", which recognizes the fact that God may have subsequent revelations to make to us as to just what we shall do with our lives and where those lives shall be put.

What this card is is just what it says on the face of it. It is

the declaration of a purpose. The person who signs this card is one who first has committed himself to God for service of God and man, however and whereved God wills it, who then having used all his powers to find out what the need and what the work of the world is, has formed the purpose, under God, of working in the foreign field.

I think there are many reasons why this declaration is of tremendous value. In the first place, I believe that the very existence of such a declaration has been of inestimable value in helping us to clarify our thinking, and to think through to a conclusion about what we shall do with our lives. I believe that that has been true not only of people who have become Student Volunteers and subsequently have become foreign missionaries, but also of a great many people who have not become either, but who have faced up to life and to the need of the world and may have found out that God has some other purpose for them. But the existence of this declaration card has made them think the thing through.

In the second place, having this purpose as our own links us up immediately in our under-graduate or earlier years out of college, with other people who have this same purpose. There is a great value in that solidarity. It brings us into contact with the people who can be of the greatest service in making our preparation what it ought to be. So we are going out not half ready, but very thoroughly prepared for whatever line of work we desire to do.

In the third place, I think that this declaration is of very great value in helping our friends and our families to see that we mean business, that we are not carried away by some wild idea, but that we have tried to look upon the world in the light of God's will for us and for the world, and have definitely made a purpose toward which we are going. I believe that when they know that we are part of a movement which has the purpose of going out to the ends of the earth, they will see that we are in earnest. I do not mean that we neeed to be bolstered up by signing any such card, because we would be very poor stuff indeed if we could not get to a foreign mission field without having signed a card, but I do think that the sense of solidarity in being a part of a great movement, and the sense that we show to other people that we are in earnest are elements of great value.

We are all very human, and I think that one of the most human of characteristics is near-sightedness, and I believe that this declaration card, the existence of this purpose, has done a great deal in helping not only those of us who are Student Volunteers, but many other people, to keep before our eyes the far-flung frontiers of the kingdom of the world which we long to see become the kingdom of Christ.

MEN AT THE WORLD TASK

Finding One's Task in Life—Dr. J. C. Robbins

Using the Abilities You Have—Sam Higginbottom

Why I Plan to be a Missionary—J. W. Scott, J. R. Wilson

Decision in Character—Dr. Samuel M. Zwemer

The Need of Men With a Life Purpose—Robert P. Wilder

FINDING ONE'S TASK IN LIFE

Dr. J. C. Robbins

It has become increasingly clear to each one of us, as we have been together these last days that every man must find a way to relate himself to the present world situation and therefore to help solve the present world problems. Some years ago a friend of mine, one of the great athletes of this country, center on one of our great football teams, studying in his class in Sociology in one of these great universities, went to his professor and said, "Is there any hope? It all seems to be down, down, down," and the professor said, "Well, that is it—down." My friend went to another professor in another department and asked the same question. This man was a man of a different fibre and he said, "Yes, my friend, there is one hope. That hope is that great souls like your own get hold and lift."

That is the problem for every man today, to find where he can get at close grips and grapple with this old world of ours to lift, and under God's providence there is a place for every man and it is the duty (by the way, that is a great and glorious word of dynamic power) of every man earnestly to seek to find that place so that he may make his full and largest contribution for the welfare of mankind the world over.

That place may be in Winnipeg; it may be in Calcutta; it may be in New York; it may be in Peking; it may be in some small farming community in the great plains of Manitoba or of the Dakotas, but there is some place in this great, broad world of ours that God has for you, to take hold and to lift.

The big thing that we have to give to the world at this time, this hour, has been impressed upon us with all its awfulness and all its grandeur. The big thing that we have to give to the world is our life. The other day I ran across these words in regard to leadership and life, from that brainy Canadian, Bishop Brent, speaking to the Harvard students. He said, "The world is waiting for men who will show their sense of leadership by ruling out of their lives all interests that promote sectionalism and increase congestion, by rejecting as impossible for themselves, occupations which cannot be brought into captivity to the social motive, and by a rough lack of reverence for so crude and unlovely a thing as our present order.

Men are needed who will not hesitate to close the doors of privilege against themselves, if, in so doing, they see an opportunity of serving the masses. We can live this life but once, as has often been said, and it is only common sense to live it for all that it is worth and in a way that would count even if death were to close action forever. If life is a thing of value and of power, let us test its capacity to the breaking point and to the finish."

That is the challenge that faces us today. The question that is rising in the minds of every man, "How may I know where and how to relate myself to the world at this day so that I can be assured not only of my own strength, but of all the divine resources of the mighty God surging through me and with me as I try to do my full man's part in this hour?"

Now the one encouraging thing in this situation is the assurance that we have that God has a great divine purpose for the world and a great plan for our lives. Every man should read that sermon of Horace Bushnell, "Every man's life a plan of God." That gives glory to life, a sense of mission in life. So we want to work that thing out, to find the will of God so that every man can go out from here with his head up, facing God himself, unchallenged and unafraid, in the present world situation.

There are engineers here, many of them. Well, the foreign mission societies don't need many of you. We need some of you. But the world needs the engineer today. I think of a situation in India. Ten years ago there was a Santal desert. Coal and iron were discovered there. Where that desert waste existed there is today a great, throbbing Indian city. The chief engineer of that great company is an American. There is opportunity in the great world today for the engineers who will go out in the spirit and with a purpose of the living Christ. It is possible for every man to find the will of God for his life work. The student department has worked out this fundamental life work decision: "I will live my life under God for others, rather than for myself; for the achievement of the Kingdom of God rather than my personal success. I will not drift into my life work but I will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it I will follow it under the leadership of Jesus Christ wheresoever it takes me, cost what it may."

That is the fundamental life decision of a Christian man. How are you going to find the will of God for your life? That is the question for every man whether he is an engineer here or a missionary out in China, a preacher here or a doctor out in Africa. How are you going to find the will of God for your life? That is the question in your mind. We will first of all make a solemn determination be-

tween God and ourselves, that as we find it, we will follow it. "He that willeth to do shall know." The man who is determined to follow the will of God as he finds it, will find it.

In the second place, a determination to face the whole world. President Faunce has said, "You cannot rightly decide upon your class of Christian endeavor unless your map is the map of the world. Some years ago I went to Saskatchewan to the Lumsden Beach Conference. A fine group of men were there, the finest in the world. They were talking of the great Dominion and of the prairie provinces. I went out the year after the war and there were just a little handfull there. I didn't hear of the great Dominion or the prairie provinces once. What did I hear? The Empire, the Empire, the Empire! So, the man who wants to find the will of God must think in terms of the world, the world, the world!

In the next place, face up to God in prayer. Think the thing through. Make a decision. Act upon the decision, and then enter that calling that will provide growing satisfaction and ample scope for your fully developed powers. This will be a calling that will provide for you opportunity for the largest possible unselfish endeavor and will most largely contribute to the welfare of mankind. Unselfishness! I have heard Mr. Mott tell how when he was in Cornell, Studd, that brilliant young English student came over and preached a sermon at Cornell. Mott caught the text, "Seekest Thou great things for thyself? Seek them not." Live the unselfish life. Enter that calling that is in harmony with the will of God for the world and for your life. "He that doeth the will of God abideth forever."

USING THE ABILITIES YOU HAVE

SAM HIGGINBOTTOM

Nearly seventeen years ago I was an undergraduate in Princeton University and met a man I had never seen before and never expected to see again, on a street car. He asked me what I was going to do with my life. I told him I was a student in the University.

"What are you going to do?"

"I am going to the theological seminary."

"Then what are you going to do?"

"I would like to go out as a missionary."

"Where are you going?"

"Well," I said, "I would like to go to China or to South America."

"What do you think of India?"

"I have heard Sherwood Eddy talk about India and I have come to the conclusion that the Indian is too nimble minded for me. I can't cope with his kind."

"There is lots of work in India for a man who isn't over-burdened with brains. If it is a job you are looking for we will fix you out. Would you go to India immediately upon graduation from college without going to the theological seminary?"

He didn't give me time to think up any decent excuse, and so I said, "Why, yes, I think I would if the board would send me, but I don't think they will."

"You write to Robert Speer and find out and I will write today also. Write before you attend any lecture in Princeton. I have got to get off here."

We had talked together about twenty minutes. He got off and I had forty minutes to ride on alone and think it over. But I decided I would stick to my agreement. I wrote to Robert Speer. The upshot of it was that on the tenth of November, 1903, I landed in India expecting to work among the low caste peoples there. When I got up to the Presbyterian Mission they said, "We are very glad indeed you came out for this job but now we need a man to teach in the college and you had better go there and teach." I said, "I am not fitted for college work." They said, "That does not matter. You are all we have got and you signed a contract in New York agreeing to abide by the will of the majority of your brethren, and that is what the majority want you to do." "Well," I said, "I will stick to my contract, but I am not responsible for results."

You know in a mission college they don't ask you what you can teach, they tell you what you have got to teach. They gave me a subject I knew nothing about, economics. The Indian students jolly soon found out that I knew nothing about economics. They went to Dr. Ewing and said, "This is not the kind of a professor we should have. We cannot write any notes from his lectures." The result was that those Indian students had to work and to their surprise and to mine they passed their government examinations.

Then as I taught these Indian students this subject that I didn't know much about, it forced me also to learn India. I learned that India was poor, subject to famine. I went into the villages where a man would tell me that he would be satisfied if he could count on one good meal every two days, and a good meal to him was some millet. That grain was like so much fine buckshot. As I saw those men eating that raw grain I came to the conclusion that a turkey's gizzard was much better digestive apparatus for it than

the human digestive apparatus, and yet this man said, "If I can get all I want of that to eat I am satisfied with life."

There is a young Indian girl working on the mission farm. She is fourteen years of age. She is married and has her first little baby boy. She cleans out the cow stables. After the work oxen have gone out to their work she brings her little baby boy, and just as one other little baby was laid in a manger, she lays her little baby there and she goes about her work singing, glad and happy. The Maharajah of Bikaner is the man who represented the Indian princes in Paris at the Peace Conference. He wanted me to draw up an agricultural scheme for his state. I was gone about a month and returned to Allahabad. This little Indian mother who had been so happy was walking around sad and disconsolate. I said, "Hello, Nanki, what is the matter?" "Oh, Sahib," she said, "He died." "Died," I said, "Why didn't you take him to my wife, she would have given you medicine?" "But, Sahib, it wasn't medicine he needed but food. I get four cents a day. I can't buy food for myself and milk for him on that, and if I can't nurse him, Sahib, he has got to die." There are hundreds of thousands of Indian women today in India who, if they can't nurse their babies, the babies must die because they are so poor.

I also learned that the greatest Godward tide of humanity that this world has ever seen is now heading directly for the Kingdom of God in India. Evangelistic missionaries are saying, "Don't come quite so fast. We can't handle you. We have not missionaries enough nor trained Indians enough to care for you. We are too poor."

Right next to the Leper Asylum, of which I have charge, there is a jail with three thousand prisoners in it, and they raise the best crops I have ever seen. I got some of the methods from the jail over into the Leper Asylum. I found that we could grow just as good crops in the Leper Asylum as they were growing in the jail. Then I said, "If we can only multiply this over India we have a way of solving this problem of poverty, of ridding India of famine."

I came to America and I studied agriculture and I went back. A lot of my brethren said, "Well, Higginbottom has got this agricultural bee. If he gets a few thousand dollars and fifteen to twenty acres of land we can leave him alone and he won't make a nuisance of himself. He will give us a bit of peace." But we have a mission farm of two hundred seventy-five acres. The government in its stations has worked out some splendid crops for India. We find that the seed that they have put into the soil with American methods doubles the yield for all the staple crops of India. We have learned that if we take the boy from the mass movement area and give him three or four years of scientific agricultural training we are multi-

plying his earning capacity from four to five fold. One-third of the people of India tonight will lie down hungry and yet India is a land of unbelievable agricultural opportunities and possibilities. If we can multiply what we have learned on the mission farm all over India, we can have a self-supporting church in India. Some people say, "Why, we would like to send some money to help those poor people." If you send your money and it is dribbled out in little doles of charity you will still further pauperize them. That isn't the way to help them. Send American life with ploughs and with these engineers for whom there is now no job. There is lots of work to do. Help the people to help themselves. India, from its own soil, can raise enough money. It needs help and leadership from America.

The Maharajah of Gwalior has a state about half as large as this state of Iowa. He entertains the King and Queen of England when they are in India. When Lord Jellicoe was there they went out and in less than two hours they got six tigers. He is a great, broad-minded man. He is a man who is anxious to help the three million people in his state. He called for me and he said, "Higginbottom, can you draw up an agricultural scheme for my state?" He gave me a special train. There was a motor car and saddle horses and bullock carts. There were officers with maps and all the particulars of the state. I spent three weeks at it. I came back and was entertained in his guest house and drew up my scheme. Then he said, "Who is going to carry out this scheme?" I said, "You have 750,000 acres of land, which, if it were in the corn belt of America would be worth anywhere from $150 to $300 per acre. It isn't returning you four cents an acre. You go to the British Government and get the best man they have." He pointed out that owing to the war every man in the British service was over-loaded. So he said, "Why can't you take it up?" I objected and told him I couldn't. Finally we came to an agreement by which I gave ten weeks out of each year to helping him in his state. I have a budget of $200,000 a year. Associated with me now are three American agricultural missionaries, and fifty or sixty Indian assistants who have been trained in agriculture.

When I read the General Education Board's Report of what happened in the southern states of America I said, "Here is something that will help India." I had years of argument with the British Government in India, telling them what we should do for rural education in India. They said, "It is impossible to do anything." This General Education Board's Report showed me the way out, also the American bulletins from the Philippine Islands, and from the Hawaiian Islands.

So I started distributing this literature to every government

official from the Viceroy down, all governors, directors of agriculture, secretaries, as well as prominent missionaries and others. I learned that it was not wise to argue with the government. It was very much better to inform it. After about three years the Imperial Adviser to the government of India arose at a science conference in Lucknow, with the General Education Board's Report in his hand and said to this group of scientists, "Gentlemen, I have found a way out. We can have a system of rural education in India which will help India."

The government called me, with others, to a conference in Simla to draw up schemes. The men who rode in the train with me said that it couldn't be done. I didn't talk; I handed them the bulletin of what is being done for schools in the Philippine Islands. The next morning one of the men, who was a canny old Scot, said, "Well, Higginbottom, I will vote your way today," and he did. Today there are agricultural high schools in every province of India and the government is pledged to multiply them.

In talking things over with Lord Chelmsford, he said, "Now look here, Higginbottom, on that missionary farm you can't do very much, but with your American background, with what has gone on in the American possessions, you can help India mightily if you will draw out a course of instruction for demonstrators and county agents, and if you can develop a system of rural education suited to the needs of India." For that we need a Hampton Institute, and I am now enjoying a furlough home trying to raise $2,000,000 for that little bit of a job.

It isn't wise for a missionary to get too much tied up in his work. I have this little side show of a Leper Asylum. When I took charge of it there were fifty lepers in it. They were in it because they couldn't get out of it. Their feet were gone and they were so poor. I was allowed a dollar a month to provide food, clothing, medicine and service for them. Everything that those lepers got had to come out of a dollar a month. So they said, "We can do better begging," and begging they went, except when they were too helpless. I am glad to say that in place of those miserable old mud huts, when I said goodbye to that Leper Asylum, on the thirteenth of last August, there were four hundred seventy-five adult lepers in that asylum. There were fifty little children in separate homes, twenty-five girls and twenty-five little boys. To these children I am trying to give the same opportunities and the same chance that my own children are having.

You have heard and you can tell from my brogue that I was not born on this side of the herring pond. When I came to this country in '94, Robert Speer was in the cabin above me and I was down below. They had a Sunday service and I went up into the

first cabin and I heard Robert Speer speak on Jesus as a friend and I have never forgotten it and never will. When we landed in Boston, a man said, "Well, you will need some money to get through the gate and so I will lend you some." After we got through the gate he said, "Well, I need my money back," and I gave it back to him.

I was alone in this country, but what happened? The doors of your best institutions were wide open. Mount Hermon didn't turn me down because I was poor. It said, "If you will behave yourself we will give you your chance." I went down to Amherst College. I said, "I have no money." I started out to college with fifty cents and a second-hand bicycle, and I spent the first two years at Amherst. Then I spent the last two years at Princeton and those institutions were never closed to me because I was a foreigner and because I was poor. They said, "The best we have is for you."

So, I ask you men, "Can I with my background, as I think of the little boys of India, lying on mud floors in poverty without their chance," I ask you, "Can I do any less with my life than see to it so far as God gives me strength to give to every Indian boy his chance?" But I am only a foreigner. What of you who to these institutions are free born? Can you do any less than I am trying to do?

WHY I LIKE MY WORK AS A MISSIONARY

Dr. C. H. Haas

There is one thing for which I think I shall be eternally grateful, and that is, as I think of it in my best moments, when I chose my career. I had been thinking of it for years, investigating the possibilities of the life investment, but when I chose it I had finally concluded that it must at least fulfill four conditions. First, that the career that would appeal to me would be so big as to require some audacity to begin it; second, it would be so difficult as to require courage to stick at it; third, it would be so broad as to require increasing ability to promote it; fourth, that it should be so high and noble and elevating as to appeal to my highest nature.

When there came a proposition to me that I should take charge of a hospital in Cilicia, Asia Minor, after investigating the situation of that region and the needs of that hospital and the condition of those peoples, I accepted it as fulfilling these four conditions.

I have returned only a few months ago and I am here to say

to you, my fellow students, that I chose better than I knew. It was big, a region of over five hundred thousand people, a low plain, the plain upon which Paul was born and grew up. Today, as in Paul's day, it is ravaged with malaria. One sees on every hand people half blind or totally blind with eye diseases. Superstition is prevailing. Every mother's child wears on his breast a blue stone which they call the evil eye, something that will take all disease away. Unless they wear that, the evil eye will strike them and disease is sure to follow. It is a plain in which nothing has been done for sanitation, nothing at all for the creation of a public sentiment in regard to cleanliness.

To face problems such as those requires audacity. Yesterday I asked Dr. Arthur Kelly, one of the greatest surgeons this country has ever known, what message I could give to the medical students of our country during these next few months. He told me this: "A young graduate of a medical school settling down in these states will find all kinds of odds and difficulties. Through years of strife and toil and obstacles he may at last acquire some local reputation, though that is doubtful. But let a man choose a career in the foreign mission lands and he becomes a doctor who will become a statesman if he will look abroad to the further ends of the earth."

I am reminded of the article I read in the Ladies' Home Journal of November by a journalist named Foreman, entitled "And Forty-five Missionaries." He was going over the Pacific in a steamer and he was sitting beside one of the globe trotters and he asked him how many passengers there were on the boat. The reply was, "There are two hundred fifty passengers and forty-five missionaries." "Well," he said, "What kind of a classification is that?" The man replied, "Why, we don't classify the missionaries as among the passengers. They are a different kind of people altogether."

He wondered why there should be forty-five on this steamer. He looked them over and he found that they weren't so different after all from other people and he decided then and there to investigate this thing for himself, to do his own thinking. He went from the beginning to the end of the missions in China, and this is what he said, "The results of my investigations were little short of amazing. I have been convinced absolutely that the only proper representation of American government in China is by the missionaries in the missionary centers. One good medical missionary in the right place is worth any number of ambassadors."

The missionary task requires statesmanship and I am sure that the appeal of audacity would come to anybody. It is difficult. Dr. Vincent told us the other day in the medical section that it was the career which was interesting, which was full of enthusiasm, which was full of joy, which was full of all kinds of attractions. That is

true, but there are hardships as Dr. Zwemer told us last night. There are hardships, my friends, but the very difficulties that one meets there are the things that lure one to them. We must dare to do the difficult things. We must dare to do the things that are hard, and I tell you a physician in an oriental country today faces problems that are so attractive that he wouldn't be other where.

It requires increasing ability to promote such an enterprise. Some years ago I was in private practice in Pennsylvania. I was having a nice time, I thought. I had a good income. I was having a fairly good practice. I had a home. I had my automobile. I had my office, furnished, as I thought, right up to date. All I had to do was simply to wait for patients. I was busy all day, but there came the thought, over and over again, that "you are not doing a man's work; you are simply waiting upon a number of people every day."

I have come back from Turkey, from Asia Minor, with a proposition that embraces the whole five hundred thousand people in that country, that includes a new hospital, an educational clinic, a series of plans that shall embrace the unsanitary condition of that city and make it anew. It is a proposition that requires ability, and it is so unlimited that I shrink when I think of the difficulties ahead. But the very attraction makes me want to go back again, the fact that it draws every capacity that I have.

Then it appeals to the noblest in one's nature. Oh, I tell you, my fellow students, I wouldn't be other where; I wouldn't be other where. To go out among those oriental people, to go into those Moslem homes where no man is able to go but a doctor, to take the hands of the Moslem women and give them a shake of friendship, to show them by your interest and your drugs and your touch of sympathy that you believe they are worth any kind of effort, that they have possibilities within their lives, is to experience a thing that you can't find any where else. Oh, I covet that privilege for you men. I covet it because I know that if you had one month of it you would never return to practice in this country as long as that need remained.

Not long ago in Centralia, Washington, a man was hanged because he shot a soldier down. Do you remember what you read in the papers when that fellow fell? His body lay on the street for twelve hours and nobody would bury him and finally when by the order of the military several soldiers put him in a grave, the papers stated that he was buried in an unmarked grave. I remember Dr. Shepard of Aintab, a physician who died fighting typhus a few years ago. That man's name was known for one thousand miles in every direction from his hospital. Everywhere that I went in his region within a radius of a thousand miles, men came to me by

the scores and said, "Do you know Dr. Shepard? Do you know him?" And if I said that I did that meant that my safety was assured everywhere. He was a man whom they loved as no other man, who incarnated the nature of Jesus Christ in his sympathetic touch, in his noble person, in his very life.

My dear fellow students, are you looking for a career that is big, that is difficult, that is broad, that is Christ-like? Choose the doctor's career in an oriental country.

WHY I PLAN TO BE A MISSIONARY

J. W. Scott

I suppose one of the greatest tasks that an undergraduate in a university meets during the first couple of years of his college career is the question of getting definitely in his mind what his life work will be. I can remember during the first year or so of my own curriculum in a medical school, with an unstability that I am almost ashamed of now, how I wavered in coming to any decision as to what and how I should use my life. What I should do with it? Finally one thought gripped me. It turned me in a way that I will never forget. It was the question of investment. The question came to me again and again, "What are you going to make of it? How much are you going to get out of it? Here you are with one life to live, with all the gifts that you have to use but once. What are you going to make of them?"

I can remember very well trying to think of myself in the position that I would be in fifty years from now, looking back over the life that I had lived, wondering if I would be satisfied then with the decision that I had made. Perhaps that, more than anything else, drove me to regard the claims of the foreign missions on my life work.

Even then I can remember the thought coming to me, "You haven't had any definite call." I don't think that even up to now I have ever felt any definite, clear-cut, dramatic call to the foreign field. I think what really constituted the call in my case was an appreciation of the need. I think that the need constitutes the call. Perhaps that is true of the lives of hundreds of others who have lined up definitely for missionary work. It certainly has been so in my case.

In looking forward to the work that I hope to do during my life I am hoping to have the time of my life in it. I am not looking

for a life of self-sacrifice, a life thrown away. I like that word, self-expression, that was used by one of the speakers yesterday, a life which realizes to its fullest extent Christ, and I am hoping that life lived in the foreign field will give me that satisfaction of realizing Christ as no other life would.

WHY I PLAN TO BE A MISSIONARY

J. R. Wilson

As a student volunteer for foreign missions, I may say that I expect to go to the foreign mission field not because I want to be a martyr, because I don't. If martyrdom is involved in going, that is all right, but I am not going because I want to be a martyr. I don't want to die and go to heaven, now, at any rate. I am not going to the foreign field because the foreign field appeals to me from the point of view of the romantic or the spectacular or because I want the sympathy and pity of some people who might be all too willing to give it, because I fear that in the hard tasks of the foreign field the romantic and the spectacular might fade away and I would be tempted to run away. I am not going to the foreign field because I believe the hardest tasks are there, although I do believe that. I am not going to the foreign field because I believe the fewer workers are there, and therefore the heavier burden is there. I believe that is true, but I have found hard tasks and I have found heavy burdens here, and those considerations wouldn't lead me to the foreign field.

And when I think of the foreign field and of my own decision to go, I know absolutely it is based only on one or two very simple things, and one in particular. In the first place I am going because it is the profoundest contribution of my life that the world, meaning the individual men and women of the world, need Jesus Christ more than they need anything else. Then there is another profound conviction of my life that the men and women and boys and girls of the world, when superficialities are swept away and when Jesus Christ is held up before them in his loveliness, want him more than they want anything else.

But the one real basis on which my decision has been made, regardless of all of these other things, is that it is the will of God through Jesus Christ for me as an individual not to stay here but to go yonder. And so, when I face hard tasks on the foreign field and am tempted to run away, I can come back to this one foundation

principle that Jesus Christ, my great Lord and Captain, has commissioned me to go and He has commissioned me to stay there. I must go and I must stay so long as that is His will for me.

I wanted to go to the foreign mission field a long time before I made the decision to go. It appealed to me as nothing else in all the world, but I was not willing to say, "'It is my purpose, if God permit, to become a foreign missionary," until Jesus Christ Himself in a very definite time, when I had thought the thing through and played it through, met me face to face and in an unmistakable way told me that was His will for me. From that time on, some four years ago, I have had a driving conviction and an increasing conviction that His will for me is the foreign field.

I expect to have the positiveness of that conviction throughout my life. It is His will for me to go and I delight to go because it is His will and right now I am at that point where I am not afraid of His will. I glory in it. If there is any fear whatsoever it is a fear that by some possible chance I shall miss His will in the details of this great commission that He has given me.

DECISION OF CHARACTER

Dr. Samuel M. Zwemer

At one of our union stations in the middle west there were three express trains held up. The conductors were standing with watches in their hands. The passengers were impatient and all the people said, "What is the matter?" Finally a man in charge of an express car said, "It is the dog." "What dog?" "Why," he said, "The dog from Boston," and there stood a great Newfoundland dog that was being sent by express to some western destination and he had got as far as this union station and there the dog stood and the train stood. They said, "Why?" "Well," he said, "because we don't know which way the dog is bound. He's chawed up his tag."

This whole convention and the program over there might likewise be held up if you and I did not know our destination. We have heard this afternoon that next to knowing Jesus Christ as a personal savior (and God grant we all know Him as such) we may know His purpose in our lives. There are three places that I think are very sad to visit. One is a great hospital for incurables. When you go there as a physician or as a friend or a preacher, your heart is touched with pity because there are people whose bodies are incurable. The second place is a hospital for the insane. You begin

to thank God that He has not touched your mental powers and that your friends, at least, are not there. But there is a place more sad than a great hospital or a great asylum for the insane. That is a place where you move out among men in the college world and find people whose bodies are strong with athletic energy, whose minds are keen and cultivated, but who are suffering by scores and hundreds from diseases of the will. As Dr. Mott says, we have not yet had a textbook on the diseases of the will.

The chief disease of the will all down history has been indecision. The men who have made their mark in the world, secular and religious and spiritual, are the men who have dared to say, "I will," after they knew God's will or thought they knew it.

Our trouble has been that we have had a wrong idea of that tremendous word, "will". We have made it feminine instead of masculine and virile. We have made it passive instead of active and determinative. We have called it resignation instead of calling it activity. When that great American John Hay, went to the Philippine Islands, he sent to the New York "Independent" the interpretation of Christ's prayer for us, "Thy will be done" in these terms:

"Not in dumb resignation, we lift our hands on high,
Not like the nerveless fatalist, content to trust and die.
Our Faith soars like the eagle and springs to meet the sun,
And cries exulting unto Thee, O God, Thy will be done.

"When tyrant feet are tramping upon the common weal,
Thou dost not bid us cringe and writhe beneath the iron heel.
In God's name we assert our rights by sword, by tongue, by pen
And even the headsman's axe can flash God's message unto men.

"Thy will, it bids the weak be strong; it bids the strong be just,
No hand to beg, no lip to fawn, no brow to kiss the dust.
Wherever man oppresses man beneath Thy liberal sun,
O God, be there, Thine arm make bare, Thy righteous will be done."

Now that is not a clergyman's interpretation. That is a statesman's interpretation, and as we look on that map this afternoon we want you to do the will of God over there on the mission field like you men did the will of God over there in the war that is over over there. We missionaries need not plead our case. All we ask for is a verdict. The case is there. The arguments are all in; the need, the appeal, the urgency, the opportunity, the variety of service, and all we ask from this jury is an absolute verdict now in your individual lives. What is God's will for you? Are you drifting or are you steering? Are you steering by the opinions of men or by your own self will? Or, can you see on the rudder of your life the pierced hand of Jesus Christ?

I speak to Christian men who have come here because they love the Lord Jesus, and I ask you tonight, face to face with the world's need, that you cut out indecision and come to a great personal decision for God, to present your bodies here now, at Des Moines, a living sacrifice, that you may know what is that good and acceptable and perfect will of God for your life.

How are you going to know it? By the rule of three. Paul gives it. First, surrender; second humility, and third, non-conformity to the world standards. First, absolute surrender. You have heard that again and again, not your will but God's will be done.

Second, Paul says not to think of yourself more highly than you ought to think, but to think soberly. You are not the only man in your college or your county or your state. The hole you leave when you pull out will not remain long visible on the map. The world needs you. You are not indispensable where you are now, but you are indispensable where you now are not. By the law of supply and demand, by the law of long waiting, by the law of neglect, by the law of determination of God's will, you belong over there, agriculturist, medical man, educator, preacher, leader.

The third rule is not to be conformed to this world, to cut out these worldly principles of safety first, every man for himself. All these rules that you follow and are following, when you stand in indecision, are, many of them, due to worldly principles. Every time that we allow a worldly principle and not a divine principle to determine our conduct, we weaken our wills. Paul says, that he may know the good, acceptable and perfect will of God.

Every man's life, some one said, is a plan of God; His plan for you is bigger, more glorious, has a larger goal of attainment than any plan you ever formed. The Old Testament prophet put it all into one beautiful sentence when he said, "And now, O God, Thou art the potter and we are the clay." No one can form so beautiful a vessel out of the marred clay of your life and the marred clay of my life, as those hands that bled for us. No one ever gives a man a second chance save the Lord Jesus Christ. No one ever takes a man who has ruined his life and allows him to have restored the years that the locusts have eaten, but Christ has taken men, ruined physically, mentally, spiritually, morally and has remade them and rebuilt them and these twice-made men are shining today in the galaxy of God because they said, "Teach me Thy will, O God, and lead me to a plain path."

Men, I beg of you to make your decisions now. It is too late when you go down from the mountain into the valley of humiliation. Here on this mountain peak of vision, give your life now to God for the service of men over there.

THE NEED OF MEN WITH A LIFE PURPOSE

ROBERT P. WILDER

Coming this afternoon from a meeting of delegation leaders in the gymnasium of the Young Men's Christian Association, I walked with a delegate who said to me that when he purposed to become a student volunteer he thought it was best for him to give up the great desire of his life, to go into agricultural work, but he said, "Since hearing Sam Higginbottom I believe that I can go out as a student volunteer and yet continue along the line of service for which I believe I am qualified through the education I have received, and also because of my own attraction to that work."

Dr. Haas has presented to you something of the need for medical workers. Might I say a word in behalf of the general missionaries? That is, those who go out for directly evangelistic work. It was my own privilege to labor in India in a district where there are one thousand one hundred ninety-one towns and villages, and in one thousand one hundred sixty-nine of those towns and villages there was no Christian resident, Indian or foreign. Nine-tenths of the population of India is in villages and we need a large number of missionaries who will go out into these villages with the evangel of Jesus Christ.

Your attention has also been called to the fact that we need educational missionaries. When I was out in India the Bishop of Madras stated that he believed that thirty million low castes and outcasts would, within the next fifty years, enter the Christian Church if we had enough Christian workers to care for them. He was so eager to have the evangelistic forces increased that he suggested that a number of the educational missionaries might be diverted from college and school work into the work of direct evangelism. Of course the college and school professors protested and protested very strongly and as one said, the suggestion was like this: "In order to man the life saving crews, let us extinguish the lighthouses." The great Christian colleges and schools are like lighthouses out in these fields and we must continue to man these lighthouses. The only solution seems

to be that we have a sufficient number of workers, not only for this general missionary work, but for the educational work, missionary work. Might I say this: that whether a man goes out as an agricultural missionary or as a medical missionary, all the work in the strictest sense of the term should be evangelistic, and we have the opportunity to make it evangelistic.

Some time ago at a conference of students there was one young man who with bowed head, in prayer dedicated his life to the work of God in the regions beyond. The word got out and reached his missionary society that he and his friend, Judd, in the same institution were willing and eager to become foreign missionaries, but by and by the Secretary of the Board of Missions of that denomination wrote to that educational institution: "Unfortunately we have not money enough to send out both these men. Which of them shall we take?" This friend of mine said to me, "I began to pray, 'Lord, here am I, send Judd, send Judd!'" I have seen many men offering that prayer. Since then the man has gone to the mission field and he is thankful for the privilege of working overseas where the need is so great.

Might I say in the closing words of this session, that the work of foreign missions is a great privilege. My own father was in India thirty years. He said that if he had his life to live again he would go right back to India. For some time he and my mother were the only missionaries among four million people. He had plenty of work to do. Within a fortnight after his death in this country, my mother went out to India and she died in India at the age of eighty-eight, sixty-six years after landing. She told me if she had her life to live again she would like to live it in India. Oh, the privilege of this work! Speaking of Jesus Christ to men and women who have not heard of Him, helping to found indigenous churches that will carry on the work after we have gone, for the ultimate salvation of any land must be through the sons and daughters of the soil.

You are all familiar with the declaration card of the Student Volunteer Movement for Foreign Missions. The words are these, "It is my purpose, if God permit, to become a foreign missionary." We hope that you will study carefully what is written on the back of this card. There are two extremes that we wish to avoid. On the one hand this declaration does not mean merely a willingness to go to the foreign field. Every man who is a Christian certainly ought to be willing to go anywhere for the sake of Christ and humanity. We who have signed this card, mean something more than mere willingness to go. By signing we signify our purpose to become foreign missionaries.

There is the other extreme which we wish to avoid. We do

not wish to take our lives in our own hands to the extent of dictating to God. Hence we have put in the words, "if God permit." If He blocks the way then we will remain in this country, but the man who signs this card signifies that the burden of proof is on this country and that the presumption is in favor of his going abroad, and that he purposes to go abroad unless God blocks the way. It is true, is it not, that the majority of students take the position, "We will stay where we are unless God thrusts us out." We who signed the card put it the other way, "We will go abroad unless God stops us."

I say it reverently, but it seems to me that even God cannot shunt a motionless engine. I believe that the man who gets up steam and goes out on the main track of the greatest need and the greatest opportunity with his life surrendered to the will of God, God will shunt him on to a sidetrack if He wishes him there.

There are just two conditions for guidance. One is to have no cloud, no sin between a man and God, and the other is to have no bias on one's part.

Just before my father's death, he called me to his side and told me a secret, that when he was graduated from college in New England in the forties a classmate of his who was his dearest friend, said, "Wilder, why are you such a fool as to bury yourself among the heathen?" In those days, going to India meant far more than it does now. For one thing, it meant a voyage of one hundred eighteen days in a ship around the cape. My father turned to his classmate and said, "The life for Christ and humanity is not a buried life, but the life lived for self is a buried life." The classmate said, "One with your gifts might go into the practice of law and amass a fortune." My father shook his head and said, "I am not after a fortune. I am after doing the will of God."

Father went to India and he and his classmate corresponded regularly. After a lapse of several years the letters of the classmate ceased coming, though father wrote and wrote again, but no reply came. When my father was in this country on furlough he made inquiries and here is the story. The classmate had secured what he desired. He had a practice at the bar which was very satisfactory. He amassed a fortune. He married the woman he loved, but financial reverses came. Death entered his home and taking a revolver he ended his own life. My father turned to me and said, "Son, which was the buried life?"

My father did not mean that every man who lives for himself commits suicide physically, but what he did mean was that every man who lives for himself commits suicide as far as character is concerned, and as far as influence is concerned.

Are we living for self, or to do the will of God?

JAPAN

Dr. Robert E. Speer, Chairman

The Moral and Spiritual Needs of Japan—Dr. T. Harada

Some Results of Christian Work in Japan—Rev. H. C. Ostrom

Have Missions Been a Failure in Japan—Rev. Paul Kanamori

Winning Christian Leaders in Japan—Miss Anna Buzzell

The Opportunity and Need of Work for Students in Japan—
Rev. Shimazu

Japan as a Mission Field—Prof. E. D. Soper

The Kind of Missionaries Needed by Japan—Galen M. Fisher

Remarks

THE MORAL AND SPIRITUAL NEEDS OF JAPAN

Dr. T. Harada

The need of Japan, I believe, is different from the need of many other countries. The need in Japan is not so much for education or for medical knowledge or for wealth as it is in some other countries of Asia. The rapid increase of education and of wealth is out of proportion to the Christian advances. Because of the rapid increase of this material civilization, there is a much greater need of Christianity.

You must not think that Japan is already a Christian nation. I have heard since I came to this country this time, very many criticisms of Japan. Every time I say to them, "You must remember that Japan is not a Christian country." There are many shortcomings in the Japanese people, and there is a great need of sending more missionaries to that land.

All of you know that in Japan there are about 240,000 church members, including both Protestant and Roman and Greek Catholic. Only 240,000 in a population of 56,000,000 people, not including Chosen. Of course, the Christian sentiment has spread altogether out of proportion to the number of people who are recorded as Christians.

Christianity, in spite of such an insignificant number of church members, is numbered among the three religions of Japan,—Buddhism, Shintoism and Christianity. The name of Christ is known almost to the uttermost parts of the Empire. The Bible is read everywhere, but because of this vague, widespread knowledge of Christianity, I think there is a great need of increase in the missionary forces. We say in Japan that half cooked rice will never make a good food. Japan must not be left in the half-cooked state of Christianization.

Then in the second place, because of the materialistic and industrial development of Japan, there is a very great need of spiritual reinforcement by Christian churches.

In Japan, as I said before, there is not so much lack of education. The illiteracy of the whole people is not more than ten or fifteen per cent. That speaks quite well for a nation which began its general education only about forty years ago. The situation in

Japan is much like the situation of the Roman Empire in the beginning of the Christian era. As Dr. Speer said, Japan will be either a fountain of blessing to the whole continent of Asia, or it will be a fountain of mischief.

Japan is making advances, no doubt, but the question as to whether Japan will bring glory to God or mischief to mankind, will greatly depend upon what the Christians of America and of other countries do for her.

As I listened to Dr. Mott say yesterday that the world is now more plastic and teachable than ever before, I thought that happily, thanks to God, Japan is indeed more plastic and teachable than ever before. There is industrial restlessness in Japan almost as great as that in America. Because of that restlessness, because of the awakening of the laboring classes, who, of course, form the larger part of the population, they are wide open to teaching from the West, from you who have had long experience in democratic education.

In spite of her many shortcomings and her openness to criticism, I, as a Japanese, have a great hope and faith in my people. They are a fertile soil for Christianity. That spirit, Bushido, loyalty to a supreme cause or to a superior, may be enlarged by Christian experience. That very unselfishness may be, by the grace of God, a blessing for the multitude of people in Asia and for that end I sincerely hope that you will pray for my native land.

SOME RESULTS OF CHRISTIAN WORK IN JAPAN

Rev. H. C. Ostrom

There are two opposing views with reference to mission work in Japan. One was in large measure the view held by students and missionary leaders a few years ago. They identified civilization with Christianity, and that mission work in Japan was over. It was a superficial view and has caused a great deal of harm.

I had intended in the early years of my preparation to go to Japan as a missionary. All of my ambitions to give my life to that country were swept aside by this view. The feeling was prevalent at that time that there was no work for an able-bodied young man in Japan.

Of late there has sprung up an opposing opinion, to wit, that missionary work in Japan is all a failure. All this criticism that is rife in the world at the present time focusing on Japan, is some-

what to that effect. They seem to say missions have been a failure. I have not time to answer that second theory, which is as fallacious as the former.

We must realize that the masses of Japan have absolutely nothing to do with international relationships. We must realize that from the missionary situation, Japan is filled with 56,000,000 human beings who need Jesus Christ as much as you or I need Him. The true viewpoint lies as a golden mean somewhere between these two ideas.

There have been marvelous achievements of Christianity in Japan. Think what it means to plant Christianity as firmly as it has been planted in spite of the difficulties. For three hundred years Christianity was barred on penalty of death. It was the custom to bring the inhabitants of villages together to stamp on the cross to signify that they had no relationship with Christianity. If anyone dared show his colors, he was put to death. Such persecution prevailed for over two hundred years.

There is another situation in Japan which makes it very difficult to spread Christianity. They have a family system whereby all the elders rule the younger members of the family. The elders were brought up under the old regime when Christianity was barred from the country on pain of death. Whenever a younger member wants to accept the Christian religion, he has to face the opposition of the elders of the family. This makes conversion into a new religion exceeding difficult.

I have in mind a layman of the place where I have been working for some years who became a Christian. He was the first convert in a population of 25,000 people. Countless persecutions were focused on him from every quarter. His family disinherited him. Persecution came from the family, from the village and from the countryside. Whatever direction he turned, there was a great wave of opposition against him as an individual for having taken on this new religion. He fought against it and won out and is now a great spiritual light in that section of the country. Through men like this Christianity has become one of the three great religions acknowledged by the Government, and that is a great achievement.

We all realize that Japan now is in a period of potency unrivaled among the non-Christian nations. In what line is the power of Japan going to work? Japan lying in the Eastern waters is radiating influence throughout all Asia. There are streams of influence which are reaching into Siberia, Korea, China, the Malay Peninsula, the Philippines, Java Island, India and other parts of the world. These influences at the present time are a very serious character and they are being looked at askance by all the powers. If Japan were made a Christian nation so that these influences were hallow-

ing streams, what a different continent of Asia we could look forward to.

The obligation rests on the church to help Japan in her modern life, with all the industrial problems that are confronting her and with the intellectual situation which is alarming to many. Japan as a mission field is not occupied as she ought to be. There are a few sections where the occupation is quite complete, but there are sections and provinces with only one missionary to two or three hundred thousand people. There is one province with over a million people where there is not a resident, ordained missionary at this time.

We who are in this room feel that the Japanese Empire needs special stress at this time. The church in Japan has grown to such a measure of strength that in some sections we call it independent. It is able to run its own affairs and is doing a splendid work, but it is confronted with all the intricate, complex problems of modern civilization. The industrial situation in Japan today is of unusual difficulty. The social questions that are arising on every side are so fraught with danger, they are so filled with the seeds of death, that the small Japanese Protestant church which includes less than one-fifth of one per cent. of the nation, is unable to cope with the situation.

The appeal of Japan is for strong young men and women of the best caliber, willing to assimilate the thought and the spirit of that land, willing to sink themselves behind the native leaders and to go into the unoccupied districts and help to bring Christ to the knowledge of every man, woman and child.

HAVE MISSIONS BEEN A FAILURE IN JAPAN

Rev. Paul Kanamori

Have missions been a failure? I think you all realize what a delicate question it is, what a difficult question, but what an important question.

About two months ago when I landed in San Francisco, the newspaper men came to interview me and their questions were on various subjects regarding the situation of Japan at the present time, but one question was this: "Is Japan going to be Christianized?" I said, "Yes, sir, she is going to be Christianized and she must be."

The second question was: "When will she be Christianized?"

I said, "Well, I am no prophet. I cannot answer such questions with certainty, but I can tell my own belief based upon my personal experience, that Japan will be Christianized in between twenty or thirty years. Japan will be Christianized before the middle of this twentieth century."

When I gave this statement I did not do it jokingly, but as the result of my firm belief based upon my personal experience. I am not a dreamer. I am not exaggerating. I know Japan is going to be Christianized before the half of this century expires. Why? Because the Almighty God has come down and now is working mightily from one end of Japan to the other. Just think what the mighty working of the Holy Spirit has done in Japan.

I have been traveling over Japan for four years. I have visited forty provinces out of the forty-seven provinces. I have held meetings in more than three hundred places. I have preached more than eight hundred times to an aggregate audience of more than 313,000, nearly all of whom were unbelievers, but 48,338 persons came forward pledging that they would become disciples of Christ. Is not this the working of the Holy Spirit? It is not man's work. No human being can do such a thing. If any one says that this is my work, that is blasphemy. It is God's work. God is working in my country. Thanks be to God that he came to save that nation from its sin, from its darkness, from its superstition and ignorance. He came to save Japan, and I see more and more the mighty working of the Holy Spirit throughout the whole country.

Among these men who flock to hear the gospel of Christ, we found more than two thousand educated young men and women. There were students from the universities, from the high schools and colleges, from all kinds of higher educational institutions.

The rising generation of Japan are thirsting for spiritual power. They are not satisfied with the material progress. And now, after the fifty years of sowing by your missionaries, laboring day and night, not seeing much result, they have at last come to the harvest time, the time of reaping, and in the harvest time we need more hands! I am so happy to stand here and tell you that. Now is the time for my American friends to come to my country and help, help to save that nation and to make it Christian, not a menace to mankind, but a blessing to the whole world. You American friends can do it. Come and do it. I came here to implore your help.

WINNING CHRISTIAN LEADERS IN JAPAN

Miss Anna Buzzell

My work has been in a girl's school. They have asked me to tell you of one of the by-products of my work. The hours that I might use for myself, I have used for the work with the young men. You cannot do much work with the young girls unless you know something about the boys. This work with the young men has been a wonderful work for my own heart and experience. I want to tell you of two or three of them.

When I first went out, the way was open for me to do a little work in English with young men of what they call the higher schools. Just one young man wanted to study the Bible and there was no one to teach him. He could understand a little English. We started with that young man. They came one after another until there was quite a number of the higher and also the lower grade schools to hear the Bible in English. Many of them came just to get the English.

Some of the missionaries before they go, say that if they cannot go to teach the gospel they don't want to go, but if you have the A. B. C. of the gospel in your hearts, you can give a lot of it in teaching English. What I was going to give them was the gospel of the Lord, Jesus Christ. With my heart full of that, with that desire and a love of souls, I was willing that they get all the English out of it that they could.

Out of that first class we have some of our Christian leaders today. I can tell you all about them. There is one young man who had been in the class a year and a half or two years, and one day he said, "Miss Buzzell, you are always telling us we are sinners. I want to tell you I am not a sinner. I am loyal to my Empire, I am good to my parents and I have no bad habits. I tell you I am not a sinner."

Some months after that we had a prayer meeting. After the prayer meeting this boy asked that we might pray for him. When he prayed for himself, he said, "Oh, Lord, am I too great a sinner that you cannot forgive me? I know that I am a sinner, but can't you forgive me?" When we asked him if he believed in God he

said "Yes." We asked him if he was ready to give himself to the Lord Jesus Christ and he said, "I give myself to the Lord Jesus Christ, all that I am, all that I have, all that I hope to be, from this time forth." Today he is one of the leaders in the democratic movement in Japan.

There is another boy from the high school. He came in just a quiet, green country boy. You wouldn't have thought there was much in him, but you can't tell who are going to be your leaders. If you knew, you could put your time and your heart and your strength and your prayers on them, but you can't do that. You have to do it here, there, everywhere, and sometimes the ones you think are going to be the leaders are the ones that will fail. There is the heredity, the tradition of the elders, the agnosticism of their friends, family ties, false ambition, the need of their family at home to call them to earn money, and often they don't get to be leaders even though you think they will be. You have to take those that the Lord brings to you and do what you can, trust, hope, and pray.

This boy came to get English. He was frank to acknowledge it when he came. But one Sunday morning there were some others to be baptized. He came early that Sunday morning, at seven o'clock, before I went to Sunday school. He said, "Miss Buzzell, these boys are going to be baptized today. I have given myself to the Lord. I trust him. Do you think that I could go forward for baptism today?" We prayed together and I left him with the pastor. He went forward and was baptized. That young man went through the university. He received a silver watch from the Emperor when he graduated and he was sent by the Government to Germany to study. Today that young man is a professor in the Imperial University and a champion of Christian democracy. Do you think I am not ready to go back to Japan again?

When I came back to America on my furlough, with my heart so full and glad because I was coming home, I came by way of Vancouver and I had to stay in a little village hotel. There were two Japanese boys working in that hotel and they had great ideas of what they were going to get here in America. I had a chance to talk with them a little while. I said, "Well, now that you are over here in America, you are going to the Jesus religion meetings." "Oh," they said, "there isn't any Jesus religion in this country." That was the first thing I heard in Christian America when I came home.

I said to them, "Did you ever hear of it?" They said, "Yes, in Japan, but there isn't any Jesus religion here". Everybody said "Jap, Jap, Jap," not in the way they did in the days when everybody hated them, but they laughed at them and not one had taken

them to a Christian church. I have often wondered what became of those young men.

About the same time another boy came over in the same way. A "Jesus religion" woman taught him and he became a Christian. She enthused him to study and inspired him to go back and help his own people. He went through college and theological seminary and took his Ph.D. Now he is a leader in the work.

Sometimes these little fellows don't look as though they had much in them. There are hundreds and thousands such in Japan. These young boys that are green and fresh and young and innocent and ready to take anything. No matter if you don't know much Japanese and they don't know much English, if you have the gospel of the Lord Jesus in your heart and are ready to give, to work and to have sleepless nights for this soul and that soul, you will get them and Japan will be a Christian nation in twenty or thirty years.

THE OPPORTUNITY AND NEED OF WORK FOR STUDENTS IN JAPAN

Rev. Shimazu

I came back to this country after a visit to Japan only two months ago, so I can give you fresh information on various problems in Japan. Let me give two or three points.

Japanese students of today are looking for real leaders. A leader must be a man who can grasp the situation of Japan and her program. He must be a man thoroughly interested in the social and industrial problems of Japan today. Also, he must be a man who can grasp international as well as national problems. Japan today is very much like ancient Greece, she is looking for new knowledge every day, so you cannot send out young men without scholarship.

JAPAN AS A MISSION FIELD

Prof. E. D. Soper

I was born in Japan and fully expected to go back as a missionary but was prevented at the last moment. A year ago I went back after having been away from Japan for twenty-seven years. I can remember very well about the year '88 or '89, playing in my father's study. A discussion was in progress over the missionary problem. I presume they did not realize I was listening. The discussion turned on the length of time missionaries would be needed in Japan. One of the things which I remember clearly is that one of the statements made was that missionaries would not be needed in Japan more than ten or twelve years. That meant that twenty years ago missionaries should have left Japan, and yet here today are Japanese making a plea for missionaries more urgent than was made thirty years ago for the evangelization of that country.

What are some of the reasons why we, as students, should consider Japan at the present time as a missionary field. One of the reasons is that there are so many Japanese who have not heard the gospel at all. Probably eighty per cent. of the Japanese people are in agriculture, and very few of the agricultural class have been reached by the gospel. They live in little villages and most of the preaching has been done in cities, so when you go out into the country you find very few people who know anything whatsoever about the gospel.

Probably there are a million fishermen in Japan. Very few of them have been touched by the gospel. The merchant class has not been deeply touched by Christianity, and so the finances of the church have been exceedingly difficult, because the very men and women who control the money are not in the churches in Japan. You ask, "Who are in the church?" Last January I was in the City of Kagoshima in South Japan. I met the church members of a little church of a hundred members. Out of that one hundred members, I found that eight of them were physicians, that is about one-twelfth. That illustrates what you find all over Japan, that the man who is a physician or a lawyer, an office holder or a student, the educated class, the salaried man, is the man to whom the gospel has made the appeal. That is the reason Christianity is so widely influential, because the men are educated and influential, but when

you consider that the large number of Japanese who are farmers, merchants, fishermen and in other industrial employment ,have not been touched, all you can say is that only a beginning has been made and the need today is greater than ever before.

Consider, also, that in Japan there is a new industrial order into which the Japanese have been forced by the rapid growth of their population, and the fact that they must become an industrial nation to sustain themselves. You find the men and the women going to the seaport towns. Osaka and other cities are becoming enormous manufacturing centers with factories everywhere, creating a condition socially so serious that the Japanese who have had no experience in meeting social questions do not know how to touch it. These facts make you realize how much the missionaries are needed.

I remember going across the bay where there is an enormous ship building plant and there are more than ten thousand employees. There is no Christian work going on there. The people are brought together with such an opportunity of being touched as you can find scarcely anywhere in Japan. And that is the condition all over the country. You begin to realize that a new opening has come, an opening which has such serious implications because of the working of social forces which were not known when the men were out on the little farms and in the old village industrial life.

When you remember that Japan is the key to the Far East and that the whole future of the Far East lies chiefly in the hands of Japan, then you see that if Japan is not Christian, what an unfortunate influence she will spread to the other countries of the Far East. This is the reason why we must go over there and do our part to bring the message of Christ, of peace and of upright living.

One of the most interesting things on going back, was to meet people I had known as a boy. One of the first ones I met was a man who had been a cook in our home. We tried to make a preacher of him, but couldn't do it and he went back to act as a servant after we left. He told me when I visited him that he had prayed for me every day since I was born. You think of mothers doing that sort of thing, but you would not expect it of an old Japanese Christian cook.

I went to see my old nurse, a paralytic, who weighed about seventy-five pounds. I talked to her for one-half hour. I could always trust her almost as I could my own mother and it got hold of me with tremendous power. They have this power of loyalty and power of obedience and of nobility of character which gives the promise that when these people are reached for Jesus, they will make staunch Christians as they made staunch warriors in the old days of Bushido.

THE KIND OF MISSIONARIES NEEDED BY JAPAN

GALEN M. FISHER

I think we have all been deeply stirred here not only by what has been said, but also by the vision which has loomed up in the background as we have thought of those two great peoples in the Orient. They seem like a great voice echoing Mr. Kanamori's words and saying, "Come over and help us"; not all of them audibly and consciously defining it, but there is a deep undertone of hunger and demand which we must not let go unheeded.

The concrete question of what sort of men and women are wanted from North America, concerns some of you who are pondering your life careers. In a word I would say it is not a question, primarily, of whether you are an expert in this or that line of learning,—a profound scholar, a finished social worker who can step in and untangle these fearfully complicated industrial situations arising in Japan, or a theologically educated person, but the indispensible quality is the capacity for self-denying friendship. It is all summed up in that. That great title of our Lord, "The Friend of Sinners", that is the crux of the question concerning qualifications.

Having said that, I want to supplement it by saying that that involves charity unto the uttermost, that all-enduring patience, such as our friends have had both in Japan and in Korea, who have had undiscourageable hope that the clouds would break.

There were some things in Japan twenty-five years ago as hard to bear as even our friends in Korea have had to pass through. They were more trying, possibly, to the hearts and souls of men, but there was that undiscourageable confidence that the truth of the gospel would win, which has brought on the dawn we now see bursting over Japan.

The capacity of the Japanese for leadership is high. I know some able Indian and Chinese leaders. But not one whit below them in capacity for leadership, spiritual, intellectual and organizational, are the men and women of Japan.

If only we are keen-sighted soul winners, then the temptation to go to Japan or Korea is strong. A person who has the vision to pierce into the possibilities of those two races can hardly be kept

on this side. Capture enough leaders among those men and women, of their tremendous latent capacities, their beautiful spiritual graces and we shall capture the whole Empire for Christ. We cannot bring to pass either a democratic regime, or social justice by external pressure. The only fundamental method is for us to Christianize the leadership of Japan and of the Korean people. I plead, therefore, that you look upon them as a field white unto the harvest which will bear fruit a hundred fold.

REMARKS

The democratic movement in Japan began with the new Government. We have always had some who have been the advocates of democracy, but within the last year or so, and especially after the close of the war, Japanese are clamoring for more liberty. I think this cause will continue until it will win.—Dr. Harada.

I think Japan is likely to become democratic and liberal in twenty to thirty years.

In the present cabinet, the Minister of Foreign Affairs was a student in the Doshisha. Two of the four presidents of the Imperial Universities are Christians. A large number of professors in those universities and other institutions of higher learning are professing Christians. I think there are about a dozen members of the House of Representatives who are Christians. We have had three professing Christians who were speakers of the House of Representatives.

My wife and I are in a city of 70,000 and it is five hours by the fastest express train to the next missionary on the west, fourteen hours to the next on the east and there is none between us and the North pole.

In the province in which I have been living for the last eight years, there has been only one other white missionary besides myself. My nearest white neighbor is sixty miles from where I live.

In 1913, at the conference of all missionaries and Japanese leaders, four hundred fifty-seven evangelistic missionaries were asked for. I asked Dr. Kanamori and Dr. Hrada if they would endorse so large a number. Dr. Kanamori said, "Yes, more. We can endorse five hundred." Dr. Harada agreed. After all, the question is not numbers, but quality. Get the right kind of men and women as missionaries and as Japanese Christian leaders and the problem is solved. It was spirit-filled, soul-winning, cultured men and women Dr. Kanamori was thinking of when he said Japan would be Christianized in twenty years.

There is need for many missionary families, some of them to fill depleted ranks and some for advance work.

All coming to Japan ought to come as ordained men, if they can. Get a theological education and come to Japan as ordained men.

In general, evangelistic missionaries are needed. The present pressing need of Japan is missionaries who can save souls; who will come to my country and preach the Gospel.

We want soul-winning missionaries filled with the Holy Spirit. We are pleading for evangelistic missionaries of the type that Dr. Kanamori has spoken of.

Even those who cannot speak Japanese are needed. There are hundreds of thousands of Japanese who are eagerly studying English. They will be very much pleased to hear you preach in English. Perhaps they will be more attracted by your preaching in English than by your preaching in Japanese.

Kindergarten teachers are wanted very much.

We certainly need teachers for the high schools in Japan.

Any musician can use in Japan all the music that he or she has. He can use it as a means of winning the hearts of the people.

We need especially one or two women who have had special experience in what we might term rescue work.

KOREA

Dr. Robert E. Speer, Chairman

(Part of Sectional Meeting on Japanese Empire)

The Opportunity of the Churches in Korea—Dr. R. A. Hardie

Women in Korea and the Gospel—Miss M. D. Myers

Korea Needs You—Miss Kim

Korea Calls for New Missionaries—Dr. James E. Adams

THE OPPORTUNITY OF THE CHURCHES IN KOREA

Dr. R. A. Hardie

The opportunity before the churches in Korea is very, very great. I am not concerned especially about the work in Korea. I am far more concerned about the problem at home. Whether or not the home base will measure up to the opportunity that exists is the question that ought to be uppermost in the minds of us all.

The result of the work in Korea thus far indicates that that field is a "tilled field." At least two hundred volunteers are needed for the work in Korea within the next five years. With this conviction strong upon me, I feel like doing but one thing and that is to plead with you in behalf of Korea and in behalf of God. The great need in Korea today is more workers, men and women who will be truly co-workers with God.

Had I time, I would like to speak of a second great need, the need for funds for the publication of Christian literature, but we have time to speak of but one, the need for more workers.

Several of the hospitals in Korea are closed for lack of medical missionaries. Some of these have been closed for years. We need more physicians. We ask for but two physicians for each hospital. Institutional work in Korea is becoming more and more necessary. We need physicians and we need teachers; but the greatest need of all is that our evangelistic force shall be increased. The missionary force in Korea should be doubled.

You have heard a great deal about the growth of the work in Korea and what has been accomplished there. This is only the beginning of what Korea needs. The very success of the work affords the greatest opportunity that is before us in that land. The six missionary boards working in Korea have thirty-one stations, including two in Manchuria for work among Koreans. There is a total of five hundred missionaries, two hundred ordained native pastors, and four hundred unordained native pastors, five hundred colporteurs and Bible women. The trained workers in Korea, about seventeen hundred, provide one trained worker for every ten thousand of the people. There is only one church in Korea to every six thousand of its people. This is only a beginning. Yet, when we consider that this is the result of only thirty-five years' work, what an encouragement this should be for those of you who shall enter upon the second generation of missionary work in Korea. Gospels

and tracts are found in almost every non-Christian home. Illiteracy has been greatly reduced from what it was thirty-five years ago. We have facilities for travel that the early missionaries knew nothing of.

I remember the first trip I made in the country. I only went about eighty miles from home. It took me several days to make that trip. I had to hire an extra ox to carry the bronze cash that was necessary for that trip of about three weeks. Today we have gold currency. The facilities for travel have increased the efficiency of the missionaries three-fold. We may say that the pioneer work is done. The whole territory is divided among the boards. There is no overlapping. Christianity is in favor with practically all the people. What an opportunity! "Look on the fields. They are white already to harvest."

There is another phase of the work in Korea—the need for workers for the Japanese who are there. We have in Korea three hunded and fifty thousand Japanese. They are increasing at the rate of twenty thousand a year. At the end of ten years, there probably will be at least a million Japanese in that country. Regardless of the political future of Korea, the Japanese are there to stay. They must be evangelized for Jesus' sake. They must be evangelized for their own sake. They must be evangelized for the sake of Korea. How can these two races live together in peace without that forbearance which regeneration alone can bring?

Korea is being debauched today by encouragement of the opium, the liquor and the tobacco traffic, and especially by licensed and commercialized vice. What but the Christianization of the Japanese can do away with these evils? In Korea we see militarism at its worst, an overbearing, oppressive and cruel rule, which is largely responsible for the present troubles. Christianity will bring an end to this. Many Japanese in Korea, having seen the results of such a rule, hate it as we do. The Japanese in Korea are very much more easily reached than they would be at home. They are in a foreign land and conditions with them are very much as they were in this Western part of this country two or three generations ago. They are colonists in a foreign land, away from the influence of home. If you realize what it means for an Easterner to be cut off from all the old relations of home life, you will understand how much more easily these Japanese can be reached by a new message. We have only one foreign missionary working at present among the Japanese. There are also two churches for the Japanese in Seoul. Each board working among the Koreans, ought to have at least two experienced Japanese to work among their own people, as well as new missionaries for the same purpose.

If we were to give the Japanese in Korea the same proportion

of workers that the Koreans already have, that would provide sufficient missionaries to the Japanese in Korea. There ought to be twenty new workers for the Japanese. This work in Korea is a great opportunity for any man who wants a man's task. I have been there nearly twenty-nine years. On the average I have put in from twelve to fourteen hours a day.

Thirty-three years ago I heard John Forman present the claims of the home and foreign field. The force of his argument appealed to me. I volunteered for foreign service. I did not know where I should go. I had never heard of Korea at that time. The Y. M. C. A. of Toronto Medical College decided to send Mrs. Hardie and me to Korea. We have never regretted going to that field. I am sure no Student Volunteer here will ever regret volunteering to go to Korea, to work either among the Koreans or among the Japanese.

WOMEN IN KOREA AND THE GOSPEL

Miss M. D. Myers

I plead for Korean womanhood, the Korean women who until just a few years ago not only had not heard of Jesus Christ and did not know how to worship God, but also who had no hope in this world or in the world to come. Womanhood was not respected. Girls were raised not to be home-makers and wives, but to be good daughters-in-law, which is another word for a slave. I am glad to say that Christianity has come and as in all classes has given woman her place. It would cheer your hearts and it would stir you into action if you could look into the cities and the towns and see how the girls are gathered in the schools and note the eagerness with which they study. One of the girls, in the earlier days of our work, was so anxious to go to school, that she donned boys' clothes and went as a boy for several years. A few years ago she graduated from the only college for girls we have in Korea, and has been a teacher in this great institution. She is now languishing in prison because she felt the call to give her life for her country.

As I think of the opportunity in Korea, my heart yearns for two or three hundred of you young men and women into whose faces I look, that you might go to Korea and Japan and help us. If you could see the young men whom I know in Korea, who have met Jesus Christ face to face and have taken Him as their personal Savior, who have gone back into their homes and had much greater respect for their wives and for their sisters; if you could see the

young women as they have been broadened through this influence of the Christ and Christian education; if you could know the way they give their lives and the way they reach out to help their people, you would think it more than worth while. If all of you would meet the Korean student delegates at this convention, if you would look into their faces and converse with them, you would know that Christian education in Korea has certainly not been a failure.

When I went to Korea a young woman came and asked that I give her a place in the school. The poor girl had the misfortune to have been married at the age of thirteen. Her husband had deserted her. Being a married woman, she could not be admitted to our school. When I heard her tale and found that this young woman had no opportunity to earn a decent living or even to live a decent life, except as we foreigners should make this possible, I took her as my maid. About that time the Lord put me upon a bed of affliction and for nine long months this girl was my constant attendant. She cared for me tenderly and lovingly. Later on she went to the bible school and graduated. She has given her life to work among her own people. Today she stands in our church as one of the leaders and as one of the greatest and the best workers in the Korean Church.

And so I would say to you young people who are considering this question, if in the thirteen years I have served in Korea I had never touched another life, if I had never been able to open the door of Christianity to any other heart, if I had never in any other way been able to influence another mortal in the land of Korea, when I think of this girl, I would say that my thirteen years had been well spent, for God has raised her up and made her to be a missionary to her own people.

I would ask your prayers for the Koreans at this time. You all know as well as I the sorrows through which they are passing, and just now all of our teachers, most of our students, the flower of our land, are in prison, but we have great hope for them and every mail brings me a wonderful vision of the opportunities as they are before us and all we need is some one to help us to carry on the work.

KOREA NEEDS YOU

Miss Kim

My subject is our need of you. Korea needs you just at this time because America is one of the great nations who could give us Christian idealism, who could bring to us a people who are living in the dark, a new vision, a new hope.

Korea needs you because Korea is looking to America as a savior of other peoples. We believe that America is able to uplift the Koreans and other people who are in danger just at this time in the Far East. You have had a great opportunity to learn about God. You have developed as a free people, intellectually, physically and morally, and now is a chance for you to go out and help other people to share these blessings with you.

Let me tell you that the Koreans are not very fierce. You need not be afraid of them. I have worn my Korean costume to let you know that it is not such a hideous costume that it will frighten you away.

Korea needs your service at this time more than at any other time since 1884 when the American missionaries first landed on the shores of Korea and builded churches where the people gather together and worship God as they please. Korea was once subject to Buddhism and Shintoism, but no religion was like Christianity in which she finds wonderful power and courage. You have given the Koreans new light, new vision. They face death without fear. The young women of yesterday were not allowed to go out of doors. Today they march down the streets singing hymns. Even though they may be slashed right and left, put in prison and put to death, yet they will march down the street fearlessly and will die gladly for righteousness.

Korea is struggling today for the religious liberty for which your forefathers fought, bled and died. Korea is wounded and bleeding. Korea is pleading for your help. We need you. At no other time has Korea needed your help so much as now. Many of our Christian leaders are dead. Some of them were burned alive. We need more Christian leaders to educate the people. Korea is struggling for religious freedom as well as for liberty, wonderful liberty.

We do not nourish any bitter feeling against the Japanese people. We are simply struggling for religious freedom and for liberty.

KOREA CALLS FOR NEW MISSIONARIES

Dr. James E. Adams

The last census said there were about sixteen million people in the little peninsula Korea. The native leaders claim twenty million. I suppose if you make it seventeen million it would be about right. Protestant missions first entered about thirty-five years ago. Korea was the last of the hermit nations. The Koreans knew nothing of the world outside. During these thirty-five years, they have developed in culture. They were almost wholly an agricultural people. They were dignified, sincere, and, as we learned in time, idealistic. Get that into your mind. Doubtless that was one of the things underlying the great sweep of the gospel throughout that country. Those who know the people know that they are of that temperament, that when they get an idea, the idea is mighty, is apt to get them.

In those early days of pioneering we tramped day after day, week after week, through the country villages, preaching in the open markets and inns. When once the gospel of the grace of God got down through the cracks of the crust into the inside, it burst them wide open and every Christian became an evangelist. To every fellow he met, he preached the doctrine of the Lord Jesus, the Savior from sin. There has resulted among this primitive, sincere, idealistic people in the thirty-five years, the development of a church of something over two hundred thousand Christians in the two Methodist and Presbyterian Churches having missions in Korea. The Methodist Church is now practically self-governed. These two denominations have united into a Korean Church, which is an independent federated church.

Last year the whole Korean Church contributed some $224,000 for Christian work. In view of the communicant membership, considering the cost of living, this is more in proportion than the contributions to the American churches. Of the amount contributed, a good share was for missions.

The political situation has worked out through misunderstandings and misapprehensions to practically a suppression of the Christian church. This has resulted in a tumultous condition in

the church. Yet that church is holding to the principle that the church stands for spiritual verities.

There are social conditions, the development of which constitute, perhaps, the strongest claim of any for new missionaries. As I said, the nation was the last of the hermit nations. When Protestant missions went in it was simple and primitive. The people knew nothing of the outside world. Soon the gospel spread among the people in great waves. About ten years ago the country was opened up to the world. The world, the flesh and the devil poured in. Many who had become adherents of the church began to fall away. The rush into the church was still coming, but the seep out was increasing. Then it was that the older missionaries were up against what the boys were up against again and again in France, of going over the top. There was no possibility of considering hygiene or health and strength, it was a question of getting over, of digging the trenches and putting up the defences and establishing the fortresses that were to protect the Church of Christ against the flood that was coming in upon it.

Brothers and sisters, the old men and the old women have held the lines. For five or six years many of them have been going down, but they are still holding the lines. They have gathered the church. It is a strong, vigorous, hardy church of Christ, but the present workers must depend upon the young men and the young women who are to come and fill the ranks and to carry on to the end that which by the grace of God He has through us carried over into other lands. Will you do it?

CHINA.

PRINCIPAL ALFRED GANDIER, Chairman

China and the New World Order—PRINCIPAL ALFRED GANDIER

The Need and Opportunity of Christian Education in China—
DR. EDWARD H. HUME

The Need and Opportunity of Christian Education for Women
in China—MRS. LAWRENCE THURSTON

The Opportunity of the Christian Doctor in China—
DR. J. G. VAUGHN

A Plea for Chinese Women—MISS MARGARET JONES

A Message From the Women in China to the Women of
North America—MRS. T. T. LEW

The Chinese in the Island World—REV. JOHN R. DENYES

China's Need of an Adequate Religion—JAMES YEN

An Adequate Religion in China Necessary to Reconstruction—
BISHOP LOGAN H. ROOTS

Missions from the Chinese Point of View—DR. T. T. LEW

The Challenge of China to the Churches of Christendom—
REV. A. L. WARNSHUIS

CHINA AND THE NEW WORLD ORDER

PRINCIPAL GANDIER

In some ways, China is the most wonderful country and the Chinese the most wonderful people in all the world. Think of the 400,000,000 people, one-fourth of the entire human race, massed together in a compact territory, one nation, one language, at least in its written form. As a people they have maintained their national life practically unbroken and a type of civilization practically unchanged for millenniums. They are a peaceful people, sometimes conquered by more aggressive tribes, but always absorbing their conquerors and going on their way with but little change. They are a people without ambition to conquer the world, willing to stay within their own country, and to work out their own destiny. They ask only that others will let them alone. But today the time of isolation is past. The day of seclusion or separateness for any nation under God's Heaven is no longer possible, and the Chinese, themselves, know that. Neither China nor any other nation in the world can maintain the old order.

China must, for good or ill, follow Japan and enter the arena of world politics and be one among the nations. But how? Japan seems to be so effective and so strong while China seems to be so weak and so helpless. What has made the difference? The Chinese people have asked that question themselves. Why is Japan effective and powerful? No Chinese will admit that it is because the Japanese people are a superior race. We will agree with them, that the Japanese are not superior to the Chinese, whether it be physically, or mentally, or in the matter of forceful character. Why then is it? The Chinese have made up their minds as to the reason. Japan has adopted Western methods. Japan has adopted Western methods of education. Japan has mastered our Western learning, our Western science, our Western military method. The natural inference is that if China, with all her potentialities, is to become efficient and powerful among the nations of the earth, she must adopt Western methods of education. She must master Western learning, Western science, and perchance Western military methods. Already China has thrown her ancient system of education in the Confucian classics on the scrap heap and already has

determined to have a Western system of education.

Many of you know that at this present moment there is a deputation of Chinese visiting America to study the colleges and educational institutions. They have been doing that for years and China is planning to have a complete educational system from the kindergarten to the university, just as Japan has today. These Orientals are a very thorough people when they undertake to do anything. It was my privilege a few weeks ago to sit beside one of the leading Japanese Christians and a member of the Japanese Parliament. He said to me, "Ninety-eight per cent. of the children of school age in Japan are at school." Could we say that for the United States? Could we say that for Canada? Two million teachers would not be sufficient for the complete system of education in China. Where is China to get these teachers? China cannot in a generation provide the universities and the colleges and the training schools that are necessary even to train one-fourth of the leaders and teachers she needs if she is going to have what she has set out for. That means that during this generation the churches of Jesus Christ can train just as many tens of thousands of the teachers and leaders and makers of a new China as their universities and colleges and schools and teachers make possible.

Probably the future of the world depends upon no one thing so much as this: Will Chinese education in the next generation be dominated by a Prussian or a Christian spirit? I believe the future of humanity depends on the answer to that question, and the churches of Jesus Christ must answer the question. It will need a small army of evangelists and doctors and teachers and professors who will be capable of training native ministers and native doctors and native teachers and native leaders of all kinds. We must be prepared to plant great Christian universities, we must be prepared to plant training schools and hospitals in every district. We must be prepared to provide this army of teachers and evangelists and medical missionaries for the peaceful penetration of that land. It is going to be a costly business. It will mean thousands of lives; it will mean millions of dollars, but it will be cheaper than war. There is the problem. There is the crisis that we are facing in China.

THE NEED AND OPPORTUNITY OF CHRISTIAN EDUCATION IN CHINA

Dr. Edward H. Hume

The answer to the question of the opportunity for Christian education was to be seen this morning in the front of that great hall where you saw a great company of Chinese students gathered. But I want to turn your attention to what some great teachers have said. The very first word in the Confucius Classics—Confucius lived 2500 years ago—is "learn." Because of the teaching of that great master, China has put emphasis upon education, but it hasn't saved China.

In 1905 there was a great change in the educational system, largely because of the teaching of another philosopher, a great viceroy who uttered the cry: "Education is China's only hope." John Dewey says, "The problem of the Orient is essentially this: Transforming the mind of China."

What is the need? You heard it last night, ninety-three per cent. of illiteracy. That is the statistical statement. We can't stop there. We have got to look out and see China as a great country with its millions of people. We have got to realize their needs. Mountains are being deforested because there is no one to teach them forestry. There are not enough preachers because there are not enough theological seminaries. There are not enough doctors because there are not enough medical schools.

Let us turn for a minute to see the contrasting figures among Chinese students themselves. I have in my mind a clergyman who lives in the center of China. I met him this last spring in Wuchang. His son might have been like any other boy. But he went to a mission school. Then he came to this country to complete his education. Today that man stirs great numbers of people as he speaks to them in this country, and far more than that, he is the organizer and the Executive Secretary of the National Committee of the Y. M. C. A. in China.

Let me bring to you another picture. On the coast of China, in one of the provinces, a young boy grows up and goes to a Chinese school. He gets their vision of leadership. He goes on and completes his education. He comes to America and goes to Yale. He

is appointed one of the delegates to the great war settlement in Paris. He has been Secretary of the Y. M. C. A. in China. C. T. Wang, himself, could have spoken to you on the need and the opportunity of Christian education if he were here today.

This summer I was in the city of Tientsin, in North China. I would like to have you see two educated Chinese. One of them, Chang Po Ling, is known all over the land as the great educator of China. I called in that same city on the other man, who is a graduate of Yale. He was living in a kind of luxury that is pitiful. All that material wealth could give him was there. He was busy playing poker. There he was with his wife, his concubines, and a household too numerous to mention. He had lost the education he had gotten in Chinese schools and in American universities, because Christ was not in him.

Turn now from Confucius and from the viceroy and from John Dewey to Jesus Christ. It is Christ who is saying to us, "Go and teach all nations." We have got bankers who come to China, thank God for them, and engineers, thank God for them, but we need men and women who shall go to the mission colleges all through China, who shall go to the Grinnell in China, to the Oberlin in China, to the Princeton in China, to the Yale in China, because China needs education for a leadership.

THE NEED AND OPPORTUNITY OF CHRISTIAN EDUCATION FOR THE WOMEN OF CHINA

MRS. LAWRENCE THURSTON

Need has two aspects. There is no need as we see it for others and there is need as others may realize it for themselves. It was a very reasonable thing that the early women who worked in China came to realize a need for those things in the life of Chinese women, the lack of which would have made their own lives poor and empty. So very early those pioneer women in China felt the need for education for Chinese women, even higher education because they knew how this had enriched their own lives. Needs may exist and be very, very real before they are comprehended by those for whom they are needs.

Now, in the commercial world, men who are interested in promoting a certain thing make a great effort to bring people to realize the need of that thing which they wish to promote. So there is a stage in commercial development, of testing and of promoting.

We have reached the stage where the Chinese, themselves, are realizing their need of Christian education for their women. The new education which was approved more than ten years ago made a place for the education of girls. The Christian schools from that time on have been crowded. This is one of the proofs that the Chinese realize this need for the type of education which we are promoting in China. It has passed the stage of mere advertising and promotion, because it is now desired. One illustration of this desire for higher education is seen in the growth during only four years of the college with which I am connected.

Some skeptical men in China—I am sorry to say they were Americans—said, about six years ago, "Do you think that in ten years there will be twenty-five students in this college which you wish to start for girls in China?" In four years there were seventy girls in that college. Dr. W. T. Woo, of the Government Teachers' College in Nanking, made the commencement address at the first commencement of Ginling this year. He came before that audience and said to those girls, "China absolutely needs you and needs what you have to give to form the new homes, to bring the new schools, to make the new cities, to help to make the new church, to help to strengthen the new nation which China must become." All these needs are realized and the need of having educated women along with educated men to work for their realization is thoroughly recognized by Chinese leaders. Women are in every one of those spheres of activity in China. They are in politics today because men want them to be there. The need of the help which only educated women can give is one which if fully realized by the best of these leaders.

The greatest need of China today is for the kind of Christian leadership which can be developed only by the promoting of such education for women. Now is our opportunity. Whatever may be true in the case of the boys' schools is also true in the case of girls' schools. There is absolutely no competition with the Government on the part of the work that is done in our Christian schools for girls. In official statistics published last year, there were reported nine high schools for girls in the whole of China under the Government system. The Government has provided some normal schools. Ginling College alone has on her list of preparatory schools twenty-seven high schools for girls. The majority of those are American high schools. For various reasons the American missionaries have taken the lead in developing this particular type of work, this higher education, the high schools and the colleges for girls. In those high schools for girls are being trained the leaders who are going to help solve the nation's problems, domestic, social, civic, educational, religious and national. They are taking them-

selves very seriously, those high school girls. They feel the burdens that are resting upon them that are not resting upon the shoulders of the high school girls of this country. More and better schools of this kind is one of the greatest needs of our missionary work, and it is one of our largest opportunities. It is one of our largest evangelistic opportunities because through those schools we reach a class of girls and we reach a class of homes that is not adequately reached by the ordinary lines of evangelistic work.

There are two other colleges for women in the whole of China, one in Peking and one in Hangchow. There are four or five times as many colleges for men, under the auspices of the Christian Church. Let us be fair and give the women of China a chance to get these opportunities. This work is the flower of the foreign missionary work. It would not be in existence today if it had not been for all of that preliminary work and just as the flower has in it the seed, Christian education for women and girls in China is the seed of the future success of the whole enterprise.

Chinese women are the ones who, from heart experience, can speak directly to the heart of their sisters in China as no foreigner ever can. America has a mandatary in this Christian education for women in China and it is up to you, the women who are in this Conference, to see to it that in the next generation she does not fail in this, her opportunity. To the eye of the mind this situation presents the most enthralling drama now being enacted anywhere. He does not begin to see the most enthralling features of that drama, who does not see the struggle that is going on in China for the kingdom of God. Those of us who see that, and those of us who believe that China's greatest undeveloped resource is her womanhood, feel that there is no opportunity in the world today that can equal the opportunity of those who may take some part in this work for the women of China.

THE OPPORTUNITY OF THE CHRISTIAN DOCTOR IN CHINA

DR. J. G. VAUGHN

It is a great privilege to try to present to you the great opportunity that lies before us in China. I cannot hear without a tingling of all my senses the possibilities of education in China, and I re-echo every word that has been said. I wish every one of us could leap into the great breach that exists in the educational fields in China.

I am very glad this afternoon to represent another field, and that is the field of medicine. You know there is a peculiar winsomeness about medicine, in its great ministry, that no other field of service has, that gives it an unexampled opportunity. There is a peculiar Christ likeness in the ministry of the physician and of the nurses that I believe no other form of service has. We are trying to apply that and its tremendous possibilities to the almost boundless nation of China. How undeveloped are her natural resources, everywhere undeveloped, and how undeveloped also are her spiritual resources. In getting at these spiritual possibilities of China, we must use every method available to us. One of the tremendous and most powerful methods is the method that comes through medicine. The need in China is appalling, you know that. The native medical practices have been very different from all that modern sciences approve. They exhibit a tremendous dearth of real medical knowledge.

China has all the natural herbs and other septics available for the healing of the body that have existed in other countries, and yet, due to the sinister hand of secret formulae, the knowledge of their use has been confined to certain families. The physician who succeeded in the discovery of a remedy jealously guarded the secret so that he could pass it on to his son. No one else was allowed to know the benefits of the wonderful cure. That has been in part responsible for the lack of progress along all medical lines. Then, of course, there is the dominance of superstition that we find everywhere among uneducated peoples.

May I illustrate their use of drugs by referring to ginseng that is so largely used by the Chinese, and by educated Chinese as well as by the uneducated. It is not merely a superstition because it is employed by thinking men of China. They buy it in a little gilt box. They have showed me the very precious purchase they made of this ginseng, in order that it might serve as a concoction perhaps for some wasted consumptive. As a last hope, they have bought this little gilt box of ginseng in order that the very highest service in the medical art might be rendered. So their hope has been wrapped up in that manshaped root.

I need not mention the lack of asepsis in surgical procedures. You have seen the picture of the use of the needle in Chinese surgery. They have acquired remarkable skill in learning how many points they can puncture without causing death. If they are skillful enough they don't cause death, that is by immediate puncture. I would not vouch for the after affects of the sepsis and the infection that follows.

I wish you could know the atrocious conditions that exist in the midwife practice of China and of all the suffering which it

entails upon Chinese womanhood. With no knowledge of physiology and with no knowledge of anatomy, these midwives are practicing among the women of China. This condition emphasizes the importance of sending out great forces of women physicians and nurses who could help to bring in the new day for this practice in China.

China also has her plagues and her pestilences that are visiting her constantly, not merely epidemic but are existing continuously. There are diseases like malaria. We used to know what that was but it is gone with the advancement of knowledge and the localization of the mosquito. What a wonderful transition it has been to see it disappear. Cholera prevails constantly. Intestinal diseases threaten everywhere. We have to boil the water; we have to boil the milk, and in some places the doctors advise us to boil the butter, boil the sugar and toast the bread.

Men and women of the colleges of America, would that we could rise to these opportunities. There is no country that is so wide open for medical men and women as China. China is wide open, legally, morally. The appalling need of the country appeals to you and to me. We have in that great Republic only about three hundred fifty Protestant missionary doctors. In 1915, we had three hundred eighty-three doctors; in 1916, we had three hundred sixty, twenty-three less; in 1917, we had three hundred fifty-one, nine less. That has been the way we have been reinforcing the great medical work of China.

Oh, men and women, may it be shame upon us if we do not rise to the tremendous call that is before us today. The boards are asking for more medical men. They are asking for medical women. They are asking for nurses. There are advertisements in all the medical journals of the country asking for medical workers. In the face of such needs as this, the fields are calling. Can we stand idle? Oh, may we rather say, "Lord, here am I," and with a smile of gladness on our lips say, "Send me".

A PLEA FOR CHINESE WOMEN

Miss Margaret Jones

These last few years we have all been hearing what the women from the Christian countries of Europe and America have been doing. We, who have been living in China, have seen ofttimes reports of the sacrifices to which they reached. The 200,000,000 Chinese women are potentially just as capable of that high sacrifice as are you here today. That they did not give their share is no fault of theirs.

Men are the builders of nations, but women build the homes on which the nations rest. The Chinese homes are what they are because of the lack of Christianity. Your homes are what they are, you women are what you are because of what Christianity means to you.

Today in China, there are scarcely more than thirty Chinese women who have graduated from college. I would not dare to say that there are more than one hundred Chinese women who could stand with you as leaders in the church, in society, or in any great social or moral reform in their country today. I am not speaking of the number of Chinese women who are today in America. When they have returned, the next generation will be very different. We have a few women whom I would be glad to have time to speak about this afternoon, such as Dr. Mary Stone and Dr. Ida Kahn.

Mrs. Thurston was telling you that today we have seventy women in the Ginling College. There are seventy instead of seven hundred because there are so few Christian homes in China, because we have so few Christian mothers who had opportunities in Christian mission schools a generation ago when our mothers should have been sending out more women to China.

There may be literacy of five or ten per cent. among the men of China today, but of the women there are but one in a thousand whom we can consider literate. I would be glad to voice today the call to you from scores of institutions, pleading with you to send out workers from the kindergarten to the university. If you have had training in normal kindergarten work there is, in China, an almost untouched field for you. If you would like to be superintendent of a great series of girls' schools in grade work, you have

the opportunity in China. If your training prepares you to go out as a teacher in one of our normal schools, there are dozens of mission schools calling for your service. Mrs. Thurston has already told you the need in the universities. It may be that your special training has been along lines of social service, or home economics. If so, do not for a moment think that China does not need your service. We need, in China, most desperately need, any one who will come out and help make Christianity practical. We need you to make every-day life teem with a spirit of Christ. I have no doubt there are numbers here before us today who have had preparation in some of the universities and the bible schools of America and who could go out as special bible teachers. We have colleges and bible schools in China awaiting your service. Faculties are being overworked. Men and women are laying down their lives because we need your help to train leaders who will go out into our mission schools, who will go out into our cities, who will go throughout the length and breadth of the land to speak the simple gospel of Christ.

Last week, in Chicago, I heard a woman telling that she knew of a town of twenty thousand inhabitants in China where there was but one little struggling school for girls. In hearing her speak I thought of how I would like to take that woman over there and visit some towns of fifty thousand or one hundred thousand where there never yet has been a school for girls, or where never yet a woman has gone to speak the gospel of Christ. We have numbers of such cities and we have cities in China where never yet has a nurse entered. We have cities, cities larger than Des Moines, where no woman has ever had proper medical care in her hour of greatest need. It makes one's heart bleed to think it is possible, it cannot be possible before this audience, to have to plead with you to give your best. Chinese women are worthy of all you can give them. Our universities here show us that the Chinese women are not a bit behind her American sisters in mental ability nor in character. All they need is the opportunity. Everything that is dear to you that holds you to America, everything that is precious in society, in your home life, in America, such also would be precious to the Chinese women if she had the opportunity of development.

We have just been told this afternoon that woman is the greatest undeveloped resource in China. I am not here to tell you anything new. I scarcely can hope to tell this audience anything new about China. I have been studying her and her needs but I just plead that you will take home with you the thought that there are today thousands of young women and children in China who are growing up to make Christless homes, unless you carry to them the message that will help them make Christian homes.

We have been told also today that this is a new world. We know it is a new world. We know we are building in this new world and we also know that the Chinese mind is more plastic today perhaps than any other mind in the world. You and I have an opportunity to put an imprint on the homes of China that will determine what the future of the Chinese nation will be. You have no ability, you have no training for which we have not use in the development of Christian leadership among the Chinese women.

A MESSAGE FROM THE WOMEN OF CHINA TO THE WOMEN OF NORTH AMERICA

Mrs. T. T. Lew

Under the roof of the Christian church the greatest hearts have met and the greatest achievements have been made throughout the centuries and especially in the last few years. I feel that it is under this roof, above every other place, that we women can open our hearts to each other and speak in utmost sincerity and with unqualified intimacy. The world is changing, so is China, and no less are the Chinese women. There has been, in the last few years, a marked change in women's conception of their position in society, an increasing desire for modern education, and a growing sense of national responsibility. From these women, I am now to deliver a message. My message is brief.

We women of China admire, respect and love the women of North America. God has richly endowed the womanhood of North America with much coveted freedom, intellectual gifts, financial abilities, and unexpressed opportunities to serve the world. Above all, you have the precious knowledge of God and of our Savior, Jesus Christ, with whose love and power you can both serve and save the world. We admire you, respect you and love you. We admire you because you possess these gifts. We respect you because you have made a successful use of these gifts and we love you because we also are women.

We have just witnessed the greatest war in human history. The war was won because back of American ability and efficiency, back of American loyalty and bravery, are the hearts of women of North America who alone can compass the capacity of human suffering and who alone understand the sorrow and the suffering. They have conquered all obstacles with a measure of devotion

which women alone understand. This war has shown us how much you women of North America can do if you will just rise to the task when you are convinced of its importance.

If, for the freedom of the women of Europe, you have made so many sacrifices and have rendered noble service, then, how much more does the task of bringing light and truth to the women of the world challenge you. We women of China today are facing an unknown future which God alone can tell. At this critical hour of our national history we are facing dangers from the transition wave while our old ethical code does not adequately meet the needs of our changing situation. We are constantly facing the dangers of spiritual darkness. We are sending our younger sisters to your lands to seek for knowledge, for light, and for truth. We hope they will get the best you can give and return home to rebuild China. The task is an enormous one. We need consecrated women of all lands, women who have seen the Master and are willing to follow Him. We need your cooperation. We need you in our great work. Thousands of homes are now open to you which never were before. Thousands of hearts are ready to receive the gospel which never were before. Thousands of opportunities which never did exist before are now open for you to render your Christian service. If you will rise to the task as you have done during the last two years at war, if you will continue your good work which you have begun, if you will cooperate with us and launch a new program with full zeal and vigor to help to meet the social and religious needs of our women today, if you will help to mould and shape our younger generations after the image of God, then you are assured that the same hearts who admire you, respect you and love you, and bear the sorrow of separation in order to send their blood and flesh thousands of miles across the sea to be educated among you, these very same hearts will also appreciate you and adore you forever.

THE CHINESE IN THE ISLAND WORLD

Rev. John R. Denyes

The eighteeen provinces of China are crowded with folks to a degree that it is hardly possible for us, in this country, to understand. They are packed in everywhere and the population is rapidly increasing. They will have to go somewhere pretty soon. Clear out in the west of China there are great open stretches where multitudes of them could find comfortable living, but in the meantime,

there is no way of getting there except by walking and it is too far to walk. But the gateway of the sea is wide open for any one to leave. Multitudes are moving out from these densely populated provinces, especially in southern China, into the island world.

It is a matter of regret perhaps, but there is practically no place left in the world where the Chinese are welcome. Africa does not desire them to come. Australia has been proclaimed as a white man's country. North America has put up the bars. There is but little space where they are called for in South America. The Chinese must go and there seems to be no place awaiting them except one, and that is down in the island world to the southeast of China. Beginning almost opposite the Island of Hongkong, we have the Philippines and reaching down through to the South, clear down to ten degrees below the equator, we have the great group of islands known as Malaysia. If you were to put that group of islands on the top of the United States, you would cover a considerable territory from Minneapolis in the North down to New Orleans in the South and a great crescent reaching from Seattle on the west, right across the United States and out a thousand miles into the Atlantic Ocean. There is a great open world waiting for just the people from these over-crowded regions of China.

Some few years ago the Methodist Bishop in southern China became worried because there were so many people going from South China into this Malaysia region. He went down there to investigate, to see if they were really being misguided in going into that region. He called on the Governor General at Singapore and asked various questions. He said, "Sir, I would like to ask you how many people the Malay Peninsula could comfortably take care of?" The Governor thought for a few moments and then said, "Well, I think we could take care of about 40,000,000 without any difficulty." (That is only the little Malay Peninsula, just that long arm that points down towards Australia.) Just across from the Malay Peninsula we have the great Island of Sumatra with only about 3,000,000 people in it and space for 75,000,000. The Island of Java, which is about as large as the State of Iowa, has already 35,000,000 of folks in it. There isn't much room there. Add eight or ten millions more and that Island will begin to be pretty well filled up.

Over to the east of Singapore we have the Island of Borneo, so large that you could put England, Scotland, Wales, Ireland and the Irish Sea down into the middle of it and lose them. There is room for 125,000,000 people to crowd into that one Island of Borneo.

Then we have New Guinea and Celebes. Celebes can take care of 50,000,000 more and New Guinea another 125,000,000. In

other words, there is room down in the island world for all the present population of China. They could live on a higher economic plane than that on which they are living at the present time. Now that is the region into which the Chinese are to go in the immediate future and to which they are already going. The stream of population is moving out almost exclusively from southern China. Very seldom does a man from north China find his way down there. Already two hundred and fifty to three hundred thousand Chinese are moving into that section each year and settling on the land, the richest land perhaps outdoors anywhere.

Now one problem of the Chinese is all that there is time to speak of today. There are many, many interesting features that ought to be mentioned and that we ought to know, yet there isn't time to speak of them. That is what we want you to get today. That great open territory will be populated within the generation of those of you younger people who are sitting here today. Who are to be the people who will do this? There are two streams of people coming in there today. There are approximately 50,000,000 people of the brown family living there. But along with those folks there are two streams, one from British India, 100,000 and more every year, and the stream from China, from 250,000 to 300,000 a year. Probably within ten years from now there will be approximately a million people a year from southeastern Asia moving into that island world. There will be at least three new nations born there within the next thirty or forty years. The Malay Peninsula, Sumatra, Java, and probably Borneo will be separate nations. Who will be the dominating people? What will be the civilization? That is the question before the Christian church. The great multitude of the Malay race will form the laboring class. The people from British India will for the most part take care of the clerical work and a good deal of the professional work, but a great body of solid, substantial business folks that are going to be in those new nations will be the Chinese from southern China.

Now, it is the strong, vigorous, intellectual people of any nation that moves out as emigrants to a new country. Down there we are to have the America of Asia. In Malaysia, we are to have Chinese people as the backbone.

The question arises as to the leadership in that civilization. The policy of the mission work as it is being formed down there is that of going in ahead of civilization and creating a civilization with a Christian stamp upon it. Already the Christian schools have more than ten thousand pupils, all of them learning English, which is the only medium of communication among all the various nationalities. In the midst of that is to be planted, within the two or three years, a great university of which the student body will

be at least seventy-five per cent. Chinese. There you have the new nations, the new America of the Orient and there you have the leadership of the coming civilization.

CHINA'S NEED OF AN ADEQUATE RELIGION

JAMES YEN

"China's Need of an Adequate Religion." That subject tells you that the religions of China are inadequate; otherwise, there would be no need for an adequate religion. Indeed, in the presence of that supreme religion of Jesus Christ, what religion under heaven can claim to be adequate?

Friends, before proceeding to discuss with you the inadequacy of the Chinese religion, I wish to say that if I were denied the great sunlight of Christianity, I would be content with the starlight of Confucianism, the religion or philosophy, or whatever you may call it, that is chiefly responsible for conferring upon the Chinese people the sole and unique distinction of being the oldest race on this earth.

The outstanding three religions in China are Confucianism, Buddhism and Taoism.

Let's take Confucianism. Confucianism, apart from the cause of geographical isolation, is chiefly responsible for the stagnation of our civilization and the backwardness of our people. "Follow the ancients", is the constant advice of Confucius. It is what Benjamin Kidd calls the first stage of civilization. Such civilization, he says, never is progressive. It fails to adapt itself to its present and to its advancing environments. It has led the Chinese people to rely on the officials in their governmental affairs. Hence, the people have showed remarkable initiative in their individual business, but have contributed little toward the upbuilding of the nation. Just as in the case of every non-Christian religion, Confucianism breaks down in its attitude toward women. The teaching of the classics is that women are as different from men as earth is from heaven, that they are of the lowest state and that they can never attain full equality with men. As to children, they have no rights whatever in relation to their parents.

In Confucianism there is a manifest ignorance of the nature of man. It not only assumes that men are, and remain, in ignorance of God, but also that human nature can be satisfied without spiritual light and power and life. It shows an utter lack of any

adequate conception of sin and its demoralizing effect upon man. It betrays a lack of any high and lofty conception of spiritual offense. The whole system offers no comfort to ugly mortals either in life or in death.

Turn to Taoism. In Taoism we find nowhere any true conception of a personal God. It has been pessimistic in its pervading philosophy from the beginning of its history down to the present. There has been that emphasis by Philosopher T'sang, and Laotze, himself, on fate or predestination, thus hindering moral initiative.

Turn to Buddhism. Buddhism, as in China, is without God or hope in this world. It is so pessimistic in its conception of life that its followers find its highest type of life in what is called Nirvana—endless sleep or annihilation of the soul. Both Taoism and Buddhism rest on the supposition of the evil of the present world. Buddhism finds its highest type of life in monasticism and devotes its monastic life to idleness instead of service until separation from the world grows into indifference to the suffering of humanity and idleness breeds corrupt lives. Buddhism and Taoism have absolutely lost their power over the Chinese people. The history of the world is the judgment of the world. The history of Chinese religions is the judgment of Chinese religions.

After twenty-five centuries of Confucianism and Buddhism in China, we find many people continuing in existence a civilization that has been paralyzed for two thousand years and is today lying helpless at the mercy of the world.

Christian brethren, does China need an adequate religion or does she not? It is true that Confucianism and Buddhism and Taoism have laid great moral foundations in the past and have produced a deeper moral consciousness than any other non-Christian religion in the world. They offer doctrines but not life; theory, but not practice; they fail to make the people nobler or purer. Christian brethren, at every point where Confucianism, Buddhism or Taoism is weak, Christianity is strong. This is already shown by the service it has rendered China. It has shown China what she can do, which the three religions combined have failed to do. Christianity has brought the knowledge of a supreme God who is the Heavenly Father of all men, a Savior, a Redeemer of sin. It has taught the Chinese people that all the inhabitants of the earth, men, women and children, are alike equal in the sight of God and that the position of women must be placed on the same basis as that of man. It has revealed to the Chinese people the joys, blessedness and the sweetness of Christian homes and the power to live truer, purer lives. It has introduced into China a weekly day of rest. It has advocated the unbinding of the feet of women and has also advocated education for women. It has introduced med-

ical methods. Such are some of the great and many blessings that Christianity has brought to China and its people within scarcely one century.

Of all non-Christian nations in the world, China possesses the greatest potential forces for the making of a great nation. God saw that a century ago. But fellow Christians, here is this question: How is China going to change the face of the world? Will she so change the face of the world as to make the world turn towards God? Or, will she so change the face of the world as to turn it away from Him? Fellow students, you have the power, you have the privilege to determine that.

AN ADEQUATE RELIGION IN CHINA NECESSARY TO RECONSTRUCTION

Bishop Logan H. Roots

Let me ask you to consider the subject from another angle. China's need of an adequate religion as contrasted with China's need of other things. There are many who tell us today that the greatest need of China is a political reconstruction, the need for an honest and united government. There is much to be said for the profound need of such political reconstruction. Until we have a united and honest government in China, we can never expect to see China take her place among the nations of the earth in the intellectual and moral life to which her glorious history entitles her.

Today, I presume there is a greater recognition throughout the world of the need for this united government and honest government in China than there is recognition of any other of China's needs, and certainly within China it is true, north and south, east and west. Both the foreign residents in China and the Chinese people themselves long for this every day. I presume with more intensity than for any other one thing.

This is not the only need that is greatly felt. There is the need for commercial and industrial reconstruction and development, and herein there is a multitude of the most thoughtful and capable Chinese leaders who are turning to America with great hope because they think that from this country there may come that financial power which shall organize what they call an international consortium for the financing of China in her commercial and industrial development, in the building of her railways and other

means of communication, in providing against floods and famine, in the reconstruction of her monetary system. Without these advantages the great population of China cannot be fed and housed and clothed.

Then, still further, there is another multitude who look toward educational reconstruction as one of the great needs of China. No one who sympathizes at all with China's record in history as a nation which has honored the educated man can fail to sympathize with the Chinese people who today recognize the fact that their educated men must be educated in a different fashion from their educated men in times past. And still further, do you thoughtful people recognize what has been placed before us here so powerfully this afternoon, the need for the extension of that education not only to the multitudes of Chinese boys and young men, but also to the girls and the women of China.

And then what a manifest need there is for a reconstruction in sanitation and hygiene and in the medical practice of China. Furthermore, there is need for social reconstruction by the uplift of women and the care of China's children.

Now, in the face of these great needs of great China, what have we to say of the need in China for an adequate religion? Are not these things, united and honest government, commercial and industrial development, educational reconstruction, medical, hygiene and social reconstruction, sufficient? Have you not all that China may desire or need?

There is a vast, undefined, but nevertheless clearly perceptible sentiment among the leaders of the Chinese people, even those who themselves, are not Christians, that these things of which we have been speaking can not be had excepting they be based upon religion. Thoughtful Chinese are looking with despair upon Confucianism and Taoism and Buddhism, and Mohammedanism also, as providing any adequate religious basis for these profound changes which must take place in the life of the Chinese people, if China is to occupy her legitimate place among the nations of the earth.

The long experience of the Chinese people in civilized society, (and I think we too seldom appreciate the importance of this point, for they have had the longest experience of civilization of any race now living and occupying a place among the nations) leads to the conviction that without morality there can be no wholesome individual or family or national life, and that without religion there can be no sound basis for morals.

Now, as I say, that conviction is not always clearly defined, but it is as clear among the multitudes of the most thoughtful of Chinese men and women as any other conviction that can be named.

We may go further and say that without an adequate religion these things of which we have been speaking, the kind of reconstruction necessary to China cannot be attained. We can say more than that. If they were attained, they would not be worth while. With a united and honest government, with a vast commercial and industrial development, with an educational system suited to the needs of her great people, with medicine and hygiene applied wherever needed, and with social reconstruction which gives woman her place in society; what would Chinese civilization mean to the rest of the world if with all these things it had not an adequate religion. You and I know perfectly well that the power of that civilization would be a menace and not a blessing, not only to China but to the rest of the world.

Let us think mainly, this afternoon, not of the rest of the world but of China, herself. What possible satisfaction could there be to the Chinese people if with all the other blessings which they desire and need, they fail to gain that greatest of all blessings, the religion wherein alone the heart of man may rest, for the Chinese heart is like the heart of the rest of mankind, which is restless until it rests in God?

Christianity comes to us not as a separate department of life but as that which applies to every thought and act and relationship of human life. Without Christianity there can be no satisfactory government, or commerce, or industry, or education, or medicine, or social life. With Christianity, every one of these blessings becomes multiplied a thousand fold, nay! rather becomes transformed from that which without the spirit and the power and the love of our Master may be not a blessing but a snare and an illusion, into that wherein the human spirit takes its place with the multitude of every race and kindred of mankind in that forward march toward the kingdom of God wherein alone we shall find the justification and the meaning of our human life.

MISSIONS FROM THE CHINESE POINT OF VIEW

Dr. T. T. Lew

There are two questions every conscientious student volunteer ought to ask, and to which he is entitled to have a frank, candid and open answer. The first question is, "Has Christian missionary work in China been a failure?" The second question is, "Are Christian missionaries needed in China today and in the near future?"

Has Christian missionary work in China thus far proved a failure? Come and see. In what respect has missionary work been a failure? Is it in the line of its struggle for morality? Then come and see. Look into the ashes of the opium and see the change which represents the hard labor of missionaries who have helped us to fight against opium during the last fifty years. Is missionary work a failure in China? Is it in their efforts to bring light and truth to uneducated masses of China? Then come and see how, in spite of inadequate resources and sometimes absolutely without any facilities, Christian universities and colleges have risen out of small schools. Out of these institutions have come forth the men who are today fighting for the righteous cause of China at the peace table in Paris.

Christian missionary work a failure in China? In what respect? Is it in the efforts to win men and women to Christ? Then come and see. In every walk of life Christians have forsaken everything in life to embrace the Lord Jesus Christ's faith. Come and see the Christian martyrs' graves scattered throughout China, a testimony to those men and women who drank the cup of death rather than deny the name of Jesus Christ.

Christian missionary work a failure in China? In what respect? Is it in the efforts to bring men and women up to the measure where they will serve the kingdom of God? Then come and see the thousands of strong young men and women who, with aspirations and ambitions before them, sat down and deliberately signed their cards for the Student Volunteer Movement and dedicated their service to the Lord.

Throughout the last twenty centuries there may have been some mistakes and blunders, I admit. There is a great deal of room

for improvement. But consider under what difficulties Christian missionaries have worked. I here publicly declare before my people that Christian missionary work in China has not been a failure but a great success.

The more important problem is, "Are Christian missionaries needed in China today? Then come and see for yourself the moral situation in China. Every human stands before a sinless God and every nation is a sinful nation. God knows China is no exception. In addition to the evils which we have at home we have the so-called imported evils. The history of opium needs no repetition. If you do not know it, you are not fit to be a student volunteer.

We have been literally dragged down to the mire of suffering and degradation by this evil, which was forced upon us at the point of the bayonet by a great Christian nation. How we have fought against it! The world has marveled at the wonderful success which we have achieved in the recent years, but you must remember the fight was won through untold agony and phenomenal sacrifices. Today we only see that before opium is entirely stamped out, the essence of opium, morphine, is following its heels. It has been smuggled into China through Shantung, through Manchuria, through the established post offices of Japan. It comes in not only by pounds or by thousands of pounds, but by tons. The same country is also sending thousands of prostitutes into China and is placing them in those cities in which that nation has been given the courtesy of trade, and in those places which they have dominated by force.

Oh, Christian missionaries, Christian student volunteers, come, come by the thousands, and help us to fight against the moral evils that are in the nation and those that are imported into China.

Are missionaries from Christian churches needed in China today? Then come and see for yourself the social and industrial situation in China. Come into our manufacturing cities, cities which have been born over night, and look into the anguished faces of the men, women and children who are compelled to work from eight to twelve or fourteen hours a day so that their masters, the capitalists of foreign nations, can reap a profit of from forty to seventy per cent.

Come, Christian missionaries and student volunteers, you who have heard the message of the Man of Nazareth, you who have heard the gospel, come and preach to us and bring to those men, whose hearts have been hardened by gold, the sacred truth.

Is Christian missionary work needed in China? Are student volunteers needed in China today? Then come and see the political situation for yourself. You, who are here from Canada today, must remember that the precious democratic government you have

in your Dominion today is the result of experiment after experiment by your ancestors in the British Isles in the last three hundred years. You, who are from this great land of the United States of America, must remember that it took your forefathers seven long years to fight the Revolutionary War and seven more years to frame up the Constitution, and seventy more years before your nation was united. Then think of China. Only seven years have passed since the establishment of the Republic. We have disturbances and troubles, of course. We expect them. You can not change even the seats of this church this afternoon without creating some disturbance. Then think of a nation of 400,000,000. Can you change their form of government without any disturbances? I challenge any historian among you today to find a group of statesmen in any part of the world's history that could handle the present problems of China better than have the statesmen we have today.

Oh, Christian missionaries, student volunteers, come, come to China with the experience of your democratic government, combined with the word of God. Preach to us. Live before us the life of unselfishness because we Chinese Christians are thoroughly convinced that unless a man is born in the spirit of the Lord, he shall not see the kingdom of God. Nor can he see the democracy of man because no reform of government can be established on this earth unless it is built upon the teachings of Jesus Christ.

Are Christian missionaries needed in China today or in the near future? Then come and see for yourself the international situation in China. China has been the victim of un-Christian imperialism for the last one hundred years. China responded to the world's call for help. She entered the war to help end wars. She did her very best to help the cause. Chinese men died in France who went over to work so that French guns could have ample ammunition and French armies could have ample food. What has China received in return? The economic rights of 400,000,000 people barred at the peace table. I am not fit to stand here at the Christian pulpit and give any address to you if I dare to pass in silence this injustice to China at the peace table. The reason I must say this in connection with this address is because you who go to China to preach today must remember that the people who come to your church to listen to your gospel will not only ask you the question, "How can I, as an individual, be saved?" But they will ask you, "How can we, as a nation, be saved?" They will not only ask you, "How can we escape the hell fire of the next world?" But they will ask you also the question, "How can we escape the hell fire of this world?"

You from Canada and from this great country, do you remember that two years ago, when the power of submarines was at its

height, when your brothers, your sweethearts, your cousins, your best college chums were dying in the trenches, how you came to the Christian church as you never did before and looked up to your Lord, the Guardian of the Christian church, listening and waiting for comfort, for assurance that the right cause would prevail. You, who have tasted the truths of Christ's message, understand what we need in China today.

Oh, come, come, student volunteers. Come and preach to us day and night like the Prophets in the days of old. Preach to us and convince us that there is such a being as a moral God. In the days of darkness, bring us light. In the days of dismay, give us confidence. In the moments of despair, bring us to the feet of the Lord, Jesus Christ, in whom alone we can have any hope.

College men and women from Canada and from the United States of America and from other lands, we want you. We want men and women of enlightened experience and of true piety, men and women who have followed Jesus Christ, men and women who really know who He is and who are willing to follow Him even to Calvary. We want men and women who live with God every moment of their lives, who are not afraid to see the sinless God, and who have been born of the spirit of God. We want you. Come, and come today.

Has Christian missionary work been a failure in China? Are Christian missionaries needed in China today? The Master said unto you, "Come, and see."

THE CHALLENGE OF CHINA TO THE CHURCHES OF CHRISTENDOM

Rev. A. L. Warnshuis

"The people of China are trembling on the edge of a phenomenal renaissance in politics, in finance, in commerce and in spirituality." That was the opening sentence of an article written by a business man in Peking in a trade journal that circulates among business men in the East. It was not written for men and women here in America or in Great Britain, but was written for the men and women right there who are face to face with the facts as they are. It was a plea to them for larger business. To those men he dared say that the awakening in politics, in finance and commerce and in spirituality in China today is phenomenal.

In that financial and commercial awakening, America is also

taking a great part. One of our Shanghai newspapers announced in October, that during the past six months one American firm had sold twenty cotton mills, $9,000,000 worth of business in one line. The Secretary of the American Chamber of Commerce said to us one day that during the preceding two weeks, eighty new American firms had entered Shanghai. He said he had a list of two hundred other American firms that had sent advance notice of their coming within the next six months. We are sharing in China's financial and commercial awakening, but men and brethren, we owe China something more than railways and steel and electricity. Before we have solved these labor problems here in America, we are bringing to China our factories. What we owe China is Jesus Christ, the only one who can help them solve their political, industrial, economic and all their social questions. But of greatest significance to us is the fact that the awakening in China today is not only along political lines and along industrial lines, it is not only educational. The fact that we need to face is that this is also a spiritual awakening. What will save China is the question that all classes of people are asking today. Where are the men who will be our leaders, who will help to make China great? Where are the men who will help us solve these political and industrial questions? Where are the leaders who will sacrifice themselves, who will be honest, who will be truthful for the sake of their fellow men? Education alone, intellectual knowledge alone, does not give us those men. What we need today is religion. Wherever you go in China today the man who has some knowledge of the gospel is almost overwhelmed by those around him who are asking, "Will Christianity help us?"

Last summer General Feng, one of the great Christian generals in China's army, sent a request to a British missionary to come to his camp for a week of evangelistic services. When that missionary returned, I met him and he was overwhelmed by his experience. He said he had left a thousand men ready for baptism and he knew not how many other hundreds who were asking for more light. A few weeks later, General Feng wrote to us and said: "I want a Christian attached to my staff". Today in China's army we have the first Christian chaplain. Last week I picked up the "Christian Intelligencer" and read there one of the first letters that Chaplain wrote. In the first paragraph of that letter he said, "Last Sunday I baptized six hundred soldiers". That is in the army of China.

Today I could tell you of any number of high officials who are outstanding in their Christianity. Yonder in Paris is Mr. C. T. Wang, yonder in Tientsin is Mr. Chang Po Ling, there in Nanking is Mr. S. T. Wen, and just the other day from Canton came a

letter that said that Mr. T'sun, President of the Provincial Education Association, was to be baptized. Men, you don't know what it costs those men to be baptized. It is easy to be a Christian here in America. It doesn't interfere with your business, or your friends, or your politics. Yonder, it interferes with everything. These men, for the sake of their country and for the sake of many who love them, are ready to pay this price, a price which many of us here might not be big enough to pay if we had to do it.

Now what is the significance of this awakening of China? Men tell us today that we face a new era, an era of reconstruction, here in America. It is not so. We are facing an era of reconstruction which is world wide, for China is not in a world by itself, but it is a part of this great united world.

China is one with the world but the question before it today is, "What religion will dominate?" Will this new civilization be militarism, or shall we lead it upward to Jesus Christ? I know the answer, because I believe that word, and by faith I see Him whom the Apostle John saw: "And I saw, and behold a white horse, and He rode upon it had a bow, and there was given to Him a crown and He went forth conquering and to conquer."

This world ultimately will not be militaristic but will be a world that worships God. Unto Him every knee shall bow and every lip will confess Him Lord. In that day of ultimate victory, where will you be? That is the only question. You remember the victory parades last year. The men who marched in those parades were the men who wore a uniform that they had a right to wear because they had fought in the front line trenches. They who share in that ultimate day of victory will be not those who do a little, but those who gave their all, even to the supreme sacrifice, if need be, that He might be Lord of all. Will you share in that day of glory? Today is your opportunity to share in the struggle of winning this world out of this danger of militarism into a faith in Jesus Christ, our Lord.

INDIA

Dr. William I. Chamberain, Chairman

India as a Mission Field—Dr. J. Aberly

The General Evangelistic Phase of Mission Work in India—
Rev. R. H. A. Haslam

Missionary Work Among the Upper Classes in India—
Dr. Robert A. Hume

Evangelistic Work in the Villages of India—
Dr. Walter D. Scudder

The Mass Movement in India—Rev. Benson Baker

Evangelistic Work Among Women in India—Miss Agnes Hill

India and the Missionary—Rev. B. C. Sircar

Educational Missions in India—Dr. C. A. R. Janvier

Agricultural Missions in India—Sam Higginbottom

The Work of Healing for the Women of India—
Dr. Belle J. Allen

INDIA AS A MISSION FIELD

Dr. J. Aberly

India is a large field, half the size of the United States. One-sixth of the population of the world is in India. It is also large in the variety of its races. You have the Mongolian types, you have the Dravidian, you have the pure Indo-Europeans, you have negro types. The races have met in India. So we have many languages —they tell us one hundred forty-seven languages and dialects, twenty-three which are spoken by more than one million people each. And you have many religions there. You meet all the great religions of the world as well as the people who do not profess to believe in any religion. You have the philosophical Hindu who will talk to you about all the latest theories of philosophy. You have the ignorant villager who can hardly put subject and predicate together, who is one of the most ignorant of fetish worshipers, and you have all grades in between. It is a large field any way you look at it.

India is a needy field. It is such an old mission field that sometimes people seem to think the task ought to be done, but it has never been more needy than today. It is needy in its poverty. You heard last evening that the average earnings of an Indian is about ten dollars a year. Six to eight cents a day is the wage of an ordinary day laborer in our part of the country, and at a time like this when prices are high, we cannot imagine the depth of the poverty of those people and their need of education. Two per cent. of the women, eight per cent. of the men, I believe, are literate. Twenty per cent. of the population in America are in schools; in India less than four per cent. The average school life of a Hindu school child is under four years.

There is a commission which has gone to India to study the problem of education, especially for the masses. I hope they will be able to solve it. We feel over there that the social condition, the abounding poverty, must in some degree be settled before the question of literacy or illiteracy can be settled.

What appeals to us chiefly about India, as those interested in missions, is that it is a needy country religiously.

Now, I have been told that there is an agitation in India to

send over to America people who shall correct the wrong impressions that missionaries make about the religions of India. I hope I shall not be guilty of any such misrepresentation, but I do not approach the subject from the standpoint of the educated Hindu who looks at religion more through western eyes, through Shakespeare and Milton, than he does through his own sacred books. I look at the need of India through the eyes of the Hindu who lives in the villages, and you have heard that India is a country of villages.

I remember speaking to an audience in a village and a man said to me, "The trouble is this—God has made us so that we who have to work simply have to sin". Now, he was entirely illiterate, but he was exceedingly philosophical from the Hindu standpoint. According to the pantheism which pervades Hinduism, all life is sacred. You dare not kill anything. The holy man in India is the man who will not even kill an ant. And this man's idea was—How can I plow my fields without killing millions of ants? The life in the blade of grass, too, is sacred. He wouldn't dare reap his harvest if he wanted to be a consistent Hindu. So he said, "If we want to make a living, God has so constituted things that we simply have to sin."

Or, I approach it from the standpoint of one of the men in my class just in from Hinduism. We took in an emergency class, for we had a grand opening among the farming classes in India. There was a village where we had one hundred people coming in during the last two years, and we tried to educate some of those men, old men, farmers, to give them just one year. Our standard for admission to that theological seminary was that they were able to read—that is all. No languages were required, they simply had to be able to read, and we worked with them to have them go out and reach their own classes. One man told me this—"Take away licentiousness and lust from the great Hindu festivals in our villages and their charm and their power will be gone." That comes not from an American missionary. It comes from a man who knew what he was speaking about, just come out from his own surroundings.

I often think that the strongest indictment against Hindusim that can be given is in the penal code of India. I believe Lord Macaulay wrote that code, though it was afterwards amended. One of the amendments was in regard to removing the obscene sights that are to be seen in India, the people who in the name of their religion were clothed only in sunlight. They were the holy men. While such obscenities were to be punished, this exception was made, that the act should not apply to Hindu idol cars, nor to temples. There obscenity is tolerated. Their religion is not an uplift even at its best among the villagers.

Then, I want in conclusion to say that India is a fruitful field. Mr. Badley happily expressed India's situation at the present time in one short phrase, that over India we ought to write, "Reap now." That is true, but true only of the lower classes. We have about four million Christians in India, largely from the fifty million or more outcasts. There are many classes in India where this could also be possible if we would thrust in the laborers. I refer to the farmers, the middle classes. They are beginning to wake up, to realize that they have been held down, and at least in our part of the country this seems to be the present situation. If we would help those middle classes, if we would befriend them, if we would help them in education, if we would minister to them and to their sick, we would so link up Christ with their social emancipation and their education, that they would receive Christ along with the other for which they now have a strong desire.

India has gone forward seventy-five per cent. during the last decade for which we have statistics. I have been in India thirty years. During those thirty years, in our own small mission, compact as we are, we rose from thirteen thousand to sixty thousand, an increase of three hundred sixty per cent. I hope to see it go up to five hundred per cent. before the Lord calls me hence.

The numerical growth is most encouraging in India, but read Farquhar's "Modern Religious Movements in India" and you will be impressed with the fact that the influence of Christian missions is not confined even to those who are nominally Christians. It has overflown its banks.

It is a remarkable fact that the Mohammedans during eight hundred years hardly left an impress on Hinduism as a religion, and that one hundred years of Protestant missions on an intensive scale have brought about a condition that we call Neo-Hinduism, where people try to read Christian thoughts into the old religion. Then they even come here to the West and try to persuade us that that is what Hinduism has been and is.

The church in India is an awakened church. A young man went up there on an investigating expedition, and he returned to give me the result. I tried to be hospitable and I gave him a meal, six cents. He was a Madras honor man, but it makes them uncomfortable to give them knives and forks and spoons to eat with, so I let him have his meal alone. In the evening, I was going to be hospitable again to the same extent, six cents, but he said, "No, thank you". He went on to explain, "I have decided for the sake of the Kingdom to live hereafter on one meal a day". A Madras B. A. honor man! And those men are asking us to link them up in this work.

I say it is a fruitful field, whether we review it in numbers, in

results, or in power, energy and momentum that has been stirred up, and our call to you young men and women has come—get into that movement and make your lives count.

THE GENERAL EVANGELISTIC PHASE OF MISSION WORK IN INDIA

Rev. R. H. A. Haslam

In addressing you this afternoon, fellow students, on the subject of Evangelistic Missions in India, I realize very fully that I am speaking to you of that which constitutes the key to the arch of India's evangelization. In saying this I don't want you for one moment to think that I am putting evangelistic missions in comparison or contrast with educational or medical to the detriment of those forms of mission work. The end and aim of every missionary in India is the same—evangelization. I myself have served in the college and university in India and taught in schools. I am frequently known through our district as the husband of the doctor. My wife is a physician and I have good reason to know the great beneficial work that educational and medical missions are doing in India, not simply preparatory, not simply commending the gospel, but themselves setting forth the truth of the evangel of Jesus Christ. And yet, brothers and sisters, after fifteen years' service in India, I have come home with a deep conviction that this is the hour of hours for the home church to send forth a body of strong men and women, strong in their faith in Jesus Christ, to bring the message of Christ and His redeeming love to the peoples of that great land of India and to seek to lead them to the feet of Jesus as their Savior and Lord.

The reason this conviction has been forced in upon me is that during the past few years, when Secretary of our own mission, I have been privileged to go over our district and also to speak at great gatherings in India, along purely evangelistic lines. The first thought that seems to me to constitute a challenge for us to send out evangelistic missions is this fact, that today the people of India are ready in a sense in which they never were ready before to receive the evangelistic missionary to their hearts and their homes.

Now, I am not talking platitudes. I am going to talk to you from first-hand experience in the few moments I have this afternoon. I believe that the war has in a very special way prepared the hearts of the people of India to receive the evangelistic mission-

aries, those who bear the message of Christ and His love. It was my privilege during the recruiting in India, time and again to speak to large bodies of men who are called together by government officials. I was asked to speak to them upon the spiritual aspects of the war. I spoke to them about the great essentials of righteousness and truth and liberty and love, and always sought to link them up with the message that we in the Christian church embodied in Jesus Christ Himself. And the interesting thing to me was that at the end of every one of those gatherings, I had men come up and say, "Won't you please arrange for a service and speak to us about these things?"

In going about India, in the districts, in the villages, I again and again came across men who had been out at the front and who had come back and were speaking in their villages about the care for their comfort and welfare in the trenches, and about all the kindness and sympathy and love that had been accorded them in England. And this was all redounding to this great end, of preparing the people themselves to receive us cordially as we went about.

But, brothers and sisters, away and above all these things, these influences of the war, that lead one to throw out the challenge to send out missionaries to bear the message of Christ's love, His redeeming love to those people, is the consciousness that has come to the communities of spiritual need, theirs and ours.

Now, that sounds very platitudinous to some of you, but I will tell you that when you go out to a land like India, all so strange in language and customs, and live there for fifteen years and pierce right down through race and color and creed and caste and stand face to face with some of those men who are searching for salvation, it not only gives you a sense of joy to realize that we are one, but a sense of awful responsibility, realizing the terrific price that those men are paying in order that they may come to a knowledge of salvation. Their conception is quite different from ours, and yet they are paying a terrible price to get that knowledge which we believe we have in Jesus Christ, our Lord.

One day I found sitting on the veranda of one of our tea-houses a man of most splendid countenance in the garb of a beggar. I gave him the ordinary salutation, "Bundige Maharaj". He replied, "Good morning, Mr. Haslam" in perfect English. I said, "You speak wonderful English". He said, "I ought to. I am an honor graduate of Oxford University, and not only so, Sahib, but I have been a lawyer in Calcutta for the past fifteen years. I have been paying an income tax of five hundred rupees a year (one hundred sixty dollars) into the treasury in India". I said, "What in the world are you doing with this beggar's robe on?" He said,

"Sahib, may I ask you a question? Do you think that a degree from Oxford or any other university, do you think a successful law practice, do you think that the possession of great wealth, will satisfy the deepest demands of the human heart for rest and peace?" I said, "Brother, I know that they will not." He said, "I know that they don't, and I am making the most tremendous sacrifice a man can make in order that I may come to that knowledge of rest and peace, in order that my spirit may be united to the great spirit".

Or I think again of those multitudes who pass our house, sometimes in hundreds, sometimes in thousands in the pilgrim season, to perform their vows, holding their arms up until they wither, or perhaps taking the vow of silence. Those men realize in their inner consciousness an unrest that cannot be satisfied by the ordinary things of life, not by their ordinary religious life. They go in for performing these vows in order that they may have rest and peace of heart. You and I know what will satisfy those men. Some of the holiest moments in my life have been when I have sat down before them and pointed them to Him who says, "Come unto Me, all ye who labor and are heavy laden, and I will give you rest". Jesus Christ is the only one who can satisfy those men. We want men to go out there and carry His evangel to those people in India who are paying this terrible price in order that they may obtain salvation.

As evangelistic missionaries, you will go out with your tents and pitch them in the villages. Then you will go in and talk to the people in their court-yards, and to the men sitting in the shops. You will talk to them about Jesus Christ. You will tell them to come up to you for your lantern meeting in the evening. You will have your lantern sheet spread over bamboo poles and throw pictures on the screen and explain the life and death and resurrection and mission of Jesus Christ.

What holy moments those call up! Here is a Brahmin boy—fourteen years ago he heard one of those lantern addresses and took away a copy of the little Gospel that was provided by the Bible Society for him in his own tongue. Years afterwards, I found that young fellow in another village. I had never met him but once in the meantime. He had a group of eleven boys who had come out of high school, and was studying with them from the New Testament. There were eleven or twelve of them studying together the Testament as a result of the work out in camps.

You will be allowed to stand in *melas* and preach to the great bodies of men that come together in those *melas* or religious festivals, and will be given this unique opportunity of disseminating God's Word in the languages of the people by the hundred copies.

The work that is being done through the Word of God being disseminated is bearing fruit and preparing the hearts of those people to receive the content of the message. You will be allowed to sit in the bazaars talking to two or three at the beginning about Jesus Christ, about His message of redemption, and then you will get a group gathered around you. As you talk to them of the profound things, you will hear perhaps this word more often than any other, "that is fundamental". And then men will come up and ask you for a copy of the Scriptures, the copy of your sacred book.

I don't covet, as some men do, a great army to go out and work in India. I would stop lots of men who are going to India today, if I had my way. We need the very first men in our universities and colleges intellectually. I do believe we need them for India today. We need them for evangelistic, for educational and for medical work.

Fellow-students, in one word, we need men filled with God, the Holy Spirit, men in whom Jesus Christ is dwelling, controlling their personality, men who are living the life that wins. These are the men who are needed today in evangelistic missions to impersonate Jesus Christ, and lead others to His footstool.

MISSIONARY WORK AMONG THE UPPER CLASSES IN INDIA

Dr. Robert A. Hume

Dr. Aberly said I was a man of a beaming face. I am a man of a beaming heart. India was my native land. My parents were missionaries before me. Out of my seven children who were born there, five of them have been missionaries. I hope that when my spirit leaves this body, it may be cremated in my native land, India.

India! The man or woman who can say India and not love it doesn't deserve to be a missionary. Paul said, "Unto me who am less than the least of saints is this grace given that I should preach among the Gentiles" and the Hindu missionary substitutes "among the Hindus".

My special work has not been for the upper class people, though that is what Dr. Chamberlain asked me to speak about, but I know about it, I have had some experience. You who have read anything about India's history know that the theistic movement called the Brahmo Samaj has been largely influenced by Christian thought and by Christ. Thirty-eight years ago, when I made my

first visit to Calcutta, I heard the leader of the Brahmo Samaj, Keshub Chandra Sen, make a statement to missionaries, and he began in this way: "Fathers and brethren, I never could have taken it upon me to speak to a company of men and women like you, followers of the Lord Jesus Christ, unless some of you had asked me to give a message, and it is because my message and my purpose is like yours, to lead my countrymen to Christ, that I have ventured to tell you what I hope may be of help to you in your work".

"Followers of Jesus, your countrymen of the West have done great things for our land. You have made us aspire for education, for money, for position. But India of old never respected money, never respected position, and had only a limited amount of respect for learning. Of old, India's best men yearned for the spirit".

Just now one of these missionaries who has spoken said he saw a graduate of Oxford University sitting on the ground with a begging bowl because he was yearning for identification with the Spirit, and Keshub Chandra Sen said, "That is what our young men of old longed for, but you wide awake, enterprising men of the West have made our young men want to get money, to get learning, to get position, and they do not now long for the spirit. Who is going to help them if not you men and women who are followers of Jesus? I appeal to you if you have not now found enough educated Indians, millions who speak English as well as you or I. Are there not enough of us who can now teach the languages, history, mathematics, science, philosophy, so that you may confine yourselves to the spiritual".

None but you young men and women and those of us who are old who have had the privilege of service there can do this. Never, never preach about the Lord, Jesus Christ, without adding, "The Holy Spirit of God". Those are the two great messages for the Christian missionary to give there. The whole of the Christian religion to the educated man is in one short sentence of eight words of one syllable. Describe this great, unknown God that for years and generations and ages India has been longing for. What is He like? The Master said, "He that hath seen Me hath seen the Father". The whole of the Christian religion is in that one brief sentence of our Lord.

In Bombay, the commercial capital of India, one of the leading lawyers said to me the other day, "Dr. Hume, you will be interested to know that every morning I read the Epistle of St. James, especially where it says that to obey and to love God is the essence. For the ethics of religion, I read St. James. At midday, I read the Epistle of Paul, to find out how he interpreted Christ, as the one to help us to live. And before I retire, I read St. John's message from his letters and gospel, where he says: 'No man hath seen God

at any time—the only begotten Son who is in the bosom of the Father, He hath revealed Him'."

Do you and I believe right down in the bottom of our hearts what the Bible says—he that cometh to God must believe that He is the Rewarder of them that diligently seek Him? And when you see how two millions of people at the full moon, once in twelve years, go to the junction of the Ganges and the Jumna, in order to get somehow nearer that great unknown Spirit, will you understand that not in vain has India been ignorantly seeking this unknown God, if some of you come and have the privilege of saying that God is like Jesus Christ, and that the characteristic thought of Jesus Christ is that God is a seeking God, and that that is the reason why He sent His only begotten Son. He is a seeking God, and the Indians are a seeking people, and when they come together in the great and certain future, then the educated Indian will be one to teach us in materialistic America. Come over, come over, some of you men and women, for the women of India are like the men of India, longing, longing for fuller intimacy with and experience of the living Christian God who is like the Lord, Jesus Christ.

EVANGELISTIC WORK IN THE VILLAGES OF INDIA

Dr. Walter D. Scudder

I want to speak this afternoon very briefly about the great work among that class of people who have been sitting in a great darkness and are now seeing the great light of Jesus Christ, our Savior and our Lord.

You have heard recently about the great mass movement, especially in North India, and that the movement is now spreading into South India. I want to say very briefly that this movement started long ago in South India, after that great famine of '77 and '78, when the people felt the sympathy and the touch and the love of the Christian missionary, who gave them help and assistance when they were in a dying condition. They saw a light, and many of them became Christian. They had not been well educated, they had not been taught, but from them has grown up a large church. Many of them went back, we admit, but we see in the Southwestern portion of India a very large Christian community. In the Baptist mission alone, I believe on one Sunday, they baptized between two and three thousand men, women and children. But for a while that

work seemed to have a set-back, the reason being that many of these men and women had not been rightly instructed.

But, friends, the tide is again rising. Men and women are accepting Christ, and they are holding out their arms to Canada and to Britain and America and asking us to give to them the unsearchable riches of Christ. And what is going to be our reply? I believe that that tide is going to continue to rise, and that it will not have a set-back. The reason is that the church is trying to get the men and the women, the low castes, the ignorant, to go out and evangelize their own brethren and sisters.

I want to tell you very briefly of how we get these men and women who know absolutely nothing, who have never been to school—some of them who hardly know what sin is. How do we help these men to get a vision of Christ and then to go out and win their brothers and their sisters?

Mr. Eddy told you last night about the South India United Church. In that we have what we call the week of simultaneous evangelization. In preparation for that week, we get the men to go to our little school-houses. How are you going to tell them to preach? They do not read. One year we took the two little stories of the two foundations,—the man who built his house upon a rock, and the one who built his house on the sand. We told the story to those people and we asked them which was the best foundation. They understood very well, because we have great floods and tremendous cyclones in India which wash away hundreds and thousands of houses. We told them that this house which was built upon a rock is the true faith, Christ is the rock. These people got a vision of that—the two houses, the one crumbling and the other standing. We told them to go out and tell that story to their brothers and their sisters.

Then the third week we have the drive, the week of simultaneous evangelism, when we try to get all these poor people to bring in those for whom they have been working. And so, friends, we are laying firm foundations, so that when these multitudes come in, they will have some conception, some idea of what they are coming to. After we get them into the church, we try to teach them more and more about Jesus Christ. It is wonderful to see how the spark of evangelism catches.

I have in mind now a little school where a school teacher was inspired with this idea of evangelizing. She was not very well educated, but there in her little school some of the children she was teaching were Hindus and non-Christians. She decided she would teach them the little verses and the hymns and tell these little children to go home and tell their fathers and mothers the story, and ask them to become Christians.

One of the little girls would go home and repeat the verses. Later, she was taken ill, very ill, and she knew she was going to die. The last day, she called her father and said, "Daddy, I am going to die. I want you and mother to become Christians. Will you not?" And they sat on the floor, she lying on the floor, and shook their heads, and he said, "No, I cannot leave the old faith, the old gods." And she plead with them, and when she saw the firmness of mind, she said, "Daddy, I want to die a Christian. Won't you send over to the mission and ask the pastor to come and baptize me?" And the father couldn't say no, and so he went and called the pastor and said to him, "I want you to come and baptize my little girl before she dies", and he came, and that evening they laid away the little body.

But in that father's heart there was an impression which could not be destroyed. Fourteen days later, when they had their little ceremony—in India they have what they call the burial ceremony or a prayer ceremony fourteen days after death—he gathered together many of the members of the family and had prayer, or went through their Hindu rites. After they were through, this man arose and said, "I want to tell you people that I am going to become a Christian, and I want you to become Christians, too". And then he told the story of his little daughter, but many of them said, "No". But later he was baptized, and after receiving baptism, he arose in the church and said, "In memory of my little daughter, I am going to try to win a hundred souls for Christ this year", and, friends, within a year or a year and a half, that man had the great joy and privilege of bringing into the church of the Living God a hundred of his relatives.

Last summer, I opened one of the papers and saw an advertisement stating that there were great harvests down here in Iowa and Nebraska and Texas and Oklahoma. The wheat was ready for harvest, but there were not enough harvesters, and so the Governments and Banks and States and Governors were sending out reports and advertisements asking men to come and reap the harvest. The Government was sending the returned soldiers, and these men heard the call and went and reaped the harvests, and we have bread to eat today.

India wants young men and women from India, England, Canada and America to evangelize and to bring the people of India into the church of the Living God.

Two years ago at the General Assembly of the South India United Church, when the Committee on Life and Work was pressing upon that body of men the resolution to try to bring in ten per cent. every year, one of the London missionaries arose and said, "I cannot second that resolution. If I should send out my band of

pastors and workers in one single field within the next four months, we would be able to bring a thousand people into the Christian Church. But I will not send them out because we are not equipped with the men and the means to educate these people when they do come, and we know that if these people are not trained in Christian truth, that when they come into Christian liberty that oftentimes their latter state is worse than their former. I will not send out my workers and bring in that thousand people, because of the lack of men and means". One mission in North India refuses baptism to a hundred and fifty thousand people. A very conservative bishop in South India, the Anglican bishop of Madras, says it is perfectly feasible for the protestant church in India to baptize a million people every year.

What will be the reply of this convention of student volunteers? The harvest is ready. Those people are appealing, and what what shall we say to them?

THE MASS MOVEMENT IN INDIA

Rev. Benson Baker

One day a man came into my house, and, in good English, said, "Sir, I want Jesus Christ". He had had a tract handed to him in a heathen festival, and he had walked fifty miles through the fields and past the villages of India that he might find a missionary, that he might get Jesus Christ. We had the great joy, after he had stayed a while and learned about Christ, of seeing him come into the church.

At about that same time, in one corner of my district, three thousand men gathered one day in a village. They were called Chaudris. As you know, most of you, the folks of India are divided into watertight compartments called castes. At the head of each caste in each village is a man called a Chaudri, a man of large influence. Three thousand of these men gathered together, and for three days, they debated the question as to whether or not they would become Christian. Some of their friends in the village over here had become Christian, some of their relatives over there, and they heard about Jesus Christ, and they had seen in the lives of their people the change that had taken place. At the end of three days, these men by unanimous vote decided to accept Christianity, and they represented something like fifteen thousand people in one block of villages.

They sent a deputation to us and asked if we would come and instruct them, and, after they were ready, baptize them and receive them into the church. Your missionary in India had to say to those folks, "We are sorry, but we can't take you", and they went away back to their homes again, because we couldn't take them. Why?

One day I went with an Indian preacher into a village of Surejpur to baptize two hundred folks. Usually I allow the native preacher to do the baptizing. I want him to have the honor and the responsibility of it, and so I stood by praying for him while he baptized these folks, two hundred of them, one afternoon, man after man and woman after woman and child after child. As a stood there that afternoon in that village, it seemed after a while that I couldn't stand it any longer.

Don't you see what it means? Those folks have torn down their idols, they have broken with their heathen customs that they have had for thousands of years. They had stepped out into the new, and there they were in our hands, with not a Sunday school teacher, not a day school teacher, one pastor for ten or twelve villages surrounded by a heathen community. Can't you see something of what it means to baptize a group of people like that and why we are sometimes compelled to say, "No". It is a tremendous thing when people take the step that those folks were taking that day.

There are in that district alone where I was serving until this year twenty thousand people now on the waiting list. There are in our mission to the number of one hundred fifty thousand, as Dr. Scudder says, men and women who are actually on the waiting list and could be baptized as soon as we can get around to them.

If they are not baptized, then what? Then what? They will grow tired after a while. I have had them come and literally take me by the feet and plead for me to send a preacher to them, and I have had to turn them away. They will get tired of that after a while. Not only that, but the Mohammedans are after them, moving heaven and earth. The Hindu reform societies are offering them all sorts of things, if they will come to them, and this day of opportunity with those folks is not going to remain forever.

I wish that you could somehow picture the district in which I have been working. We baptized between five and six thousand in that district last year; forty-five thousand Christians in the Meerut district, living in thirteen hundred villages, and I was the only man missionary to do evangelistic work among that many Christians, let alone the three millions of people who were living in that district.

There we are with that multitude of Christians, illiterate, poor, despised, just like children on the first day at school peering into

the schoolhouse, waiting for somebody to come and show them the way and instruct them. There they are, absolutely in our hands, and that is what we want. There are thirty thousand boys and girls in our district who will never have a chance to read and write unless we give it to them. We want somebody to come out there and organize a system of primary education for thirty thousand boys and girls in one district. There is no finer task for anybody than to go out and do a thing like that. These people are depressed, they are serfs. We want somebody to come out and teach them modern methods of agriculture, to teach them how to get out of debt, to change their whole economic situation there, and we can do it, and there is that field that is so ripe for somebody to come and do that thing for them.

Our church, some of you know, has recently had a great campaign. They have raised the money, but they can't get the men and women to go. Unless some of you go, those folks are going to remain out yonder untaught and untrained, and not be able even to read their Bibles.

One day a native preacher went into a village and baptized a group of these outcast people, untouchables. They live in a hamlet outside of the town. Their very shadow pollutes the food of the high caste men. They are absolutely despised outcast untouchables. But this man went in and baptized a group of those folks. One of the sweetest verses, I think, in the Bible is where the leper came to Jesus and said, "Sir, if you will, you can make me clean", and the Good Book says that Jesus, moved by compassion, put out His hand and touched him. No one else in that crowd would have touched that man. Jesus didn't need to have touched him. He might have said, "Be clean", but He put out His blessed hand and touched him, and I am so glad He did. There are sixty millions of untouchables in India, and Jesus Christ is touching them and lifting them up and changing their whole lives.

And so this group was baptized. After a while, the missionary came around and finding quite a group of boys and girls, he said to the native preacher, "Hadn't you better start a village school?" and the preacher said, "I expect so", and so the next morning he gathered around him that group of boys and girls, twelve or fifteen of them. I wish you could have seen him as he sat there. Around his feet were those boys and girls, half dressed—no, not half dressed, that is saying too much—dirty, untouchable, despised, sitting there at the feet of that pastor-teacher who himself didn't know very much.

He put the primer into the hands of one of those boys who looked at it very curiously, and then he said, "You say after me a, b, c" and that little boy took that book and said, "a, b, c" after

his pastor, and that lad had taken the first step out into the great Christian world, the great world of cleanness and purity and honesty and hope. He had taken that first step that day in that little village school.

And again, the missionary came around after a while and finding one very bright boy, he took him with him to the district boarding school. He went through that boarding school, and he went to the college at Lucknow and graduated with honors. A few years ago that man, Nathaniel Jordan, came to this country as a delegate to our General Conference at Minneapolis, Minn. Do you get the picture of the boy there in the dirt, untouchable, despised, as he walks in the General Conference in this country, the same boy but transformed by the power of Jesus Christ.

That is what we are doing, that is what the gospel is doing, taking those folks, the despised of the world and this blessed power of the Lord is transforming them, their lives and their all.

But He Himself has said that you and I must help in this transformation, and there they are, multiplied millions, just waiting for you to come and help.

EVANGELISTIC WORK AMONG WOMEN IN INDIA

Miss Agnes Hill

India has a peculiar charm to Americans. For one reason, India lacks freedom and we love freedom. Another reason is that Indians are our cousins. I don't believe that the students of America have realized that they have a responsibility to India as they haven't to any other nation under the sun, and that is because they are of the Aryan race just as we are of the Aryan race. It happens that our forefathers took the gospel of Jesus and their forefathers didn't, and that is the difference in the two countries today.

As I heard my brother just now speaking about preaching the gospel to the poor and the despised, I thought, "Yes, there is another bit to that verse, and it says, 'The spirit of God is upon me because He hath anointed me to preach good tidings to the poor, and the opening of the prison to them that are bound' ", and it is that part, the opening of the prison for the womanhood of India that I want in the very few minutes to speak to you of.

It is suitable that two ladies should sit upon this platform today, because over there in India we represent more women than there are people in the United States. Take every man, woman

and child from the top of Maine to lower California, from Seattle to Florida, and there are not as many people in the United States as there are women and children in India that have to be reached. And what is more, girls cannot be reached by men. The low caste can be reached by men because the low caste go hither and thither. I stand before you in the garb of an Indian lady. The women of India appeal to the American woman because of this very love of freedom that is in the American woman.

I ask every girl that is sitting in this audience, every woman that is sitting in this audience, what is it that has made you what you are but the Gospel of Jesus? There is no provision in the Indian catalogue for a woman's salvation at all. Men can get saved some way or other. If a woman gets saved, it is because she hangs onto her husband's coat tails, only he hasn't any coat tails. If a woman gets saved, it is because Christ comes to that woman and offers her entity. Do you understand? A woman isn't an entity in India, a woman is a chattel.

Sometimes I think about these people that are talking so much about home rule. Some day I want to see home rule for India, but just now I want to see these fine young Indian fellows ruling their own homes and giving some liberty to wife and daughter.

I started giving some lectures in Lucknow, because we have all these different classes of people. Here is a class out of the purdah, educated people, the Brahmo Samaj girls, the Parsee girls and a few who have broken off from Hindusim and become free. Then here is a section of women who are the wives of the doctors and the lawyers and the merchants and the chiefs. All the upper class Indian women are shut in a prison life called the Zenana. I know a little woman who for forty years had never been out of her own little square courtyard. It is open to the sky. Thank God, they can get a little sunshine in. But there are rooms all around the four sides and that woman for forty years has not been out of that house. Her children and grandchildren are there, and I go in every day to teach those people.

There is another set of people, these outcasts, that I am not going to touch on today, because it is these upper class people that my heart is burning for.

A little girl can be educated up to ten years of age, but she cannot get any education after she is ten years old because she must go into seclusion, into the prison that women are put into.

How can it be that we can sit here and enjoy our lives in this country and enjoy blessed freedom and remember that there are fifty, sixty, seventy millions of women in India shut up in zenanas that cannot get out and cannot read or write, and yet they exercise the greatest influence over young manhood.

I would to God that girls could see what I have seen with my own eyes. I would to God that you women who are here who love to stand up and sing about Jesus Christ, I would to God you could just so consecrate your life to that same Jesus that you could go out filled with the spirit of God.

Three-quarters of my time is spent teaching women to read and write. The little women I go to want to learn to read. Their husbands can talk English in such a beautiful way and are college graduates from Oxford. I opened some classes in Lucknow for these very girls, and what did the young men say? A young lawyer came up to me and said, "We can't let our wives come out, even though you make all arrangements that not a sign of a man shall see them. Though you put curtains around the carriage, still we can't let them come out to attend any lectures. I am a barrister, and I can't let my wife go out or not another man in this whole town would give me any briefs. I have to make my living by the law, and I wouldn't dare to let my wife go out when the other wives are not going out."

That is the state of India's womanhood today. I for one would not advise the Government of England passing a law so that these women can go out of the zenana. It couldn't be done. It wouldn't be right. They have been put there for the protection of virtue. They are little hothouse plants. It would never do to take them out suddenly. But I would give up my life to get this law passed, that the boys and girls of five years old should be taken and educated, that the little girls should be taught that their grandmothers and mothers were put into that system, but that they will not be, that they are to grow up and be free. I want all the little boys taught that their grandmothers and mothers were put into zenana, but their little sisters are not to be put into zenana. They are to be trained and protected, and the boys are to protect them. We have to appeal to the chivalric in men and make them protect their little sisters and not think that a woman's virtue is protected by shutting her up in a house. The Christian religion demands that a woman's virtue shall be protected from the inside of a woman.

I love India as I love my own country. The Chairman said that I have been out there twenty-five years, and I hope to live and die in India, but I long to see these changes, these moral changes, come about in India. They can't come suddenly. It has to be by a great educational wave for womanhood and a great ideal. Some thinkers have got to come, and we have to think out with our Indian brethren how to get their women into a life where a woman is an entity. These are the classes of women to be reached, and we have to reach them by going out to them, and that is what takes such a large number.

I go to every house where they call me, and for the first fifteen minutes I preach to them about Jesus Christ. They let me do that, the husbands and the fathers,—I have to get their permission to allow it.

This zenana work ought to appeal to women if anything does, that they should lay down their lives, if need be, to offer to their generation of womanhood anything in which they are better than the average woman of the world.

O, young women, think about these things. As you sleep at night, as you wake at night. I would to God it would keep you awake all night thinking about the women in prison, in the prison-bound countries of the world, and thinking how you can help the women and help the men into the freedom wherewith Jesus Christ has made men and women free.

INDIA AND THE MISSIONARY

Rev. B. C. Sircar

I do not know how to adequately express my deep gratitude to you this afternoon for giving me this opportunity of speaking a few words to you on behalf of India's needs. I stand before you with mixed feelings.

Dr. Aberly just at the beginning of his lecture made a reference to the fact that there are people in India who are trying to send men to America to correct some of the impressions about India given to this country by the missionaries. I feel I ought just to say a word with regard to that. We ought to know what the non-Christian people in India think of us as missionaries. I want to tell you this, that twenty-three years ago, it was my nationalism and patriotism to oppose Christianity, to drive out all the missionaries out of India, and I actually volunteered to convert one of your leading missionaries in India to Hindusim. But I rejoice today that providence had it otherwise, and I am today what I am through the grace of God.

One of my fellow secretaries of the Young Men's Christian Association in India told me only just a few days ago that when he was coming, he took into his confidence one of the leading non-Christians in the Punjab and asked him what he thought of him and the missionaries in general. He looked at his face and said, "Do you ask me to tell you the truth?" The missionary said, "Yes". He said, "I believe you missionaries are enthusiastic liars".

Now, what does that mean? Does it mean that all the missionaries coming from India or from any other mission field tell lies? God forbid, and they do not. And yet how do the people get that idea? I will tell you how, and we ought to know it. India is such a vast country. India is just in a diametrically opposed direction, and the people there, their customs, their histories, their ideas and ideals are almost diametrically opposed to yours. You are quick, swift, aggressive; they are slow, patient, pensive, restful. And it is no wonder that you misunderstand the people of India and the people of India often misunderstood you.

There is a feeling in India today that India has been depicted by the people of the West just in this way. There was a dark man appearing before a court of justice where an Englishman was the judge, and this dark Indian came there to give evidence, and the judge asked his name, and he said, "My name is Goreh Chand", which means in English white moon. The Englishman said, "Goreh Chand—that is white moon—you are black moon", and he asked the clerk to put it down that way and the clerk wrote black moon. Then the judge said, "How old are you?" He said "Twenty-six". "You look like sixty years old. You are sixty years old." And the clerk wrote down sixty years old. Next time he said, "What is your father's name?" and the man was silent. He asked him again. The judge then said, "You are taking the time of the court, and I will fine you, I will send you to jail". And then the man said, "What is the use of my telling you anything. It doesn't stand. You write anything you like".

Now, this is the general impression of the people of India—I am speaking of those who are thinking—of the people of the West, and the missionaries not excluded.

Every one of the speakers who has spoken from this platform spoke the truth. I agree with them in every word they say, but India is a country of variety. You can speak of India in any term you like, either in the best terms or in the worst terms depicted in the darkest possible color, and it will be true with regard to a certain section of the people in India and with certain sections of the country, perfectly true.

Now, when Miss Hill was speaking about the women and their oppression and the freedom of the American country, I was wondering about what country she was speaking, because in the section from which I came, the women do not live under conditions like that. Is she telling lies? No, she has been there twenty-five years, she is giving her very life for those women for whom she has been working.

I say this just to explain why some people in India do misunderstand you and say that you are not correctly representing the

Indian thought and the Indian people and the Indian country. It is because they perhaps do not see as you see.

We are grateful to the great missionary force that has gone out from America and from England. One of the greatest non-Christian gifted statesmen, Keshub Chandra Sen, once said in a town hall meeting in Calcutta, "What is that great power that sways the people of India? It is not the British army. The British army cannot conquer the heart of the people of India. No army by simple physical force has ever conquered the heart of any nation. But we cannot deny that India is being ruled, conquered, subjugated by a great moral force, and that moral force is Jesus Christ. India has seen a tremendous moral force in that life and the person and character of Jesus Christ, and none but Jesus, none but Jesus, ever deserved this bright and precious diadem in India, and Jesus shall have it".

Today you take all the thinking part of the population of India, they look up to Jesus Christ, they have the deepest and the greatest regard for Him. But, on the other hand, from one end of India to the other today, the thought is that the organized Christian church has been a failure in the West, and is there any use to imitate that kind of organization within the Christian church in India?

They are not against the gospel, they are not against Jesus Christ. If I had time tonight, I could even show from the religious scriptures of the Hindus that Christ is the fulfilment of all their highest and noblest thought and aspirations, and that is what brought me unto Jesus Christ and his salvation. They are not against Jesus Christ, but they are beginning to feel that in the West, where Christianity had for hundreds of years experienced the highly developed institutions in the way of theological seminaries, Christian colleges, yet even there the Christian nations have shed the blood of other Christian nations. They feel that since there has been bloodshed among the Christian people of the West, there must be something wrong in their organization.

What I wish to impress upon you is that we do need your help at this time, your cooperation. India is entering into a new political era, it is almost getting a democratic form of government. They have never been used to it, and nothing but the ideals of Christ will give that country satisfaction and keep the people from vanity and disillusionment.

I say we need your help, but we do not need it in the sense that all of your customs and all your Americanization should be imported wholesale into India. I have a great admiration for the freedom of the American women, and yet I cannot as yet see how our Indian women will profit very much by making wholesale imitation of the women of this country.

I think you will agree with me that there is something unique in Jesus Christ's person, in that the boundary is frontierless, and the races of all nations have been coming to accept Him, each bringing its contribution to the interpretation of the life and the person of Jesus Christ.

What is appealing to the thinking people of India today is this,—that Christ is to rule the whole universe. He is the fulfilment of all the religious thought of the world. He comes of a race calleed the Jews, than whom perhaps there is no other race on the face of the earth who are so clearly marked off from every other race in temperament and disposition. It is nationalism and patriotism with them to keep themselves apart from all other races of the world. They have not been absorbed in any other race. Yet Jesus Christ was not only a Jew. He stood for Hebrew, Greek and Roman, and yet no civilization could control Him, monopolize and define Him. Why? Because His teachings are of the universal man.

A few years ago, when the great parliament of the great religions of the world met in the city of Chicago, when they were ready to close those sessions where were assembled representatives of Brahmanism, Mohammedanism, Christianity, and all the great religions of the world, they were discussing how to close that great meeting. There came suggestions from the Koran, and so on, but in each case there were some who objected on the ground of conscientious scruples. But some one suggested, "Could we not close this great parliament of religions of the world with the Lord's Prayer?" There was a solemn pause. Every one of the representatives of the different religions of the world stood up and said, "We can conscientiously join in that prayer", and the great parliament of religions of the world was closed in the words of Jesus Christ. Why? Because that Lord's Prayer as it is generally known, is not simply the old liturgical form of prayer extant in the western Christian church, but it is one flawless expression of the religious idea dominant in the human heart.

I should say that in India today, there is a great moving forward toward the understanding, the better understanding, of Jesus Christ today than ever. Some years ago, perhaps it was possible to say that the Indian people were spiritual and matter is nothing to them. Some one has said that if the Niagara Falls were to be placed in India, there would be instead of hotels and restaurants, temples and mosques, and there would be thousands of men and women, in order to just enjoy the ecstasy of joining in the divine who would throw their human bodies in the waters of the Falls. And yet there is in India a great falls, by the side of which a power house has been erected with Indian money and under

Indian management, and that power-house lights my whole native state consisting of twelve million people and governed by a native prince. That is what is really happening today in India. We are coming out of the dreamy state of life into the practical life.

India is an agricultural country. Nine-tenths of the people live by agriculture. Mr. Higginbottom, who is in this country now, is doing a great work along agricultural lines in Allahabad. He has been taken into the confidence of the people, and he is considered almost one of the rulers of that state. If the Christian people from this country, even forgetting what they should preach about Jesus Christ, could go out at this hour of reconstruction of India, even to help them in agriculture and in industry, in commerce, in education, having the Christ as the background, without having the opportunity of finding the defects and shortcomings of Hinduism, it would be better perhaps for the missionary work. If they could show by their lives that in the west Christ has taught them this great lesson, that the highest ideal in life is not to think of one's self and not to live a self-centered existence; but the greatness of an individual and the greatness of a nation does depend upon those noble characters who think more of others and less of themselves, and who live, work and die for others. And when they see that these men and women are coming from America just for the uplift of the men and women of India, they will inquire, "What is it that sends you here?" They will ask you to tell them of the religion that lifts you up and sends you even unto the foreign countries where you have to live under the greatest discomfort.

Brothers and sisters, I do not want to take up more of your time, but I just want to tell you what has remained unfinished in India. We have four million Christians in India, but what does that amount to? Only one Christian to every ten thousand of the population. In the various provinces, the number of Christians to each ten thousand of the population is:

Madras and Coorg	200
Bombay and Burma	100
Assam	59
Bengal	39
Northwestern Provinces, United Provinces and Central Provinces	20
Travancore	200
Baroda	39
Hyderabad	22
Bombay Native States	16
Bengal Native States	11
United Provinces Native States	6

Central Native States	4
Gwalior and Rajputana	3
Punjab Native States	2
Kashmir	1½

In the Bombay Presidency, there are thirty-three districts, each containing 50,000 people in which there are no Christians and no Christian workers. If that is not a great call for Christian men and women, either here or elsewhere, that they go into all the world and preach the gospel of Jesus Christ, I do not know what will make us see the unfinished and necessary work of the Christian church.

EDUCATIONAL MISSIONS IN INDIA

Dr. C. R. Janvier

There are certain phases of the situation in India that seem to me to emphasize the importance of educational work. Old India was exclusively of the type that Mr. Sincar spoke of a few minutes ago, quiet, placid, almost torpid. The very religions of India seemed to bring a pressure in that direction. Mohammedanism with its fatalism, Hinduism, with its doctrine of Karma that carries very close to the fatalism of Mohammedanism—these tended to freeze into passivity the energies of the people. But India has awakened. The awakening has come in various ways, mainly through the impact of Western education, Western ideals, Western commerce, Western politics, and especially through the impact of the Christian religion.

Hinduism and Mohammedanism have aroused. They are more aggressive today a great deal than they were fifty years ago. They have made all sorts of attempts to meet the aggressions of Christianity. Religiously, India is aroused. Commercially, India is aroused. Politically, India is aroused and astir. I am not speaking of political unrest. There is not so much of that as some people think; especially in the present situation, there is a great response to the proposals that the Government has made for partial self-government, and laws that have been passed indeed for the partial self-government of India. But India, for all these reasons, is astir, awake, aroused, and the thing that India needs most of all is leadership. Perhaps that need has been emphasized, intensified by the experience of the war, as men have come in contact with the great leaders, have been inspired by the power of great military

leaders and by the ideals of great statesmen. But most of all the need has been emphasized by this partial self-government that is now in the hands, or about to be placed in the hands, of the Indian people. If ever any nation needed intelligent leadership, it is India. All nations do. I dare not take the time even to suggest it, but I would like to have you stop and think what intelligent leadership has meant to our land.

India needs leadership, and perhaps a suggestion as to that need may be found in the fact that one who has reached a very high place in the command of the allegiance of the people of India is not only a foreigner, but a woman, Mrs. Annie Besant. Hers has become one of the names to conjure within India. I can hardly think of anything that more indicates India's response to leadership and India's need for leadership.

Educational missions are responding, as no other instrument can respond to that need. I do not say that educational work is more important or more pressing. I desire to make no comparison. I pray God that scores of you may respond to the call for the village work and the mass movement. No one can possibly exaggerate the need that is presented by the situation there. But at the same time, I do press upon you the claim of the educational work along this line, especially the raising up of intelligent leadership for the India of today and tomorrow and the next day.

We are gathering into our schools and colleges Hindus, Mohammedans, Christians—Christians in very much larger proportion than they are in the country at large. I take it that our college is a sample. In the country at large, there is about one and a half Christians to a hundred thousand of the population. In our college, we have seven Christians to a hundred of our college population. Out of our not quite five hundred students, thirty are Christians, seventy or eighty are Mohammedans, the rest are Hindus.

We are trying to train leaders, and we are trying to train leaders not simply through giving them education, but through bringing them into contact with Jesus Christ by the way of His gospel. The Bible is our one absolutely inevitable text-book. There is more or less of option as to the other things that a man may study in our college; the Bible he must study. And we are asking them, and I think missionaries generally are asking them, for no imitation as to our methods or our ideas of things. We are asking them to take the Christ of the gospels, Jesus Christ as He is presented in His word, as the atoning power for sin and the leader of men into true manhood and fellowship with God. We expect to make our Christians better leaders. The men who have gone out from our college, so far as I can recall now, are all of them either

in Y. M. C. A. service or in Christian educational work. We expect to make better leaders, intelligent leaders, of the Hindus and Mohammedans. We are trying to lead them to Jesus Christ, and we are satisfied with nothing less than the acceptance of Christ and the confession of Christ. That is what we are praying for and pleading for and working for.

At the same time, we are seeing a complete transformation of thought and ideal, of purpose and character, even among those who have not come to the point of actually confessing Jesus Christ before man. If I had time, I could bring to you incident after incident of the transformation that is coming to young men. Let me give you but two.

Chandra Mohun Mathuri is a Brahman from that far-off state at the head waters of the Ganges, Indian native Garhwal. He was one of our very mature students. He came back last January, after two years, to talk over old times, and I said to him, "Chandra Mohun, where do you stand in your religious life?" He said, "Mr. Janvier, I am a follower of Jesus Christ." I said, "What do you mean? You are still counted a Hindu". He said, "I am counted a Hindu, but I have been studying the incarnations, and the only incarnation that brings the message that India needs today is the incarnation of Jesus Christ. Buddha Gautama did talk about sacrifice, but, after all, what did Buddha give up but a kingdom? But Jesus Christ gave everything up for us men. His is the message, the message of sacrifice, that India needs today, and His disciple I am. Your men may not call me so".

One came to say goodbye to me. He had passed his A. B. examination. He had spent two years in the Hindu university at Benares. For his last two years he had come to us. I said to him, "Chandan Singh, what have you got in these two years in Ewing Christian College?" He thought a moment. He knew right well I was not speaking of intellectual attainment, and I wish you could have seen his face light up as he turned toward me and said, "In these two years, Sir, I have got God. I have come to know the reality of God, and every day of my life, my heart cries out, 'O God, make Thyself more real to me, and make me holy like Thyself' ". He is a Hindu still in name, and I am not going to say that he is even a secret disciple, but I do say this, that to take men and get them to see God through the medium of His word and the revelation of Jesus Christ is infinitely worth while, and that that work that we are doing is a work that India—I dare to say it—supremely needs.

I believe that there is going to be a great turning to Jesus Christ. I may not live to see it, though I pray for it every day. But when that day comes, as surely it will, these men who have

not yet had the courage to come out openly as followers of Jesus Christ will be leaders in that Christward movement. Will you help us hasten that day?

AGRICULTURAL MISSIONS IN INDIA

SAM HIGGINBOTTOM

I was led to make a study of the mass movement work of India and its relation to a self-supporting church while I was Professor of Economics in the college of which Dr. Janvier is principal. A study of industrial missions in India led me to see that ninety-nine per cent. of them were failures, that every great famine that came along would leave on the doorsteps, as it were, of the missions, taking India as a whole or the famine-stricken districts as a whole, thousands of boys and girls that had to be cared for.

The Editor of the Christian Herald told me that his paper had remitted to India over four million dollars to help to support the famine orphans of India. They were supported at the rate of fifteen dollars a year. They were gathered by missionaries into mud houses, mud dormitories chiefly, and the amount of food and clothing and education which fifteen dollars provides is not very great.

Then, perhaps, because a man had been brought up on a farm, he would try to teach the boys agriculture, or he might once have sewed a button on and therefore he tried to teach some of them to do tailor work, or, as we say, to be sewing men. Once perhaps he tried to tack a sole onto his shoe and therefore he tried to teach these boys shoe-making.

We were tryiny to teach industries with men who weren't trained in those industries, and it isn't good sense. A man trained for evangelistic work is out of place in some of these things. But granted that your man is a successful cobbler and can teach the boys, and he dies or goes on furlough, and you are up against it.

But you may have an awkward, three-cornered, unworkable kind of missionary. You don't know what on earth to do with him, so you say, "Stick him in the orphanage", with the result that this work has not progressed.

I came to see that the failure of industrial missions and agricultural missions in India was because we did not have the right trained men and women to care for them, to carry them on, that oftentimes they were one-man shows, that when the man who was

a success died or went on furlough, there was no other trained man to follow up and keep the thing going. So that I came to see that if agricultural or industrial missions were to succeed, they must be in the hands of trained men and women. With that idea, I asked the mission to allow me to come to America and take a course in agriculture. I went to Ohio State University and got the degree in agriculture and then went back to India. We have there now a mission farm of two hundred seventy-five acres. Friends in America have given us during the last nine or ten years something approaching a hundred thousand dollars to carry on that work.

One question that has been before me is this: Are the famines of India preventable? And another question that I am studying is: Is a self-supporting church in India possible? If America should have a sudden wave of generosity, a great impulse, and should send all of its abundant wealth over to India, and that should be doled out to the poor people of whom we have heard so much this afternoon, doled out in driblets of charity, how much good would we do to India? I think we would only still further pauperize it, that we would not so help it.

All thinking men and women agree that if you are going to help India, you can only do it by helping it to help itself. In this work of agriculture, in conjunction with the work done by the governmental and demonstration farms, in their great research laboratories like that at Pusa, we have learned that the yields of all the staple crops of India can be greatly increased.

On the mission farm at Allahabad, we take boys from the low caste, those who have centuries of oppression and degradation behind them, we give them training in scientific agriculture, with the result that instead of their starting out to work at six or eight dollars a month, as they would had they been trained in literary occupations, they are getting anything from twenty to fifty dollars a month as trained agriculturists. So that with agricultural missions we are learning not only how to increase the yield of the soil, but how to increase the earning capacity of the boy, and in those two facts, if they are multiplied over India, you rid India of its famine and yourself of supporting churches at once.

In the thirty-fifth chapter of Exodus, I believe it is, where Moses tells us that the spirit of God is in a certain man giving him skill and wisdom in the working of brass and of iron and of wood. This work is in no sense to supplant evangelistic work, but it is to follow up and to supplement it. Oh, the heartbreak! What we heard today of fields being ripened to harvest, of thousands knocking at the door of the Christian church, and we have to say, "no". We have to tell them we can't take them in. The heartbreak of a ripened harvest and no reapers there shows us the importance of

evangelistic work. And why can't the Christian church reap this harvest? Because we haven't enough trained people. If we in our work can follow up the evangelistic missionary, can take the converts and increase their earning capacity, we are making it possible for them to pay their own teachers and preachers.

I think too often when we have been asked to seek the will of God for our own lives, we have seemed to think the only possible place we could find it was in either the Christian ministry or some form of mission work. I believe the will of God for some of us is to do the work of the world, the ordinary, commonplace, everyday work of the world. The spirit of God is going to be putting us to work in brass and iron, to handle plows. Jesus said to His twelve disciples, "As you go, preach, saying the Kingdom of Heaven is at hand". That is the first clause in His commission, but the second is, "Heal the sick". There is medical mission justification—the medical mission, sometimes spoken of as a wedge for the gospel. I don't like that. The gospel that I received from the Lord, Jesus Christ, needs no wedge. If it isn't its own wedge, it is the most collosal failure of history. It needs no sugar coat. It is no quinine pill that must be softened up and sweetened.

The next thing Jesus said was "cleanse the leper". A man said to me, because I have charge of a big leper asylum, "Isn't working for the lepers walking up a blind alley?" I said, "Maybe it is, but it is one that Jesus walked up, and I am satisfied with it".

"Raise the dead, cast out devils"—this is the gospel which Jesus brought, which has in it a place for the industrial missionary. I fully expected to go to the theological seminary, I fully expected to be ordained, but God, in His providence, has led my feet into other paths, and it is only recently I desired to reach out in so many different things, so many different ways.

I hear a man talk about China, and I think—what would I give for a shot at China! I hear a man speak of South America, and I say—what would I not give to be able to give my life for South America! I hear about Africa, and I would like to give my life for that. But each one of us is going to hear God's voice saying, "This is the way, walk ye in it"—not "the *ways*". Once you choose, you must walk in that way, the way that God wants you to do, and I believe that if we bring our lives unto the will of God, He has in this audience today those who will be evangelists, those who will be medical missionaries, those who will be camp followers, as it were, farmers, machinists, weavers, those who can bring in all the subsidiary industries that India so much needs to give it the common decencies.

You remember the first command that God gave. He said, "Be fruitful, multiply, replenish the earth and subdue it". When I

go into Gwalior State and clear the jungle and put in cotton and wheat, I am carrying out that great command of God.

People say to me, "Have you a right as a missionary to be doing these things?" For what did Jesus commend His disciples? "Come, ye blessed of my Father, ye saw me hungry"—"Why, no, Lord, we have never seen you hungry, we have never met you in the byways." "Oh", Jesus said, "Yes you did. You saw me hungry and you gave me to eat. Don't you remember the time you went to that little famine-cursed Indian village and you taught it how to grow twenty bushels of wheat where it had been growing only ten. When you did that, you were helping to feed the hungry. When you went into that Gwalior cotton district, where you grew more bales of cotton and of better quality,—don't you know when you did that you were helping to clothe the naked? When you went into that village that had a well that as soon as the rain failed dried up and the people had to move out, you went into that village with an American boring apparatus, and you bored down maybe two or three hundred feet, until you came to a good and abundant supply of water, enough for man and beast and some over for irrigation—don't you know when you did that, you were helping to give drink to the thirsty?"

The call of God for men and women is as Moses gave it to his captains. He said, "Any man that has built a house, let him stay out of the battle. Any man that has planted a vineyard and not eaten the fruit thereof, let him wait at home. Any man who has become betrothed and not yet taken his wife, let him stay out of the battle. When you have taken every man out who has a legitimate reason for not going into battle, then ask if there are any that are faint-hearted, any that are fearful, and send them back home".

The missionary force today is a Gideon's band, chosen of God not for numbers but for quality, for courage of faith and of heart, and we have to remember that we fight God's battles.

This must be the prayer of every one who would be a missionary: "The God of Abraham, of Isaac and of Jacob, the God of the Promise and the Covenant, let it be known this day that Thou art God and that I am Thy servant, willing to do the menial's task, to go out to the ones in India who are untouchable, those whom man despises, and seeing in them the manhood and the womanhood that Jesus sees in them".

THE WORK OF HEALING FOR THE WOMEN OF INDIA

Dr. Belle J. Allen

As Dr. Hume was speaking of that answer that was given to one of the inquiring ones; "He that hath seen me hath seen the Father"; I thought of that other reply which Christ gave to a questioning disciple in prison who wanted to be very sure that the Christ had really come, "Go and tell John the lame walk, the blind see, the deaf hear, lepers are cleansed and the poor have the gospel preached to them". Here indeed we find the medical program not a wedge, as has been said, but a part of that "love thy neighbor as thyself", an expression of applied Christianity, a part of the plan which does not need an interpreter. Pain needs no interpreter. Relief from pain needs no explanation. There is not the probability of failure to understand when it comes to meeting plain human physical need.

And so we feel that in our medical branch of the work, there is no possibility of comparison. Superlatives are out of the question when it comes to trying to introduce people who do not know Him to our incomparable Christ by one of His own methods. The work is universal and fundamental.

I can only give you a few sketches. Miss Hill took one of my figures when she told you about the number of Indian women who need help. She said, "If every man, woman and child in this country were female, there would be still more women in India than in this country". There are about a hundred and fifty millions of women in India who are more or less in prison, prisons of ignorance, prisons of fear, prisons of superstition, the doors of which can be opened only by women.

And, while a numerical argument is not always an interesting one, may I say that to meet that need which only women doctors can meet, there are one hundred fifty-nine doctors. In your thinking, recall this fact, that there is one doctor to every five or six hundred people in the United States. Is it fair, men and women, that we should have so much and call ourselves Christians and say, "I want to work here at home where I will have a good fat practice?"

Oh, I can understand the emotion that was in the heart of that

medical missionary who wrote recently, "If you were standing by a pool in which there were gasping and struggling for life hosts of women and children, and you could only save the ones that you, single-handed, could reach, would you call it an opportunity or a tragedy?"

Let us think of that number again from another standpoint. There is one doctor to a million women. How would it strike you to think of one doctor to a million of our soldiers abroad, two doctors to the two millions that went abroad fighting our battles? And, tell me this, do you suppose their suffering, the suffering of the women of India, is any less because they do not wear a uniform?

There is a challenge again from the standpoint of the educational medical missionary. Suppose of that number of women only two per cent. can read and write. They are not assured that Western ways are ways for them to follow. They are not ready to change any more than you would be ready to change were some one of a strange feature and face to come and try to convince you that unhygienic conditions, lack of care, lack of cleanliness, were safer for your body and your home and your children than cleanliness. It would be a slow process to bring about that change, and they are no more ready to take up new-fangled ways of doing in the East than are you.

On the other hand, suppose the great majority were dependent, as they are dependent, upon the ministrations to their physical, human need on uneducated, untrained, superstitious, ignorant woman whom they call upon, known to us as the midwives of India. The Government has striven to change this, has tried methods of education, but that, too, is a slow process, and only the trained medical women may go to that class of home of which Miss Hill spoke and try to bring the young women up, through training nurses and assistant surgeons and assistant physicians, to do that work, entering the homes of these zenanas and meeting the physical need of the women and children there who otherwise will die with no care.

And then another challenge from the medical standpoint is in the hospitals. Unfortunately, the need has been so great that most of our hospitals are what we call "one man or one woman hospitals". The doctor in charge has to be responsible for all that is carried on in that hospital. Since I came into the room today, two people have said to me, "Do you know a medical woman who is ready to go at once?" One doctor is under the necessity of having a vacation, both of them are overworked, and the appeal came to me earnestly and importunately, "Do you know a capable, qualified woman who can go at once to meet an urgent need?"

Not only is there the challenge of the hospitals to which hun-

dreds and thousands, literally thousands, are coming yearly, but there is the hospital with closed wards, empty wards. We know of the doctors who go to the husbands and to the fathers and plead with them to let their wives come to the hospitals, plead with them to let the children come, and, as Miss Hill told you, the reply is, "No".

And then there is that other kind of hospital, where the people have become ready, through experience, through healing, through the sympathy, through the help of the patients who have come, there are those whose confidence has been won, who come begging us for an operation for malaria. The results of operative work have been so successful that they associate that process with every sort of disease or trouble that comes. There is the necessity for medical women to go out into the villages and reduce the congestion in the hospitals.

And then there is another challenge, of those teaching hospitals where medical schools have been established. We are trying to do what was suggested here a while ago. We are trying to secure Indian men and Indian women to undertake this great medical work of uplifting their own people.

One of the joys of this teaching part of our medical work was reported to me by our own Dr. Scudder. The other day I had a letter from her saying that when we started our medical work, there were only a few girls ready to come into the school. This was started in 1917, and the men about us said, "Indian women haven't enough training, they haven't the pre-medical work, it isn't possible for them to take that work". "Anyhow, we are going to try" said brave Dr. Scudder, and they carried on the work along with the practical work in the hospital, carried on this first year of the medical training of those splendid girls that had been prepared by their teachers in their own institutions. When it came the time for the government examinations, they said, "They may have gotten through in some way during the year, but they can't pass the government examinations". She said, "We will wait and see". Up they went to the medical examinations, up to Madras for the government examinations for their first year of medical work, and came back a hundred per cent. passed. The next year, their numbers had doubled and trebled, and now the appeal from that institution is for more money and for women to go out to help train these splendid women to go out to their own people and do this work.

When we undertook to train Indian nurses, one gentleman said to me, "Train an Indian woman to be a nurse! It is impossible". I said, "Have you ever tried it?" "No, we don't attempt the impossible". Well, we have tried it, and the result after the years of

training was such as to commend itself to those who were in authority, and it supplied a need not only in our mission hospitals and in other work, but in the schools for nurses who were trained to help carry on this great work.

As has been so often stated from this platform this afternoon, the physical need, the educational need, the agricultural need, all of these are means merely used as expressions of this great thing which is the fundamental need of us all throughout the world.

The need of the human heart, whether it be in India, whether it be here, whether it be any place under this wide heaven, the one great message to us is Jesus' own words, "I am the way", and we need to answer to ourselves, dare we, can we have the emotion of that great ideal dominating our whole lives "He that hath seen me hath seen Jesus".

THE NEAR EAST

Dr. Charles R. Watson, Chairman

What is the Near East—Dr. Charles R. Watson

The War and the Near East—Dr. F. G. Coan

The Effect of the War on Oriental Churches in the Near East—
E. O. Jacob

The Evangelistic Opportunity of the Near East—
Dr. S. M. Zwemer

The Medical Opportunity in the Near East—Dr. C. H. Haas

Educational Missions in the Near East—Dr. Howard Bliss

The Moslems of Albania—Mr. Ericson

What is the Most Powerful Influence in Reaching the People
of the Near East—Robert Fisher, Miss Patterson, Miss
Olive M. Vaughn

Why I am Glad I Went to the Near East—Bayard Dodge

The Forces of Islam in the Near East—G. Sherwood Eddy

WHAT IS THE NEAR EAST

Dr. Charles R. Watson

Asiatic Turkey is clearly in the Near East, but the question in many minds is: How far north into the Balkans, how far east toward India and how far south into Africa, are we to go to reach the limits of the Near East? The answer is that the term "the Near East" has no accurate limitations. It points vaguely to a territory which we instinctively feel possesses a measure of unity. That unity is, I believe, the unity derived from a common civilization and religion. At one time, it possessed political unity also. This carries us back only a hundred years to a time when Mohammedan political rule extended over Tripoli, Egypt, Turkey-in-Asia and even Greece, Bulgaria, Rumania, Servia and Montenegro. But at the present time, the unity is chiefly a religious unity; so we are thinking for the most part of territories in which Mohammedanism is the dominant faith.

However, I must remind you that while Mohammedanism is the chief religion with which we are to deal, we are not to overlook those Oriental Churches which present a peculiar problem because their historical development has taken place under the shadow of Islam.

May I then present these territories and peoples for our consideration:

	Square miles	Population
Tripoli	406,000	523,176
Egypt	350,000	12,710,120
Turkey in Europe	10,882	1,891,000
Asia Minor	199,272	10,186,900
Armenia and Kurdistan	71,990	2,470,900
Mesopotamia	143,250	2,000,000
Syria	114,530	3,675,100
Turkish Arabia	73,800	750,000
British Arabia	9,276	870,000
Hejaz	96,500	300,000
Oman	82,000	800,000
Interior Arabia	968,700	5,280,000
Persia	628,000	9,500,000
	3,154,200	50,957,196

In the foregoing list, I have not included any Balkan territory, although much of this territory presents a Moslem population, as, for example, 602,101 Mohammedans in Bulgaria, 43,470 in Rumania, 14,435 in Servia, and 535,000 in Albania. Thus, we are dealing this afternoon with a territory larger than the whole of the United States and a population greater than the combined populations of New York State, Pennsylvania, Illinois, Iowa, Texas, California, Mississippi, Missouri, New Jersey and Ohio.

Recent events have given to this territory another unity. I suppose there is no section of the entire world, outside of Europe, that has been so deeply influenced by the war, as the Near East. The war has seemed to be, under the overruling providence of God, an instrument divinely used to influence the Near East. Remember that the war was fought to a great extent in the Near East—in Tripoli and Egypt, in Palestine and Syria, in Arabia and Mesopotamia, at Gallipoli and in Armenia.

THE WAR AND THE NEAR EAST

Dr. F. G. Coan

It has been truly said that the issues of this great war were decided in the Near East and yet how little we know about this territory. This war has been a war not between two great nations, not between two great parties, but between two great religions—on one hand the Mohammedan and on the other the Christian religion. This war was fought to see what should be the ruling religion of the world. It was a war between the cross on one side and the star and crescent on the other and we found which of these is to prevail. We were told yesterday by one of the speakers that more had been done in the last five years of the war than had been done in a hundred years before. I should say that more has been done in these five years of war than has been done in the last five hundred years, all of which shows us that a thousand years are but a day in His sight.

What have been the effects of the war in the Near East? In the first place the war has released and taken out from under the Turkish ruling and dominion thirty million people. That was done by the valor and courage of Great Britain, for it was Great Britain's achievement.

It is to the future of Constantinople that the Mohammedan world is looking with great interest. Recently a day of mourning

was set aside as a protest against the dismemberment of Turkey. Now why should the Mohammedans of India take this interest in Constantinople? In the defeat of Germany they realized that all the prophecies held out have been broken, that their dreams have been shattered and that today they have not only been betrayed but ruined, and as a result of the war, the faith of the people in their own religion has been greatly weakened. They are not by any means ready to give it up, but I do say they are beginning to question it. They feel rather hopeless about it. I would rather see a strict Mohammedan who is living up to his religion than one who has no religion. The strict ones are living up to their religion in the best way that they know how and the other kind never darken the inside of a church door.

Another thing that has worked greatly in bringing this about has been the missionary in the Near East. Those saintly men have won the respect of these people for the religion of Jesus Christ. They have been living their lives of unselfishness and during the long war they have been standing with these people, facing danger and epidemic and death and these people have been greatly impressed with it. When a man needed help our missionaries did not stop to find whether he was a Christian, but took care of him and nursed him back to life with the gospel of Jesus Christ ever before him. We have made no distinction and so in this great war the spirit of relief has shown them a new spirit of the gospel of Jesus Christ.

It makes me tremble when I realize what this thrust upon the church of Jesus Christ. I only wish I had my life before me again and was ready to go into the Near East to teach a better gospel. The opportunities are absolutely unlimited and today you can send one thousand missionaries to this field and yet not begin to fill the need. I have been in that territory forty-seven years and never yet have I been met by a rebuff or a reproach. I have had nothing but courteous and kindly treatment. They were always greatly appreciative of the fact that I would take the trouble to talk with them about their souls. The battle must be won by love.

I want to give you an example of what I mean. There was a man with whom I came in contact who regarded himself as being so holy that he would not associate with the common people. He would never rise in my presence, but would always remain seated. But I called on him one day and I was greatly surprised when he came from the other end of the room to greet me and took both of my hands and kissed me on both cheeks. There was only one chair in the room and he insisted upon my being seated in it. I asked him why he embarrassed me by doing those things and he said, "I am not worthy to sit in your presence". Then that man

with tears in his eyes told me how he had been affected by the work of relief. He told me that his heart was henceforth Christian. I will never forget that little scene.

I came across another man in a hospital and there were tears in his eyes as he was telling me his story. He said, "I had a wife and five children, father, mother, brothers and sisters and my one prayer is that God will send me back. I want to find the murderers of my family and I want to tell them that I have come with the gospel of forgiveness and pity".

THE EFFECT OF THE WAR ON ORIENTAL CHURCHES IN THE NEAR EAST

E. O. Jacob

I know that normally we think of the Near East as a Mohammedan region. We must remember, however, that there is a great eastern church in the Orient.

There is a general attitude of uncertainty, perplexity and even of humility and open-mindedness among the Oriental Christians. I think there are at least three causes to which we ought to assign this state of mind. All of them are causes of interest to the missionary. There is a loss of faith on the part of hundreds and thousands of young men and young women. In the second place the Christians take great pride in the fact that they are Christians and they are loyal members of their church. They are gradually breaking down the authority of the old church and the faith of the people within it. In the third place there has been a contact with the liberal world of the west.

What is the result of all of this going to be? To my mind it ushers in a new era in the life of those Oriental churches. The beginning has been made for a real regeneration. I am praying for this regeneration and for this to make a greater church. A degraded church can be reformed just as can a degraded man.

Down in the part of the world in which I have been working there is a little college called the International College. There is a group of Student Volunteers there who are going to do a wonderful work. They are now studying, but when they finish they are going out to work for the kingdom of God. You are hardly able to realize the wonderful work we are doing because you cannot see it from here. But we have only made a small beginning. We need more workers for this most wonderful work in all the world.

THE EVANGELISTIC OPPORTUNITY OF THE NEAR EAST

Dr. S. M. Zwemer

Paul began his Epistle to the Romans by a challenge when he said that he was not ashamed of the gospel of Jesus Christ.

The facts which we have been facing have clearly shown the colossal proportions of the task and the new alignment of the forces. In speaking of the evangelistic opportunity to meet the present crisis, however, it is well to remember that opportunity is fundamentally not one of statistics nor of neglect nor of political hindrance, but of the individual soul. Evangelism by its very nature concerns the unit, not the mass. Our only evangel is the old, old story of Christ's incarnation, life, passion, death and resurrection. The problem that faces us is the chasm which divides Islam from Christianity in human hearts. Never was the opportunity greater to bridge that chasm and find a way of approach to win hearts to a new allegiance.

There are seven points which Christianity affirms and Islam denies. How can we bridge them? The first is the trustworthiness of the Scriptures; the second is the deity of Christ and the incarnation and resurrection; the third is the cruciality of the cross; the fourth is the place of Mohammed in history and therefore in life; the fifth is the sanctity of the home; the sixth is the sinfulness of sin; and the seventh is the freedom of conscience.

The opportunities for evangelism are unprecedented in respect to every one of these seven points of difference.

In regard to the first point, Bible distribution has been carried on even during the war unhindered, and there never was such a demand for its production and circulation. Tens of thousands of Moslems are reading its pages and with amazement approving its high ethical standards. I have myself placed copies in the Azhar University and on the shelves of the Sultan's library in Cairo. I have seen newsboys on the streets at seven o'clock in the morning reading it in groups.

Dr. Harrison writes: "For the year before us we face enormous opportunities. Practically the whole of Arabia lies open to us. Personal friendship is taking the place of hostility and con-

tempt. But the hearts of the Arabs are being closed more than ever to our message and to Christ by the new and ever increasing impact of the West. It is a matter of unspeakable importance to enter into our opportunities before we lose them. Our need for more workers and especially for more medical workers is desperate. Humanly speaking, the salvation of a race depends upon them. There is a need, however, that runs far deeper even than this, the need of Arabia for the prayers of God's children, that His own omnipotence may be exerted to bring into the hearts of the Arabs the light and His life as it is in Christ".

The character of Jesus has become the subject of investigation and study in the Moslem press. He is becoming dominant in discussion. We must show forth the glory of His greatness by word and life, leading men to acknowledge His deity by unveiling His humanity and by sacrificial service.

The cruciality of the cross, the doctrine of vicarious suffering is no longer strange to the Moslem mind. They themselves have been through Gethsemane. May we not expect for them also a resurrection and a Pentecost? There are points of contact in their search for a mediator which the Christian church can seize and use to great advantage. This is especially true of the mystic movements and the new Islam.

Modern criticism has brought Mohammed out of the moonshine of tradition into the daylight of history. European scholarship has unveiled the first century of Islam. Moslems themselves are studying the sources of their religion and realizing that as spiritual ideal Islam is bankrupt? The books written by Khuda Baksh in India and by Mansur Fahmy in Egypt are examples.

When was there a more glorious opportunity to establish the Christian home as the beacon of light and the pivot of influence and power in every Moslem village? Van Peursem says: "The Arabs are not attracted to our faith, but thank God, they are to us. Our daily labor among them is an unanswerable argument. They melt in the face of such consecration".

Islam accepts and welcomes the fearless preaching of repentance from sin, of righteousness and judgment. In Egypt the peasant class crowd public meetings held for evangelism. Tracts and books that deal with the fight for character are eagerly purchased. Public meetings of evangelistic character are crowded with Moslems. Lord Radstock in British army uniform was eagerly welcomed in scores of Egyptian cities and villages as he preached Christ through an interpreter—and this in places where the people had run riot against the British, cudgelled soldiers to death and even drank their blood.

During November when the unrest was at its height before

Lord Allenby's return, I gave a series of apologetic lectures and sermons in Cairo and they were largely attended by Moslem students without disturbance. At one meeting we sold thirty copies of the New Testament.

During the war, newspaper evangelism was carried on in the English, French, Greek and Arabic press of Cairo and the message was openly discussed everywhere.

In regard to the seventh point, the political unrest is our opportunity because the desire for nationalism, the hunger for democracy, and even the rebellion against foreign authority are so many signs of the new birth in the Near East. Men are beginning to talk of liberty of conscience, they demand freedom of speech and of the press. How startling is the contrast between this attitude and the old stagnation when men were afraid to think or speak. The apostate, that is, the convert, is no longer in terror. We have seen public baptisms in Cairo during the unrest, the whole congregation welcoming Moslems publicly. The Christian press has continued its work unhindered. Last year two hundred thousand books were circulated from the Nile Mission Press alone. The whole area of the Near East should be flooded with the printed page.

When I left Cairo the Coptic students of our Theological Seminary came to the train and gave me this message. It is typical of the situation everywhere in the Near East:

"TO OUR BRETHREN IN CHRIST: Your help is greatly needed in person, and in prayer for Egypt. Special call and invitation for Dr. John R. Mott. Our deep and hearty greetings to all of you. Our motto:—'Egypt for Christ' ".

THE MEDICAL OPPORTUNITY IN THE NEAR EAST

Dr. C. H. Haas

At a meeting held in Rochester ten years ago, Dr. Zwemer laid his hand on my shoulder and he said, "There is a hospital over there in the Near East that needs a doctor, will you go?" I looked up into his face and was compelled to say, "Why not?" At that time I was pleasantly adjusted in the State of Pennsylvania and was looking forward to a prosperous career, but from that moment my plans were completely changed. I went over into this Near East country and started work in a place close to the town of Tarsis. I shall always be thankful that I took this step. I can't conceive today of any privilege that could have come to me greater than having

spent the last eight years where Paul was born and raised, where he knew the hills and where he did all of his wonderful work. He not only spoke to the souls of men, but brought healing to the bodies of everybody whom he touched.

In that country today disease is raging. In fact the red-blooded lip and beautiful countenance is so rare that we are struck with it when we see it. It is the terrible malaria which gets hold of the people and saps their life away. Thirty-three per cent. of the people in that country have some form of disease. It is rather hard to work with the people because they are all very ignorant and superstitious. A great number of the people of that region have tuberculosis and their living conditions only make the disease spread more rapidly. Every once in a while I have had a mother bring her little boy or little girl to me and thrust the child in my arms and say, "Examine him, please", and after I have done so they will come up to me and say, "Tuberculosis?" I know that if I tell them yes that that child will be put out of the home and he will be utterly an outcast. They are terribly afraid of the disease and they will put their children, or whoever it is who has tuberculosis, out of their homes without any food or clothing just to starve and to die. That is what happens to all tubercular patients in any part of the Near East unless they are taken to one of our hospitals.

In 1917 there was sent to us a load of British and Russian prisoners who were passing through that part of the country. We asked the authorities if we could examine them and were told that we could do so if we wished. Immediately I called a staff of nurses and helpers and we went to their barracks. It was night and so dark that we couldn't see one face. We had no candles and had no other lights of any sort. We had to crawl from one patient to the other and feel their pulse and put our hands on their brow to find out who were really deathly sick. Within ten days every one of my staff including myself were in bed and sick with typhus. And during my extreme illness these people of that land set aside a day of prayer to pray for my recovery. That one thing if nothing else makes me feel that my work has not been in vain and I am prouder of that than anything else that has happened to me. I get more comfort from that than any other thing.

Out of this great number of young men and young women here today there should be some of you who would turn your faces toward this Near East country. I can't come around to you and touch you on the shoulder as Dr. Zwemer did to me, but I can make this appeal to you from here. If our Lord and Christ moves through and quietly touches your arm, follow his guidance and invest your life in His work.

EDUCATIONAL MISSIONS IN THE NEAR EAST

Dr. Howard Bliss

My subject is "Education in the Near East", but I have changed it to the application of the educational phase of foreign missions to the conditions in the Near East today. Please grasp that point.

I assume that you have all read what our Lord has told us about loving the Lord thy God with all thy mind and I assume that you believe that there is a definite and fixed place for the educational phase of the foreign missions. I assume that you are here as men and women who know personally something about the power of the gospel of Jesus Christ, that you can not only talk about it, that you know it is more than a creed simply to repeat, but that you know and have tasted it and you have drunk of the waters that have quenched your thirst, and that in your soul hunger you have eaten of the bread of life. When we are starving it is more necessary that we have bread than it is that we have the recipe of bread and that we have water than that we have the chemical analysis of the water. There is a place for the recipe of this bread and for the analysis of the water and it is desirable that we have them, but it is not absolutely necessary. But as students, you are called upon to know that that water satisfies your thirst and that the bread satisfies your hunger and you are also called upon to know how the bread is made and of what the water is composed. You must have an experience and you must also have the formula.

Now I am to apply this thesis to the conditions of the Near East at the end of the war. The importance of having an educated man or woman in the Near East to impart their education to the people of that land is easily seen. We will take this map and draw a straight line from the north to the south pole and draw another through the center from the east to the west and you would find that those two lines cross in the Near East. You must put your best men and women at that point. You remember what Washington said about putting only Americans on guard at the cross roads. Well, we must put only educated men and women on guard at this cross-roads. They must be men and women who know the religion of Jesus Christ, men and women who have walked in His footsteps and who

know why they believe the gospel satisfies. It is very important that you should know how to formulate that creed. Don't let your church do your thinking, do your own. Prepare yourselves for men and women to be chosen for the cross-roads—men and women who love the Lord their God with mind and heart and will and life.

Now in the first place the application of this theme to the conditions in the Near East is not very simple, because there is some danger of our under-estimating the power and the force of Islam. It is a mighty religion and is something that does bind man to God. I am not discussing the kind of God to whom man is bound. Every Moslem knows his Koran, and whether or not his is the real religion, it is a very powerful religion. This is not because it is so bad, but because there are so many good things about it. After these Moslems have been converted they seem to start a new life and they even walk and stand straighter.

And so this is the conclusion, with these great facts facing us we must put our best men and women there. We must have our brainiest men who can fairly and sympathetically meet the arguments that are brought up, men who understand theology, men whose hearts are overflowing with a great warmth and men who can meet their questions. We must have men to stand before these people who believe in the Golden Rule, and we must have straight men as all college men should be straight men. We must have men who can go out with an expression of their own experience put into clear and concise sentences so the people will be able to comprehend them. Our opportunity comes now because it is a new day of political adjustment. The Near East is pulsating with this change the same as the rest of the world. If we can get these men of learning, men of culture, men of force, we will be able to accomplish wonderful things.

Now, are you young men and young women going to go back and get at your books and then go over and work with these people? It is your duty to study and work hard—to study physics and mathematics. It is good for you. Are you ashamed to let the rest of your classmates know that you are a member of the church and that you will not stand for dishonesty? You should be proud of these things. Go back and be brave enough to say that you won't stand for any kind of foul play in the classroom or on your athletic field. It is hard, but it is not too hard.

I wish I could voice the whole people of the East as they look across the great waters to America calling for your help. During the war Uncle Sam loaned us a man-of-war vessel for use in our work and that ship came to be known as the Ship of Good Hope. The name of it was the Des Moines. Now the Near East is look-

ing toward Des Moines for help. This is a convention of Christian men and women and we have come here with clear minds, warm hearts, and we want to leave with our lives consecrated to the needs of our brothers and sisters in this Near East country. If you do go out there either for a short service or for a long service you will look back and think of Des Moines with gratitude to Almighty God.

THE MOSLEMS OF ALBANIA

Mr. Ericson

Just as you can trace the battlefield of France can you trace the battlefields between Islam and Christianity. For eleven years I had the privilege of laboring with and among the people of Albania. After crossing Italy, you come over into Albania and at once you come into a wilderness without roads or railroads, without modern sanitation, without educational institutions, without hospitals or physicians and without any modern methods of agriculture, without any modern conveniences for comforts that we have in our civilized lives. With it all there is discouragement and depression and hopelessness which can only take place where the awfulness of Islam has trodden under heel all that is best of life and yet, out of it all has come a great hope and it is for that I would speak these moments.

The Albanians have never been won over heart and soul to the religion of Islam. They were not originally of its faithful followers. They were forced into Mohammedanism. It was a question of yielding to it or of extinction. They were forced to accept Mohammedanism in order that their nation might be preserved.

Among the Albanians there is no polygamy. The one wife is treated with respect and honor in the home. When the father dies, the mother becomes the head of the household and the head of the family, no matter how many grown sons there may be. Indeed, I know of no country in the world where home is regarded more sacredly, where woman's honor and character are above reproach on the part of the population as in Albania.

I came into close association with these people during these years that I worked with them and I have seen some things occur which are very startling from the Mohammedan point of view. These people would flock to hear the story a Christian had to tell for many miles and would follow him as sheep will follow a shepherd. One day an Albanian leader, after talking to me about the

needs of his people threw himself on my shoulder and wept like a child. He said the American people had done so much for himself and his people and had told them of Christ and he said he had heard the story so often that he could not help but believe.

We have just provided for the opening of a mission school in Albania and now we must have teachers and workers for this school.

In these last months I have been asked by the people of Albania to represent their country at the Paris conference. Just before I left that country one of the leaders came to me and said, "I want to tell you something. The reason we have asked you to be our delegate at Paris is not simply that we want America to take an interest in us, we do not look at it from an economic standpoint, it is because we as a people and as a nation realize that the curse of Islam is resting upon us and that we cannot throw it off until some leader points the way". There are about a million and a half Mohammedans there who are ready to renounce their religion. They asked me if it would help me in my cause if they would accept Christian baptism and announce publicly that they are no longer Mohammedans, but that they are Christians.

Now I have told you of the field and I am hoping that some of you young men and young women will choose Albania as the place for your life work.

WHAT IS THE MOST POWERFUL INFLUENCE IN REACHING THE PEOPLE OF THE NEAR EAST

ROBERT FISHER

It seems to me that the greatest force and help we can give these people is personal contact with our missionaries and teachers. If we can train these young men and young women to serve, they will be a great help in giving this personal contact. But you see before we can even train these people we must have the missionaries from here. It means service, it means sacrifice, and it means loyalty for our young people to go over and do this work, but oh, it is well worth all of this. After these people from the Near East have been trained, they become a power and force in their community and that is the type of young men and young women that we seek to develop. As soon as there are enough of those people in the church, then comes the transforming movement. This is not a hope which is impossible, for the time will come when there will

be the real worship of Christ in truth and spirit and not merely through form as among those churches.

Miss Patterson

The one thing that we are trying to do in all of this work is to teach of the love of Christ and we have found that we can best get a response from the girls we come in contact with by simply teaching them about Christ. We must teach Christ if we want to teach her to love her enemies. It would be impossible for her to do this until she knows the love of the Lord. You may try your best to show her the beauty of truth and the sinfulness of a lie, but not until the faith in the Lord has entered into her soul can she understand these things. It is not only in teaching that we find we must have Christ, but it is also in living. And after all, I think that is the only way of teaching Christ. The only way of teaching Christianity is teaching Christ as interpreted by the Christian life.

Miss Olive M. Vaughn

I have been stationed up in the mountain district where there is almost no European influence and so in my contact with the people there, I have not had the same experiences as you people of the coast region have had. The people have no questions and no doubt in their minds, but their religion is formal and I have found that it is the character of Christ that grips them. It helps them to realize that the old life of formality is not the life for the Christian. The people of this region just seem to be naturally untruthful, but they are beginning to realize that the true Christian must be truthful, must be honest, must live a moral life and the family life must be right. So I would say that for the Christian, the thing that grips is the character of Christ. It is Christ and the Christian life that grips.

WHY I AM GLAD I WENT TO THE NEAR EAST

BAYARD DODGE

In the first place I think a person is always glad to go where workers are needed. We have just been listening to the tremendous needs throughout this Near East country, not only for missionaries, but for the colleges, for teachers, for physicians, for nurses and for almost any other kind of a worker. All of the fields need American college men to go out as tutors and instructors to help.

In the second place, as Mr. Jacob has told us so well, there is the great opportunity and urgent need to help those poor demoralized Oriental churches. After all, those churches are known by the name of Christ in the great combat against ignorance and sin. Those churches must be our allies, and it is the part of a good general to see that the allies are working on his side before he goes into battle.

Those old churches over in that country are realizing their weakness and are looking for new power.

Another reason that I am glad that I took up work in the Near East is because it is the home of the three great religions which recognize one God. They must understand one another better. The Jews are going back to Palestine with hopes of making it the center of an old religion and an old culture.

It is almost pitiful to talk to young Mohammedan students. They realize that their religion is being swept away before their very eyes and those young men throughout the Near East, representatives of political Islam, are today searching for a new scientific democratic expression of religion.

Another reason is because it is a time of reconstruction. It is a time for doing Christian work. It is a great joy for a young man or a young woman coming out from an American college to go out to this country and be able to teach these people according to their Christian ideals. Think of the wonderful work you can do; think of the privilege of being able to see that these people could come to our American colleges and think of the privilege of being able to teach them and work with them. The gates are opening at this time and the logical time has come for brave and strong men and women to go out there and do the work.

Another point and a very important one is that these poor people have been through experiences—terrible experiences—during the war. They have been through terrible massacres, they have had starvation, and have gone through horrors indescribable and now they are looking forward to something new and something better. Are we going to give it to them? We cannot unless we have someone to take the message to them. They find the powers of Europe plotting and they are trying to work out their own political schemes. Out there they accept Americans as friends and saviors, and they turn to them for help these days. It is for us to hear the call of these people—these poor people suffering from massacre and starvation—and it is for us to go out and give them the help and advice that they need.

The last reason and the most important is that this little place is the very center and heart of the world. From this place the great religions have sprung. This place is coming more and more to the notice of the whole world, because it is the crossroads of the nations; and right here today is where all the politics of the world are working in the dark because the political and strategic powers of Europe and Asia cross at this point. In other words, here is the heart of the world. Interesting things are being started there in this new era. Therefore more than ever they are needing missionaries to help carry it on and to give the new reviving force which we believe the Americans can give. Here is the very center and cradle of this land, realizing its own weakness, realizing that it is in darkness and crying out for inspiration. Here are these poor, mutilated people, suffering and crying out for help and here just at this moment the yoke of Turkey is to be removed. And when this is done there will be a most remarkable chance for men or women to go out to use their power in the center of the world, to make over and renew that old part of the world.

THE FORCES OF ISLAM IN THE NEAR EAST

G. Sherwood Eddy

When I went out to Asia a little more than twenty years ago, in 1897, there were three great Gibraltar rocks which stood for different religions that were unshaken before the Christian world. There was the Literati of China, the Brahmin of India, the Moslem of the Near East. One by one these great fortresses are falling before us. I know of almost no class in the world today which

gives the opportunity that this student class of China which has suddenly opened before us. The Brahminism of India is beginning to fall. And the third and last, the greatest fortress of all, the last Gibraltar rock, is beginning to fall before the Christian church which stands in the Near East. The greatest challenge that can come to the students of our day, the hardest work, the grandest work in the world is the work in the Near East. How can we ever conquer that great Gibraltar fortress?

I believe that there are five great forces that we can bring to bear upon that fortress. First of all are the great colleges and schools across there in the Near East. You heard Dr. Speer today tell of the great college at Beirut and Dr. Robert of Robert College at Constantinople. We could mention a dozen perhaps of these great lighthouses, and the unselfish leadership which can alone save the Near East or any other portion of the world. They are the teachers, the doctors, the staunch leaders, the laymen, the Christians that are the hope of the Near East. Then there are the churches which radiate their light through that country. The third great fortress is the hospitals; and the fourth is the women's work —working in the homes with the women and children. Then the fifth fortress is the Y. M. C. A. All of these things are to furnish a vital body of Christian men and through them we are going to win the non-Christians. They are the avenues of approach, the points of contact and they are the lines of helpfulness whereby we can win the people.

Men and women are needed for all of these five lines of work in the Near East today. Is this field too poor for you? Is your life too great to sacrifice in this portion of the world? This portion has made more history than any other part of the earth. Here the great general, the great statesman, the great leader lived and died— Jesus Christ. This was the home of Jesus Christ—the least of all lands. The Savior of our world lived His own life in this Near East lands The Savior of our world lived His own life in this Near East. Here the Apostle Paul poured out his life. Cannot we give our lives for a heavenly kingdom? I would gladly lay down my life in any one of those lands.

I found the Turk, against whom so much is spoken, I found him a white man, a real brother with splendid gifts and powers and capacities. The one problem of the whole East is the problem of Islam.

And now you have one life to live—just one. What are you going to do with that life? I think there are three factors for every student to face and they are: Where is the greatest need; second, where can I find the largest opportunity; third, where can I best invest my own personality where it will count for the most? The first is the relative need. I have no hesitancy in saying that it is in

the other half of the world. Can you show me a need in the home field which is half so great as this one? I have not seen it if there is. The neglected half of the world, all that half that is poor, that is ignorant, that is sick, that is impoverished, is the half of the world without Christ. We have what they need.

The second factor for you to face is where will you find the greatest opportunity. I know of no greater opportunity in life than to invest one's personality in the heart of that great need over there. I know of no more highly multiplied opportunity. I promise you if you go abroad looking for need and opportunity, you will never be disappointed. The need is there. Where then, can you best invest your life? And how are you to find out where to place it—that one life that you have to live. I would say the first thing to do is to surrender your life to the will of God, for without surrender you will never find full power or life or service. It doesn't matter so much where you are or what you are. Just surrender and let Jesus Christ solve your problem. Just make a great and full surrender of your life to your Father, to your Master. Then seek His guidance. The guidance is God's part. Obedience is our part of it. I never worry much about guidance; I don't so much pray for clear guidance as for sure guidance and I am sure to find God's will in God's time. I don't worry about the guidance and I don't pray for strong emotions. Just keep quiet and wait for God to tell you whether to go or to stay.

The third factor, after having surrendered, having found guidance, then place your whole life in putter and absolute abandon in the hands of God to go wherever He calls. Are you a surrendered man? Have you found yourself? Have you gotten a message to stay at home or go abroad? We have come here to find Him and to find the message. Could there be any greater thing than on the opening day of the new year that we surrender our lives to Him? God knows how we need men today in this work in the Near East. Why, here in this church there are lives that could change every country in the Near East. If we were surrendered, if we would give ourselves to Him, I am sure that a great many of you would answer this call.

I have staked out my claim on this first day of the new year. I have written my resolutions and I am going to check up every day to see that these resolutions are kept. Now, won't you surrender your lives on this day, utterly and absolutely to let Him use you where He will? Are you afraid to trust your Heavenly Father? Nowhere but in the will of God will you ever find full power or full joy or the full stature to your own character. As we face the challenge of these overwhelming needs under the shadow of Islam, shall we not surrender our lives to that work?

AFRICA

Dr. Stephen J. Corey, Chairman

New Conditions in Old Africa—Dr. Stephen J. Corey

The Old Africa—Dr. Royal J. Dye

The Enlarged Responsibilities of French Missions in Africa—
Captain Pierre Maury

Unoccupied Africa—Rev. Roy S. Smyers

Work for Women in Africa—Mrs. John M. Springer

The Advance of Mohammedanism in Africa—
Dr. Samuel M. Zwemer

The Supreme Need for the Gospel in Africa—Rev. E. H. Hursh

Medical Work in East Africa—Dr. Davis

Educational Needs, Progress and Program in Africa—
Rev. John M. Springer

The Social and Racial Awakening in Africa—A. E. Leroy

Remarks—Mr. Road, Mrs. L. S. Cammack, Dr. Barger, J. C. Steady, Dr. Royal J. Dye, Rev. John M. Springer, A. E. Cory, Dr. Davis, Dr. Stephen J. Corey.

NEW CONDITIONS IN OLD AFRICA

Dr. Stephen J. Corey

I am sure we all realize that we are facing a new Africa today, an Africa with new problems, new hopes, new outlooks, new opportunities for missionary service. I do not know that I could picture to you the new Africa any better than by an illustration that came to me when I was out in Central Africa seven years ago. We stopped at the mouth of the great Ubangi which comes from the north, taking its beginning in that great Sudan region where Mohammedanism reigns. I had not seen a single Mohammedan. As we stopped at the mouth of the river to buy some wood for the steamer, we found the man was a Mohammedan. While we were loading the wood on the steamer, the hour for prayer came. He knelt and prayed. It was a matter of curiosity to me more than anything else at that time. My imagination was not fired. Our missionaries tell us that hundreds of these men are floating down in canoes from the great Sudan, and are entering the mercantile life all along the Congo basin. That man was just a forerunner of a great host that are going to occupy for Mohammed that section of Central Africa, if we do not occupy it for Jesus Christ.

I remember back in the villages, an old man came to me. Through a missionary interpreter, he tried to tell me of his great age. He showed me the wrinkles in his face, his lack of teeth, his lack of hair, in order that he might impress me. He had been attending evangelistic meetings and through the interpreter I talked to him about Jesus Christ and he said to me, "I am too old to understand the new story about God. If your messenger had come sooner when I was a youth I might have understood". He was typical of that raw pagan era.

Two years ago, during this great war, a Christian boy from that same section, who had served in the native Belgian army, was sent down the Congo and up the western coast of Africa in charge of two German prisoners. He took them to France. He interested the people who traveled with him on the boat because of his fine Christian character. Now he is back in that section of Africa preaching the gospel.

These are typical of the changes that are coming to Africa. Tens of thousands of those boys have been swept out of these lands to other lands to catch new visions of the world and to go back

with increased power for good or evil for their people in the heart of Africa. Commercialism is sweeping in from every direction and Africa is surging with new conditions, new hopes, new dangers, new possibilities, new needs. We have a new Africa.

THE OLD AFRICA

DR. ROYAL J. DYE

I am to tell you about old Africa, not the new Africa—the Africa that exists in the forests yet untouched by any foreign civilization, untouched by the new generation that is traveling up the rivers and railroads. Africa is a mighty continent, more than 150,000,000 people, black, not only in skin but in despair. They have no idea of a hereafter, no happy hunting ground or spiritual world is for them.

Twenty years ago when we went out we found them naked. The day before we arrived there a big Chief took his wife out and dumped her over in the creek. The little son of this poor slave wife was sick also and begged for food, and finally the Chief said, "I will drown you, too". The little fellow hid himself in the forest trying to preserve his life. The natives would say when they would see him, "Don't you die here. Get out of our place. We are not going to bury you". He came staggering to me one day and said, "White man, won't you take me please?" You hear about heathen in America. Yes, they are heathen because they want to be. Out there they are heathen because they do not know any better.

I will tell you things I know, friends, not stories. They are specimens of what men will do to men when they do not understand the relationship to God. I am speaking about the part of Africa that hasn't been touched by any civilization. This is the pagan heart of Africa I am telling of. Every night is a drunken brawl; every day is a wild, frightful feud of blood. Hardly a day passes that wounds do not have to be sewed up by the doctors. No man steps out of his house without a dagger in his hand and a gun across his breast. It is common for a woman to be beaten by a man, sometimes beaten to death. The man may have twenty, fifty, or two hundred wives if he wants them. They are chattels only. The woman has no idea of any other possibility for her. These heathen live in dilapidated villages, broken down huts, pitiful hovels with roofs collapsed and side caved in. We found one poor, dilapidated hut with a curl of smoke coming out of it.

We went up to the door and said, "Is any one here?" We found an old woman and we said, "Well, grandmother, have you any children?" "No". "Have you any food?" "No, they have taken all food away. They say I am going to die anyway".

We managed to get the old woman down to the mission and the first "Old People's Home" was built as the result of that poor old grandmother. When I came away, she said, "When you go, who is going to take care of me?" I said, "The other missionaries know you and will take care of you". I called up Brother Hennessey and I said, "Won't you tell grandmother you will be her son when I am gone?" She said, "My blessing on you". They are grateful, though they are also cruel and savage. After all, underneath that life there is something you can reach.

During one of our periods of service, we were called to treat the Lieutenant Governor. I had to leave Mrs. Dye at the station. I didn't want to, but it was necessary to do so. As I was leaving I met the Chief and he said, "White man, where are you going?" I said, "The Lieutenant Governor is sick. I am going to treat him". The Chief said, "Who is going to take care of Mamma?" "She doesn't need any one to take care of her". He said, "I will take care of her". Well, I didn't want him fussing around. He was cruel and savage beyond description. I did not want him around the place when I was gone. I depended upon Mrs. Dye's good sense.

After a while the Chief went to the mission and said, "Well, Mamma, where is the Doctor?" He knew where I was, but she told him I had gone to treat the Lieutenant Governor. He said, "Who is going to take care of you?" She said, "I don't need any one". He said, "I will take care of you". She did not want him around while I was away and she said, "I don't need you around. I will send a messenger for you if I need you".

I did not get back. My patient was in the crisis. Mrs. Dye closed up the house and got ready for bed. She had a couple of girls to be company for her. After they got in bed, they heard some one stumping up the steps. Then came a knocking on the door. Mrs. Dye asked who it was and the answer came, "It is I. It is the Chief. I have come to take care of you".

She said, "I don't need anybody to take care of me. I will send a messenger for you if I need you". Finally she got him contented, and he went away. Early in the morning she raised the blinds and there on the steps was the Chief with his big spear. He had sat on guard all night long. He said nobody should come near that house and molest that white woman.

After all underneath there is something you can reach with the love of Christ.

THE ENLARGED RESPONSIBILITIES OF FRENCH MISSIONS IN AFRICA

Captain Pierre Maury

The French Protestants have made their mission field in Africa because it is there that France has its greatest colonies. Of their seven fields, there are five which are in Africa. The first field which was founded was in Basutoland in 1833. The second field was in Senegal, founded in 1863, where the work is very limited. Another field was on the Zambezi, which has been a heroic field for our French missionaries. The Congo is still another and a very difficult field to work in. Madagascar is the great French colony where the work has been often limited by the French Governor, but where many churches have been raised.

The total number of our missionaries in Africa was one hundred fifty-three in 1914, and one hundred twenty-eight in 1919. This effort has not been adequate to the needs which we had to meet. Our duties are greater than what we can compass. The responsibilities are big and we feel that we have not the power which we should have to meet them.

New plans were before the French Missionary Board before the war. There were immense fields in the French Sudan, where heavy responsibilities still await us. There are 30,000,000 people who live in the Sudan and who are French citizens. We could not even begin to meet the immense task of evangelizing this field. Yet a young student, Francis Munier, who was killed during the war, decided to ask the French Missionary Board to open a new field in the Sudan where he wanted to begin the work.

The war began and we can tell you only what effects it had on the missionary work. In the summer of 1916 a new obligation had to be met. The French Missionary Board was asked to go to Kamerun to take the place of the German missionaries in that country. It was necessary to take missionaries from other fields which were already very poor and put them in this new field.

The mobilization of the French army took away a number of the French missionaries from their own fields. Thirty-five were taken and six of them were killed. We cannot now speak of all

the young men who were students and who were planning to become missionaries in the future.

What will be the future? We have decided to keep all the fields which we had before the war and to accept the new responsibilities such as the field in Kamerun.

There is another responsibility which has to be met. That is for all those black men who came over to France in our own army and shed their blood for the same cause. We want to give them something in the place of the idea of war and to give them the great vision of what has to be done for the peace of the whole world.

Our Protestant body in France numbers only 600,000 people. Their task is immense. We have to evangelize all our colonies. This will mean territory which is much bigger than France itself.

May I go back to France and to our French students, and tell them that the students of Canada and the United States stand with them by offering their lives to evangelize the great dark continent.

UNOCCUPIED AFRICA

Rev. Roy S. Smyers

In all of the vast continent of Africa there are about one hundred twenty mission societies working, with a total of almost five thousand five hundred foreign missionaries. These mission societies, however, are working in only a little more than one-fifth of the area of the great continent, leaving almost four-fifths of the area unoccupied. Practically 9,000,000 square miles of the nearly 12,000,000 square miles of Africa have yet to be occupied by Protestant missions. The people in all of this territory are at present out of the reach of any Protestant missionary.

The Interchurch World Movement reckons that there are some one hundred thirty millions of people in all Africa, of whom some ninety-five millions are as yet without an opportunity to hear the gospel.

In an article in the Missionary Review of the World, written in 1917 by Mr. Burton St. John, he says: "It would be possible to enter the continent a short distance from Cape Town and wander indefinitely north, east and west, and never be within two hundred miles of any mission station. Except for Natal, Basutoland and Swaziland, there is no governmental area which does not have considerable area over fifty miles from any station. Many regions

are from three to five hundred miles from any foreign missionary. One might even find a location as far as a thousand miles from the nearest station".

Just where are the greatest unoccupied fields? Excepting the Sahara, they consist mainly of Portuguese territory, the Congo River basin, and the Sudan.

Within the last few years the Congo basin has been more or less marked out for missionary occupation by different societies, but there is a vast difference between proposed occupation and actual missionary work. In Central Africa alone 26,000,000 people are without the gospel.

In Portuguese West Africa, or Angola, there are long roads where no mission influences exist. Only this year I had the privilege of accompanying Bishop E. S. Johnson, of the Methodist Episcopal Church, on a trip through Angola. From the west coast, right away eastward to the border between Angola and the Belgian Congo, there exist mission stations in only two districts. One is right at the coast and another is about three hundred miles inland. From Malange straight inward for more than five hundred miles to the Kassai River, no missionaries, so far as we know, had ever before traveled, and there is today no work whatsoever being done in that stretch. From the Angola-Congo border to the Cape-to-Cairo Railway, a distance by native path of nearly four hundred miles, in the territory in the Belgian Congo south of the eighth parallel, there is one Protestant mission station. We traveled for about six hundred fifty miles through territory much of which was filled with virile races, but in which no mission work is being done. Those people in the Congo basin and Angola are as yet almost entirely pagan.

In Portuguese East Africa, which stretches along the east coast for almost a thousand miles, there is work being done in less than the southern one-third of the country. In this country the Mohammedan menace makes a crucial challenge to Christianity.

Concerning the Sudan, the following words were written in 1916 by a missionary of western Africa: "I stood there in the western Sudan, looking out to the eastward, and realized that I might travel in a straight line for over three thousand miles without meeting a single missionary of the gospel". The territory in question is about eight hundred miles wide, and in the southern part of it paganism is still universal, while in the north and east Mohammedanism prevails and great Mohammedan empires have existed for centuries.

It is worth while to note the position of the unoccupied areas of Africa with reference to oncoming Mohammedanism; and this great stretch in the Sudan, being adjacent to Islam or having ac-

cepted it already, is in particular a country of crucial need for occupation.

What of the peoples who are yet without the gospel? Under what conditions do they live? We find, in the vast unoccupied territory which stretches from one end of the continent almost to the other, the Hamitic, Semitic, Negro and Bantu races. In the majority of cases there is some kind of governmental control among the natives, principally government by Europeans. There are, however, some districts, such as the northeast portion of Angola, where the white government has as yet been generally unsuccessful in subduing the natives.

Even in those regions where the government is well established there is great need for Christian missionaries. Governments are not able to change all of the century-old practices. Under any European government in Africa slavery is unlawful, but that "open sore" is not yet entirely healed. The governments do not find it easy to compel chieftians to give up their wealth, represented by women, whom they still buy and sell. The governments cannot by any means compel natives to cease the fearful immorality which is practiced both in paganism and in Mohammedanism. Governments can make laws and enforce them so that natives are not now killed for witchcraft, unless this is done in secret, but Christianity is needed to change the beliefs and overcome the superstitions of the people so that they will understand why the old idea of justice was wrong. Changes such as are here indicated need to come through Christian teaching. These changes governments alone cannot effect.

In paganism there are the evils of fear, superstition, ignorance, pride, immorality; in Mohammedanism there are the same evils, with the added ones of fanaticism and a priesthood which prays for the people only after preying on their pocketbooks.

Then these evangelized peoples are, for the most part, without written languages. In almost every instance it has been the missionary who has given the people the written language, and in much of the unoccupied areas missionaries are awaited to do this work. There remain over four hundred languages into which the Bible has not been translated. This is almost equivalent to saying that the languages have not been reduced to writing, as the Bible in practically every case, is the first book to be translated.

It is quite natural that mission work already established should be in the most populous districts and along the lines of travel. I again quote from Mr. St. John that "there are comparatively few stations located in regions not now engaged in international commerce". The people, then, in the unoccupied regions are even farther away from civilization than the majority of those in parts

already occupied. This shows that the areas yet to be occupied will require much devotion on the part of those who must go far away from civilization.

Further, these people are even more scattered than those in the regions already occupied. When studying conditions in Africa we must always remember that it takes more missionaries per thousand of population to reach that thousand in Africa than it does in the other great mission fields, because of the sparse population in Africa. There are only about twelve persons per square mile. Even larger areas will have to be covered in reaching a given number of people in the unoccupied territory than in the occupied.

Where the gospel of Chist has not been preached there is no light shining in the darkness of paganism and of Mohammedanism. Even though white government has come in and the natives see white men and wish to copy their dress and manner, they do not necessarily benefit by these desires, for they copy both virtues and vices. Besides, it takes more than civilization alone to civilize the native. There must be the fundamental change of desire in the heart, in order to truly civilize the native. A missionary of South Africa said that of fourteen young men who were in his employ, one was converted. The rest remained heathen and went back to their villages to remain in heathenism and filth. The one native who was converted clothed himself and kept up the new practices which he had learned.

In the fields unoccupied by Protestantism there are only the few schools of the Catholics, the Mohammedans and the governments. Catholic schools do not develop the best in the natives; Mohammedan schools develop them still less. The governments do not work quickly in starting schools, and even when they do begin they often find less interest among the natives than is the case with mission schools. While the natives desire schools, they need the example and patience of Christians to keep them faithful during the long time required for developing the schools.

In their heathenism, the people try to allay their fears by appeasing spirits, both ancestral and nature spirits. They have no definite aim in life. They sit in ignorance. They do not understand the incoming changes which the white man brings, nor do they know how to meet them. Unrest is creeping among them, in some places it is prevalent among them. This unrest may cause disaster.

And yet these people are lovable and teachable. Further, the people in these great areas not only need missionaries but want them, when they know what missionaries do. They stretch out their hands for help. And even though the missionary may have his faith and patience tried by these same people who want him to

come, yet their desire is real, even though it may be indefinable to themselves.

When Bishop Johnson and I were on the trail this year in crossing the western half of the sub-continent, circumstances left us in camp for a few days near a village of two hundred fifty or three hundred people. By means of two interpreters Bishop Johnson gave the people in that heathen village, over two hundred miles from a mission station, their first words of the Gospel. While he was yet speaking, the old chief of the village came up closer in the little group of almost naked men who sat in a clearing in the middle of the village, and, interrupting the Bishop, voiced his disapproval of his relations with the white men in the country and asked that we stay to teach him and his people and help them out of their difficulties. Bishop Johnson was compelled to refuse in order to continue his journey eastward. The old man insisted that we stay, saying that he wanted very much to learn well these words, that they were different from anything he had heard before. Then the Bishop reiterated the necessity that we journey on, but promised that he would send a teacher as soon as possible. The old chief said, "We shall all die before we can hear these words again".

So it is. Millions are dying in the unoccupied fields of Africa, millions who never will hear the words even once unless we answer the challenge now. Other millions have turned or are turning their faces toward the false prophet who will win them unless Christ works through us to win them.

WORK FOR WOMEN IN AFRICA

Mrs. John M. Springer

The African woman as has already been stated is a thing. She is owned. She is not her own. She belongs to some man. She is sold to him when a child, sometimes before she is born. I have known of cases where they were sold before even their mothers were born. A woman has no rights of her own. She belongs to some man. She may be his only wife, or his two hundredth wife. She is a slave.

The native African is not naturally cruel or vicious. It is superstition that has brought about this condition. A young girl was with the missionary one day and something was said about witch doctors. The missionary said, "What would you do if any

one would accuse your mother of being a witch?" The girl said, "I would throw the first stone at her".

They do not take care of their sick, or dead, because of this fear of witchcraft. When the King's mother died they buried two slave children with this woman, because they thought the children had walked around her bed to keep the evil spirits from breaking loose on the public, and by burying them they buried the possibilities of the evil spirits getting through to the public. They also wanted the children to wait on her in the next world.

I have come to the conclusion after all, thinking about it many times, that the fate of the two children who were buried with the Chief's mother was not so bad as that of the living children who remained.

But there is a new Africa. We are living today in a new Africa. The new Africa has hardly yet touched Dr. Nye's section. Central Africa has the lodestone and malachite that brings hundreds and thousands of white men. The white men who come to the Congo in search of copper and of tin, and of gold and of diamonds, never stop to inquire about the climate. They come and they bring their wives, too, sometimes. I wish they all did. More is the pity that they do not. I have said that the most dangerous beast in Africa was the white man. It is an awful statement to make. But it is true. They prey on those black women as any one would see in a place like Elizabethville.

One night, two little girls, bright little things about twelve years old, came into our mission. No one could talk to them. They stayed for several nights. Finally we got some one to interpret for them and we found out that they lived far away. They had come down to see a sister. The Lord only knows whether she was any blood relation or not. One day one of our missionaries met one of those girls and she had a cigarette over her ear. The missionary said, "Are you married?" Well, she perked her little head on one side and she said, "No". She had already had two husbands and she was divorced from them, and was thinking of getting a third. (Laughter) When you get under the surface there is nothing funny about it. Mind you, this was a twelve-year old child who had already had two husbands and had divorced them and was thinking of getting a third.

And I saw three beautiful girls. They were as pretty as pretty could be. They were dressed in white longcloths and they were in all of the charm of the early teens. Pointing to one of them, I said to my boy, "Who is that pretty girl there?" "Oh, she is so-and-so's sister", and he turned his head on one side and his nose went up. I said, "So? Is she married?" He said, "She has many husbands". "Are they white or black?" "Mostly white".

That same young man brought his fiancee, a little girl of eleven, to the mission and begged the missionary to take that girl because he said, "If you don't, her mother is going to sell her to a white man and I dare not trust her mother". We had no school and I suppose that child was sold long ago.

One day a poor woman came and sat down on my doorstep. She spoke a language I couldn't understand. I called my cook and I said, "Sam, come here. Here's a woman that wants to talk to me". He interpreted her for me and said, "She wants to go to school". I said, "She can come to school. I will be glad to have her come". She kept on talking and talking. A native never gets to business under an hour and a half. I couldn't get much out of Sam, but finally we got down to business. She said, "My heart isn't right. When I was a little girl I lived over there in Ovanboland. There used to be a native teacher out in our town and I went to the school. I was happy then. I was a little girl. My heart is heavy now. My heart is black. I am not happy. I don't want to live that way".

I asked her the first question you have to ask a woman or a girl out there, if you are going to deal with her in any shape or manner, "Are you married?" She dropped her head and after a while there was a faint "Yes". I said, "Who is your husband?" He was a white man. She was drunk, and I presume he was a drunken miner, illiterate, a real beast.

If I had an arm five hundred miles long, I could stand in that mining district with my arm outstretched and not pass over a single school, a single hostel for women. I have had the money for four years, but we haven't had the women to go. The appeal is to you.

THE ADVANCE OF MOHAMMEDANISM IN AFRICA

Dr. Samuel M. Zwemer

The Mohammedan advance in Africa began in the year 1618 A. D. and continues to the year of Our Lord, 1920. Even after this touching appeal of the blunt and real truths of heathenism, I believe the mere statistical facts will appeal to you perhaps as nothing else can.

Islam entered Africa from Arabia into Abyssinia when the Mohammedan refugees went there. So Abyssinia was the first to meet Mohammedanism. Then followed the conquest of North Africa, sweeping away the churches of Augustine and the church

fathers until nothing remains of the ruins of those great bishoprics of North Africa of which church history tells us. Then there came the period of the African slave trade, which swept all Zanzibar and East Africa into the Mohammedan ranks and then last of all was the progress in the eighteenth and early nineteenth century, especially in Nigeria and Sudan.

I would like to make three points. First, in Islam's conquest of Africa, both of Christian and pagan Africa, what were the means used for this conquest; second, what are the present battle lines between Islam and Christianity; and third, what are the hopeful signs for the victory of Jesus Christ.

First, what are the methods. I will mention them first so as not to have them escape you.

1. Intermarriage.
2. Commercial trade.
3. Railroad employes.
4. Dervish orders.
5. Cairo Press and Mohammedan university.
6. Immigrants, especially from India.
7. Favor of Colonial governments.
8. Gordon College.
9. Moslem missionaries.
10. The "white slave" traffic of which you had a glimpse as far as white slave traders are concerned.

The chapter of Islam in South Africa has not yet been written. I will mention just one word in each connection. Every one of these methods are in vogue today. By intermarriage the Arabs win over many. The Arab trader is never ashamed of his religion and opens a boys' school in order to propagate his faith. The railways in West Africa have become the highways of Mohammedanism before they have become the highways of the Gospel. The three great Dervish orders of Mohammedanism have it for their program to cover the whole African continent with Mohammedanism. The Cairo press is so busy in deepening the superficial spread of Mohammedanism that I am more and more astonished that we are not yet awakened to the fact. I went to the leading Mohammedan office to purchase pamphlets for collection, and I saw on the table piles of books ready to be mailed. I curiously looked to see where they were going, and found some were going to Mohammedan districts and at least a dozen packages to French Guinea, to Portuguese and to Spanish possessions.

Immigrants enter Africa from every direction, and a spread of Mohammedan trade and ideas and the favor of colonial governments, which we hope will cease, has been perhaps the leading cause of the entrance of Islam into many pagan districts both in

western and eastern Africa, but especially in French and British Sudan.

Gordon College is a Mohammedan institution and is training pagan lads in the Mohammedan faith. The only bible found in Gordon College is that of the Mohammedan faith. May God forgive for giving the name of a Christian man to a college like that. I have mentioned the other two methods in another connection.

In regard to statistics, the only careful statistics of Islam in Africa were gathered by Professor Western of Germany. The figures are as follows: In Portuguese and Spanish possessions, 360,000; in Liberia and Abyssinia, 780,000; in Italian possessions, 1,300,000; in French possessions, in what were German in east and west Africa, 1,500,000; under the British flag, the flag of St. Patrick and St. George, 22,800,000. What economic, social, moral responsibilities rest upon the Canadian students here at this Conference, when we think of 22,000,000 in Africa under the British flag!

What are the signs of the present alignment? It is just as difficult to draw the line on the map between Islam and paganism, as it is to draw the line on the human heart between paganism and Islam. The line is blurred. You cannot distinguish between Mohammedan pagan and pagan Mohammedan. The reason is that the enemies of paganism have not been abolished, or defeated, or displaced by Islam, but have frankly been adopted, and the German scholars have rightly called Islam in Africa and Malaysia by a term which means "Anamistic Mohammedanism," a new type of Mohammedanism, which has been engulfed in pagan superstition. Islam yielded just because Mohammedanism, in all its rituals and superstition, has made conquest easy.

There are two lines of battle in this great battlefield of Africa. They are defined by these two words, Caliphi or nationalism, which is the strongest in the west and has its center in Morocco, and the other is Mahdi, or dervish beliefs, which is the strongest in the east and has its center in Cairo. Their purpose is to oust all foreign governments. The Turkish program, Egyptian program and Algerian program is perfectly identical. The other current is that of dervish orders, whose cry is not away from Mohammedanism, but back to it, and whose hope is that the coming of a spiritual supernatural and supernational leader will bring this about, and that person they call the Mahdi.

What are the hopeful features in the battle-field? First, that the effects of the world war have disintegrated, broken up, almost collapsed the Mohammedan hope, both of Pan-Islamism and Mahdi. The Mohammedans have learned to their cost in this war that Allah was not with their battalions. They have lost out. In the second place, the strength and strategy of missionary occupation presages

victory for the Cross, just as the strength and strategy of England's occupation of the Seven Seas presaged the defeat of Germany. If I mention Uganda and Elat and the mission stations in Southern Nigeria, and the Baptist mission on the Congo and the splendid work in Khartoum, you may say there can be victory only with those who are holding strategic positions in force.

The last reason for hope is perhaps the most startling and certainly it is news in a real sense, that there are clear indications of France, England, Portugal, Spain and every other government having become disillusioned in this war and having new policies as regards Mohammedanism. That may be advance information, but I think that information will come through the press later. I have it from a number of undoubted sources, including Viscount Allenby, lord of Megiddo. In that interview, after my searching question, "Will the British government stand for the freedom of the desert as she has stood for the freedom of the seas?" he assured me that as far as he was concerned, the Sudan and Egypt and all the neighboring countries, except Mecca, would be open to the messengers of the Cross and those who carry the story of the life of our Savior.

THE SUPREME NEED FOR THE GOSPEL IN AFRICA

Rev. E. M. Hursh

The supreme need for the gospel of Africa is first and best expressed, it seems to me, in the African himself. He expresses a real need for the gospel. The African has been described to us this afternoon as we find him in rawest Africa, bound by his traditions and by the influences that make him the pagan that he is. He is the first appeal that comes to us this afternoon of the need of the gospel for Africa. Let me tell you what the gospel does when we give it to him.

We have heard something this afternoon of the oppression that comes to African womanhood because of polygamy. Why did the young woman, who was the daughter of a paramount chief in Sierra Leone, refuse to obey his wish, when her father told her she had been engaged to a young man, who was a Mohammedan, and who already had one wife? Because she had been taught the gospel. She had gone to a Christian school, and she refused to be bound by the curse of her people any longer. She was made an outcast by her father, who took away all of her clothes, the clothes she had made herself while in the missionary school. Yet she re-

fused to marry the man her father said he had bought for her. We need the gospel in the schools. It helps to save the boys and the girls from the superstitions of their fathers.

One day one of our teachers went out through one of the bush paths with his pupils. He took them out to give them a nature study lesson. Finally he turned about to see if all the boys were following him and he saw one little fellow lagging behind. The teacher went back to him and found the little boy gazing into the distance. The teacher said, "What have you found here?" "Don't you see what I have found?" and he pointed to a spring of water. "Yes, you have found a spring of water". "Yes, but teacher, yesterday you told us how springs were formed". And the little boy's face grew sad and was drawn, and the teacher turned to him and said, "Why, what is the matter?" "If my father would see that, he would become afraid. He would say there was an evil coming upon us. He would have his people come here and sacrifice a goat or a lamb, for fear the evil spirit might bring famine or disease".

It is surprising to note the enthusiasm with which the gospel has already been received. Especially is this true in the great mass movements that are developing south of the equator and on the Congo. One is almost astounded to read that this mass movement in Africa exceeds the mass movement in India of which we have heard so much.

The old order is breaking down everywhere. The old factions no longer have the power of control that they once had. Africa is a changed Africa and is becoming a new Africa, and that new Africa is manifesting itself in many ways.

One old chief at the mission that Dr. Dye represents here today, said this word to the people in the mission, "If you don't send us a teacher now, we will tell your God on you".

I shall never forget that morning when I stood in that little town about one hundred fifty miles from Freetown when a native of that town had come down to ask for a teacher and he said, "Won't you go with me?" I said, "Certainly. It is a thing I want to hear". When we went to the place where he was stopping we found the old chief lying in the hammock. The old chief arose in all his dignity and came to meet his visitors. We sat there talking affably for a little while, and finally the old chief led me out into the open space. He said, "Master, do you see that hill yonder?" "Yes, there are many hills. Which hill do you mean?" "That hill yonder with a big tree on top". There in the distance I saw the hill with a big tree on top of it, and the old chief's face lighted up as he said, "That is where my town is, at the foot of that hill. I am too old to learn from books, but won't you send a teacher to teach my boys and girls?"

In the town where we were that morning, there was a young man who was teacher of fifty or sixty boys and girls. The old chief wanted us to send him a teacher like that. If I could convey to you the pull that came upon my heart that day when I was not able to say to that chief, "We will send a teacher back to you", the problem of giving teachers and preachers to all of those African chiefs would soon be solved.

MEDICAL WORK IN EAST AFRICA

DR. DAVIS

Medical work will be considered under five heads which you may indicate by the letters H, E, A, L, S.

Medical work does not hold up the almighty American dollar as its goal or God. Medical work holds up Jesus Christ as the Great Physician, as the only hope of the world. As the ultimate aim of missionary teaching is not merely the education of the African mind, neither does the medical work seek to commercialize the sufferings of the human body. This and all branches of missionary activity have as their end the fulfilling of the last command that Jesus gave to His church, "Go ye into all the world, and preach the Gospel to every creature". "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life". So in these days do the servants of the Most High hold up their glorified Lord, and by their loving ministrations to the sick and afflicted point them to the Great Physician who can heal the soul as well as the body. Here is the purpose of true medical missionary work.

Again, medical work energizes a degenerated people. In calling them degenerated we follow the thought of the first chapter of the epistle to the Romans. They have retained a name for God, but do not recognize Him as a being to be loved and worshipped; having substituted propitiatory sacrifices to spirits whom they fear and to whom they ascribe power over life and death. They have "changed the glory of the uncorruptible God", they have "changed the truth of God into a lie", "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient". If degenerated spiritually, what must be their mental and physical condition in comparison to that which is possible to a God serving people?

Such a people can be helped, be energized by the physician's aid. Would you expect an African to have power with which to change things or accomplish any great result when his intestinal tract is the home of numerous tapeworms, round-worms, and other parasites? Will any human being strive for improvement of body, mind, or soul when much of his time is occupied in seeking relief for toothache, headache, or abdominal distress? What hope is there for the uplifting of a man when his flesh repeatedly cries out for relief from pain? When the Christian physician patiently and tenderly helps nature to heal the ulcer of long standing, to cast off the intestinal parasites that are sapping their host's vitality, to decrease the size of liver and spleen that are continually dragging the possessor into chronic invalidism, and to remove the aches and pains that prevent him from being a useful member of society, there will develop a power hitherto almost unknown, and there will be created a capacity for physical and mental and spiritual activity that can be used to make of their bodies temples of the living God. Here is a condition which calls for the fulfilling of the purpose of true medical missionary work.

Another feature of medical work is that it alleviates untold suffering. "Alleviates" is used advisedly as the African natives will seldom wait for the physician to give nature sufficient help or stimulus to throw off the incubus of disease. As soon as their suffering is mitigated they will return to their necessary work, or to the momentarily interrupted search for animal pleasure. At times even alleviation will not be accepted by the sufferer. An old man having a dislocated shoulder, as the result of a drunken brawl, once walked over twenty miles to the physician. On the way it seems that his greed secured the mastery, for he finally refused any relief, preferring to keep his disability in order that he might receive the recompense due him, according to native custom, from his assailant for the loss of the use of an arm.

From the time that the new-born babe receives his initiatory bath of cold water to the time that the age-worn or sadly diseased body is carried out to prevent defilement of the hut by death, the native of Africa has abundant opportunities to know the ailments that the human body may experience. Life is a varied experience in which there is a continual struggle with the morbific agents produced or increased by unsanitary living conditions, by lack of cleanliness and of the proper care of the body in health and sickness, by ignorance or neglect of the simple rules of hygiene and of the causes of the numerous diseases that afflict the people. Flies, fleas,, mosquitoes, jiggers, ticks, bedbugs, tsetse flies are acquaintances to be tolerated; measles, dysentery, rheumatic fever, malaria, elephantiasis, smallpox, tuberculosis, syphilis, cerebro-spinal meningitis,

bubonic plague, sleeping sickness are to be found almost continually causing a great morbidity and a high death rate. Here is shown the opportunity for fulfilling the purpose of true medical missionary work.

Furthermore, medical work leads the way to higher aspirations. It is well known that the medical missionary may carry on his labor of love where the Christian teacher or preacher will not be tolerated. A young man will come a two days' journey to secure medicine for his sick father, another will come a three days' trip to have a diseased finger-joint amputated; but will they travel so far to secure knowledge of the way of salvation for themselves, or for some one else? A realization of the value of the white man's medicine and treatment opens the way to show these needy people that healing of the body is not the greatest thing to be desired in this life; to teach the universality of sin; and to preach the omnipresent power of the blood of Christ to cleanse the foulest heart. And here is the application of the purpose of true medical missionary work to the conditions and opportunities that exist in this great non-Christian continent.

Finally, as a summary and more as a prophecy than as a statement of a widely existing condition, medical work solves much of the African problem. Ordinary hygiene and the rational treatment of common maladies would bring benefits undreamed of by the African; while broader sanitary measures and powers for enforcing sanitary laws would contain unlimited possibilities as to improved health and lengthened life. Medical work drives the entering wedge for preaching the Gospel truths and for teaching the power of God's word. As the medical missionaries walk through the land of pain in the name and spirit of the Great Physician, they follow the example set by Him who caused the blind to receive their sight, the lame to walk, the lepers to be cleansed, and the deaf to hear. Their labors increased, developed, and enriched by the love of their crucified Savior will bear abundant testimony to the love of God who "so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life".

EDUCATIONAL NEEDS, PROGRESS AND PROGRAM IN AFRICA

Rev. John M. Springer

There are 110,000,000 of us in the United States. You wipe out every schoolhouse, every book, every teacher, everything except the untouched forest, and leave not a scrap of paper for one of us and you have an idea of what is the condition of more than 110,000,000 people throughout the continent of Africa. Just think of that flock of people, as many as we have in our entire nation, needing the beginnings of education.

You heard about that journey a man might take starting from the southern shore of Africa and not coming within two hundred miles of a mission station. My wife and I have covered about six thousand miles by cycling through Africa. We did not dodge mission stations. If there was a mission station anywhere near our path we went to it. We have visited in those 6,000 miles of travel only eight or ten mission stations and schools, and there were no others to visit. There were times when we might have swept the country for hundreds of miles and not pass over a mission station.

We talk about progress. You would have to put up two sticks and look carefully to mark any progress at all. But there has been progress. Wherever missionaries have settled and begun work, there has been progress. The missionaries start schools at once and the people want schools. They will walk hundreds of miles to attend school.

One young fellow left employment where he was getting twenty dollars a month. He walked something like two thousand miles across the continent to go to school in order to enter Christian work at three dollars or four dollars a month. Deputations are laying their petitions before the missionaries today while we sit here and are asking for teachers.

Let's just think for a moment about the capacities of these people. They are just folks like us. There are bright ones and there are dull ones. We had a young white man working on our mission farm for a time. He had been to school three years. But to read the notes of the foreman on our farm he had to turn to a black man who had had only one year of schooling.

I was talking to Dr. Brown of Yale today. He told me that they frequently have young men who were born in the bush country of Africa entering the University. These men have not infrequently taken the honors in competitive work. I commend Africa, if you are looking for stuff that is worth while.

We need a continental program, and I can lay out before you this afternoon a complete program. This program is expressed in the words of Miss Willard in reference to temperance campaigns. She said, "Do everything". That is what we have to do out there in Africa. First, begin in the kindergartens and with the kiddies, and train them up. Some of us have said, it isn't well to lead a race too rapidly from paganism and ignorance to Christianity and culture. James Stewart of Lovedale said, "Don't go too rapidly. Don't go too fast". I have found out that we are not setting the pace. The pace is being set for us.

I want to speak of the other agencies in Africa. Understand the missionaries are not the only ones teaching the Africans. There are several factors always the world round wherever you find human beings. The folks are only backward and need to be brought forward. There is religion, commerce, industry and some sort of government wherever people are together. Africa is being influenced by all these factors.

First, the missionary went ahead and he broke the path. When the information came that there was a great body of wealth of various kinds, the traders began to press in. Thirty-five years ago, the missionary was ahead, but the traders are beginning to get ahead. Rubber, ivory and other factors have forged ahead and today the commercial interests in British Africa are affecting between ninety per cent. or one hundred per cent. of the lives of the people and villages of all Africa. We are not letting Africa alone. The governments of Europe are controlling all but small parts of Africa. I am not here to discourage their activities. I believe in the providence of God that the church, government and commerce should work on a harmonious program.

If the missionary must go alone into the heart of Africa, he has to be missionary, trader and administrator in that section. He will have to be relieved of the extra duties and address himself to that distinctive work of church and education.

We need a program that will use every means that will educate these people, lay hold upon them, develop every power in them, lead them on to a complete Christian civilization. We need the kindergarten, the grade schools, normal training, religious training, agricultural training, medical training. Do you know that in the Interchurch World Movement there is going to be a budget for the establishment of schools that we may put out these young

men medically trained among their own tribes, and not allow others to undo this work of doctors? All of our work needs to be normal work to train these people to go out and train their people, and so we need for Africa the very best that America can send.

Take the one matter of nutrition. A doctor, who spent years on the Rand, has said that he has yet to find a perfect specimen of manhood coming from among the interior tribes. You may see one who seems perfect, but when you put the measuring tape on him, you find that he is under-developed, and his bones are under-sized. On the other hand, in Johannesburg there were a number who were perfect specimens of manhood. These are but indications of some of the needs in Africa, and why we should prepare to give them the very best, and to multiply our numbers from six to ten fold, at least, throughout the continent.

THE SOCIAL AND RACIAL AWAKENING IN AFRICA

Rev. A. E. Leroy

I am afraid some students fear to look at Africa because they feel as though it is hopeless. It is not simply a question of throwing your life away, for every young man and young woman is willing to sacrifice. Many feel that the results are not sufficient. Those of us who have labored in the country for a number of years, (eighteen in my case) feel there is no place in the world where we will get actual results any more quickly or any more satisfactorily than we get them in Africa.

My friend, Mr. John Stone of the West coast told me when I asked him about his work, and how he was getting along, that they had a church that holds four thousand. He said, "In 1917, I baptized one thousand eight hundred myself, and in 1918, we baptized two thousand". And the Secretary told me, unofficially, that eight years ago they were trying to close the mission because it wasn't worth while. In Natal perhaps one out of four are already Christians. For a long time they were willing to take the civilization we gave them and the education, but lately they realized that there is such a thing as a Godless civilization. They know that no other than Jesus Christ is ready to save the nation.

There is advancement in self-support. The Zulu was one of the most warlike people. Yet they are supporting their own mission now. For thirty years, not a single cent of money has gone from the United States to support them. They support their own

missionaries, and support their own churches. They appointed a field secretary and paid his salary and they adopted a minimum salary for all officers among the Zulu people. They have a minimum salary for all pastors and all evangelists and not a cent comes from the United States. The native people not only contribute to the salaries of the teachers, but to the preachers and also to the white ministers in South Africa, who supervise the work.

In regard to education in South Africa there are hundreds turned away from the primary schools, grade schools and right up to the South African Native Colleges. We have students who come one hundred fifty miles to the railroad to go to the schools, in order to go back to their people with a Master's Degree.

In a report two years ago, it was said that among the whites in South Africa, although they had a truant officer, the best attendance they could get was eighty-five per cent. Among the native people, who had no truant officers, they had an average attendance of eighty-nine per cent.

We cannot keep up with the economic needs. We are giving them carpentry and other industries as fast as we can. It was only a few years ago that I heard a very prominent missionary say, "To teach these girls domestic science is like teaching a bunch of rabbits. They are not capable". The government gave over $5,000 for a Domestic Science building last year to carry on this work. They have started the question of sugar planting. They have over one thousand acres of sugar cane planted.

Government recognition has been advancing very rapidly. They support the South African native college. They too, in our own schools have advanced the grants from eight hundred dollars to a thousand dollars a year. They have advanced the government teachers and native teachers. During the war they did so well they were thanked by the King. Not a word of criticism was expressed to them.

This same government refused, when we tried to get a grant of one hundred thousand dollars for the college. But because the native people have come up to the scratch, they are now seeing to it that we get five hundred thousand dollars. It is for us as missionaries to lead the way and the government is ready to follow.

The advancement in regard to missionary work has been very good, for every Christian is a preacher. In our own center we have fifty men on the preaching plan and twenty-five different places where the Gospel is preached every Sunday. We simply cannot keep up. The difficulty there is to keep our natives back. That is the cause of a great deal of over-lapping, not because the missionary wants it, but because he cannot help himself. The people are catching the missionary spirit from our own school. Seven

students have gone out as missionaries, five hundred to fifteen hundred miles away. Our own school supports them.

On the seventy-fifth anniversary of the Zulu Mission we had a Zulu choir of three hundred fifty people. It was presided over by Lord Gladstone, the Governor General of South Africa. We had the Secretary of the Board of Missions of this country there, and the greatest address of all was given by a Zulu whose grandfather knew nothing of Jesus Christ. At the close, Lord Gladstone said, "I have caught tonight a new vision of what Jesus Christ can do for Africa". You, too, have been catching a vision of what Jesus Christ can do for the needs of Africa. We are catching it on the fields every day. We believe the time is coming when Jesus Christ shall have these heathen for His inheritance and for His possessions.

REMARKS

One day as I was coming back from the villages I heard my name called. I replied to it and across the deep valley there came running to me a son of a native paramount chief, a young man of tremendous wealth and great social position. As this young man came running across this valley, I leaned against a rock. He came up to me, and after he had greeted me, said, "I know your object. I have been watching you. I recall how you have been meeting me here and there for the past few years, searching me out and telling me about this gospel of God. Man of God, will you answer me from your heart?" I said, "God helping me I will. What is your question?"

That great, big, stalwart lad looked down into my face, and down into my soul, and asked me the question that I believe all Africa is asking, "Does Jesus satisfy?" Thank God, I could answer from my heart to his own heart, "Jesus satisfies". He brushed past me and started running. I followed, but he beat me and presently he was beyond the call of my voice. I stretched these arms heavenward and I felt I was on sacred ground. I stood there until a leopard going by aroused me and I made my way to the top of the hill. I heard a movement to my right, and calling out, suspicious that it was the mate of the leopard that had disturbed me, there came back to me the glad reply of the young man whose question I answered. "Oh", he said, "let's meet where the paths meet, where white man and black man meet". As he came

up, he pressed me to his heart and said, "I have found it. It satisfies".—Mr. Road.

I am from Angola, a province the size of Texas. My husband and I went there twelve years ago as medical missionaries. The nearest doctor was three hundred miles from the coast, the next six hundred fifty miles in the interior to the north. There are four Christian physicians in Angola. Come over and help us. —Mrs. L. S. Cammack.

Mission work is being done in a new way in these days. We are realizing that God expects us to use our talents to the utmost for His own sake. We, in our own field, right now are anxious to find expert business men, expert printers, expert agriculturists, and experts in other professional lines in order that we may carry on our work on the scale which is demanded.—Dr. Barger.

I am the product of Christian missionary labor on the Western coast of Africa. At the age of thirteen I knew nothing of Jesus, I knew nothing of how to read or write, but today I know something of them as the result of Christianity. I came in 1915 to prepare for the ministry. I am in my last year's work at Yale, and will go back soon to teach my people of Christ.—Mr. I. C. Steady.

"Must a man be a surgeon to serve as a medical missionary in Africa?" He ought to be able to do some surgery and, if possible, become an expert surgeon.

"Do you consider that the Africans in primitive regions can be most readily reached through medical missions?" I think it is a great point of access to them. It breaks down much superstition.

"Do all missionaries need medical knowledge? If so, how much is the most advisable for those most interested in evangelical work?" If you are going to depend upon that, no, don't have any. Be either a fully trained doctor or else have no medical knowledge.

"Do the natives as a rule resent medical attention at the hands of the white man?" I have never heard of it.

"What do they think of the white woman medical missionary?" She is very able but not as necessary as in India.—Dr. Norman Dye.

"What are those governments of Europe, controlling parts of Africa, doing for the natives? Are missionaries doing all?" The British are giving them a chance to develop, are considering their rights and are giving them justice. The Belgians have some laws which are better even than the British. In many ways the Belgians do not give the Africans as valuable contact as the British do. As far as the French are concerned, they are beginning to establish

schools for their native people. Their theory is that the state should do all the educating. In French North Africa, the missionaries find that they cannot open schools as is possible in other places. We have to reach the students through hostels. The Portuguese have done very little for the people in Africa and, as a matter of fact, we would like to see some other government take control of those regions, or else have the Portuguese government converted to giving the natives a fair chance.—Rev. J. M. Springer.

"What opportunities are there for music directors". There is a splendid opportunity for the development of the music in this field. What wonders they can achieve in great choruses! I believe that is one of the great lines of education and service we ought to render these people.—Rev. J. M. Springer.

"Aside from teaching, what can a civil engineer do for missions in Africa?" We have a big building program and we have had to do it. We want civil engineers. We want practical builders. We want men who also have had some architectural training. We have splendid opportunities for a good many men in that work.

"What are the educational advantages offered to the Africans in Swaziland and Zululand?" An African can now get a theological training, or a three-year normal course. A girl can get industrial courses, a three-year nurse's training. In Cape of Good Hope Province there is a high school course covering three years. There is also a South African Native College in which they can get a full education leading up to an A. B.—Mr. A. E. Leroy.

"What is the medical situation in the missions already occupied in relation to numbers of hospitals, doctors, and nurses? Are the Church Boards asking for many doctors and nurses?" Last night we were told there was one hospital to a million and a half people. Yes, indeed, the Church Boards are asking for many doctors and nurses.

"Does a medical missionary really have time outside of his healing work to preach the Gospel?" Yes, he does, and he should do it. A medical missionary should preach the Gospel along with his health work.—Dr. Davis.

"What are the agricultural and engineering needs of Africa?" Our own missions have been interested in getting an engineer. There is road building to be done, paths have to be laid out. We have a steamer of our own and we expect soon to have a number of launches. We expect to have a tractor also when we get into the agricultural work. You will find the fullest opportunity for the agricultural and civil engineer in Africa.—Dr. Barger.

There has occurred to me again and again what an old African chief said to me in the Congo district. This old African chief was standing up on top of the bank as our steamer was pulling in. His name was Olonjitaka. He was a terrible warrior. His warriors had defeated all of the other tribes. He was looked upon as very furious. He had quieted down, still a heathen, but quite a kind-hearted old man. He stood upon the bank to meet the white man who was to begin the work. I shall never forget what he said to me as a missionary took me up to introduce me.

He had a necklace of leopard's teeth around his neck, bracelets on his wrists and ankles, and a big sheath knife stuck here in his bosom. Olonjitaka was a very warlike looking fellow, but he was very friendly.

The missionary taught me a proverb. Every chief—they called me a chief, too—had to have a proverb as a means of greeting when they met. We shook hands and he asked me for my proverb. I said, "Love the Lord with all your heart", and then I asked him for his. His was very brief. I turned to the missionary and said, "Will you translate it?" He said, "Yes," and I shall never forget it. This was the proverb, "We make our marks." The missionary said, "The old man means that when he and his warriors pass through the almost impenetrable jungles they are very careful to break a twig so that the next man can find the way".

That has become my life proverb. I trust it will be yours this afternoon to mark the way for some of those millions of Africa, who have heard the word of Jesus Christ. I had a letter from a missionary not long ago who said that Olonjitka was dead. He died without being a Christian. The old man was too old to understand. I wonder if at the judgment seat of Christ whether Olonjitaka will have to face more than some of us who have failed to mark the path for the people of Africa.

God help us as we go out from this meeting, whether we stay here, or whether we shall go to Africa, that we may break a twig that we may point the way to God for the multitudes of Africa.—Dr. S. J. Corey.

LATIN AMERICA

E. T. Colton, *Chairman*

Unoccupied Fields in Latin America—Dr. S. G. Inman

The Challenge of Students of South America—Miss Bertha Conde

The Challenge of the Indians of Bolivia—Mr. Baker

The New Day in Argentina—Rev. T. F. Reavis

Agricultural Missions in Latin America—B. H. Hunnicutt

Mexico—Bishop Francis McConnell

Remarks—T. F. Reavis, Dr. Harry Farmer, B. H. Hunnicutt, Bishop Homer Stuntz, Dr. S. G. Inman, Ramison Arratin, Rev. John K. Hubbard, Miss Mildred Smith, Mr. Baker, Dr. Edmund Cook.

UNOCCUPIED FIELDS IN LATIN AMERICA

Dr. S. G. Inman

The opening of the Panama Canal changed the map of the world. It inaugurated a world movement toward Latin America. That movement was somewhat stayed by the world war, but during the last few months the attention of the world has been gradually shifting from Europe to Latin America. If you will go with me into the counting houses, into the offices of the banks, the steamship companies, the great manufacturing concerns and other business organizations, not only of this country, but of Europe and of Japan, you will see that the business interests of the world are fixing their attention on Latin America as on no other part of the world. We are soon to have steamships running from New York by the way of Rio de Janeiro to Buenos Aires, making the time in fourteen days, whereas heretofore it has taken at least twenty-four days for the fastest steamer. Already there are boats running from New York through the Panama Canal down the West Coast to the city of Valparaiso in eighteen days, whereas a year ago it was impossible to make this journey in less than some five weeks.

The commercial interests of the world are turning their attention to these great, new countries because they realize that there is a place for the over-crowded populations of the world, that in Latin America there is opportunity for the production of the foods for the whole world, and that down in the south, there is a market for the manufactured products of the world.

Beginning at the Rio Grande and stretching on down through Mexico and Central America and across Panama, through Colombia, and Venezuela, and Ecuador, and Brazil, and Bolivia and Paraguay, and Peru, and Chile, and Uruguay and the Argentine Republic to the Straits of Magellan, you have the largest stretch of undeveloped fertile field in the entire world. There is more undiscovered territory in Brazil than there is in the whole continent of Africa. You can easily put the populations of the world in Latin America and the density then will not be more than one-third as great as it is today in the little island of Porto Rico.

These are some of the reasons why the world is turning its attention to Latin America. Down in those countries we find in

the first place a great intellectual center or centers in all of the Latin American capitals, intellectual circles that are equal to the intellectual circles in any part of the world. That is one of the hopes of those lands to the south. Others will tell you of some of the other great circles and classes of people, but I want to call your attention particularly to this intellectual circle, small as it is, yet brilliant in comparison with the intellectual circles of any other part of the world.

I remember going into the home of a university professor in the city of Buenos Aires. I was shown into his library which had fifty thousand volumes. In meeting a company of professors and other intellectuals who were gathered there twice a week to discuss purely intellectual topics, I was asked if I would like to see his private five foot shelf. Of course I thought that he had been patronizing Colliers and buying Dr. Elliott's recommendations. But when I was taken down to see his five foot shelf, I found that it was a shelf of books which he himself had written—five feet of space. I picked up one of them and found that it was a volume of one thousand two hundred eighty pages, concerning the teaching of history in the European universities. I was told that he came into his library every morning at five o'clock. Some one asked him about a certain volume of the old newspapers that were published in Argentina. Immediately he went down the aisle and dug out the volume. Some one else came up and asked him for another volume. He went over on the other side and took the volume out without any difficulty whatever. In all of this collection of fifty thousand he seemed to know just exactly where each one was.

Another gentleman was there who had just finished a forty volume history on the Laws of Argentina. He was preparing to write a two volume work on the Constitution of Argentina and he outlined that work for me. He said, "Now I want to see if you think this would be comprehensive. My purpose in the first volume, which will be some seven hundred fifty pages, is to examine all of the constitutions of Europe and show by the process of elimination that they did not have any influence on the Argentine Constitution, and then I will take up the Constitution of the United States, in the second volume, and I will show there that it had great influence on the Argentine Constitution, and then I will take up the Argentine Constitution itself and in another volume I will explain what the meaning of the Constitution is". I told him that I thought that that would probably be quite comprehensive enough. Well, that is simply illustrating the way these Argentine men and other intellectuals of Latin America are delving into these great intellectual subjects.

But if I should have asked that circle there anything about re-

ligion, they would have turned to me and said, "What? A man who comes here, introduced from university circles, talking to us about religion!" Why, the average intellectual in Latin America will say, "Religion! that is the last thing we want to hear about. Isn't it religion that has caused us so many revolutions? Isn't it because of religion that from fifty to seventy-five per cent. of our people are unable to read or write? Isn't it because of religion that Latin America is so far behind the rest of the world? In the name of progress, deliver us from religion".

That is the general attitude of the intellectual in Latin America. Now fortunately, we have a new attitude coming out of the shock of the war, an open-mindedness in which these very intellectuals themselves are coming to realize that the old philosophy of life will not do, that they do need religion, but they are looking for a new religion. Why, one of the leading men of Santiago, Chile, came knocking one night at the door of an humble Methodist minister, one of the Chilean ministers, about a year and a half ago, and said, "My young man, can you tell me something that will help my soul? I feel that all that I have rested upon in my life has been swept out from under me because of the great war. I have nothing to stand on. Can't you tell me something that will restore my faith in humanity and give me faith in God, if there be a God?"

I found in Buenos Aires, university professors who were thinking about calling a conference of all the religious people of that country, Catholics, Protestants, Jews, Mohammedans and all the rest, to consider the question of developing a religion for Argentina, for with all her progress they are realizing that unless she does have a spiritual basis she cannot become a great nation.

The open-mindedness then, is the thing that is challenging us to go to these intellectual classes and the other classes of Latin America. Then also for the United States we have another great encouragement and that is because of the change of attitude toward this country that is found all over Latin America since the world war. It is because those people are saying that finally the United States has seemed to them to be idealistic, has been willing to risk herself in a great cause and throw herself into this world war for democracy, and they have realized that it was a war for them as well as for us and all of the weak peoples of the world.

Down in Chile four years ago I felt like leaving the country on the first train because all that I could hear was this tremendous prejudice against the United States, about the Baltimore Incident, and the Allsop claims and a thousand and one other things which probably none of us have ever heard of, but which are very vivid in the minds of all the Chileans because they have, at least to the Chileans, represented things that were unjust on our side.

But on this last visit, some six months after the beginning of the war, presenting a letter of introduction to one of the universities, I was asked by a professor to address his class. He said that when he began the Department of Modern Languages he had six students studying English and two hundred fifty studying German. At that time conditions were just reversed: Two hundred fifty were studying English and about a half dozen were studying German.

I addressed several of the different classes and then the students asked me if I would give them a conference or lecture. I asked them on what theme. They said, "Closer Relations between the United States and Chile". So the university students themselves got together and rented one of the biggest theatres in the city, and I spoke to them for over an hour in their own language in just as frank a way as I possibly could about how we were to get together spiritually if we were ever to have a real friendship.

Then they kept me another hour answering questions. If you don't believe the university students of Latin America are the most brilliant in the world, you stand before them for an hour and let them fire questions at you. I would have given a ticket back to New York to have had a little book on United States history down under the desk to consult. (Laughter)

The same change has come in Argentina, and even in Colombia and in Mexico and those other countries that have been still more suspicious of us. That is one of the new calls, one of the reasons why American students must consider in a new way the call to service for Latin America. What are we doing in Latin America at the present time? We talk a good deal about our missionary work, but I am sure that Bishop Stuntz, and these other people who have been down through Latin America, will agree that the great thing that impresses them when they first go down, and afterward as they go over the countries, is the smallness, the absolute paucity of the evangelical work as compared with what we ought to be doing there. Why, in Mexico, there are whole states of a million population without one evangelical worker in them. By reason of the new plan that we have arranged for territorial districts that will be done away with. There are only ten church houses in the ten Republics of Central America. In San Salvador, one of the most crowded parts of the world, with a population of a million two hundred thousand, there are only two Protestant workers—that is, ordained ministers.

Panama, that owes its very existence to the United States of America, with a population of nearly four hundred thousand, has only one evangelical worker preaching the gospel in the Spanish language, the language of the people.

There is Venezuela with three millions of population and today probably three ordained ministers in that great Republic.

Colombia, with five millions of people, one of the most backward countries on the face of the earth, and yet counting the men who are off on furlough, there is an average of about one ordained minister to every million of the population in Colombia. There has never been but one evangelical church house erected in Colombia, and in Venezuela in all the history of that country, only one schoolhouse was erected by the church or by the states or by any organization, and that schoolhouse was a military academy.

Down in Peru, the whole northern half of Peru here, is without one Evangelical worker of any kind, a stretch of territory larger than our thirteen original colonies.

Over here in Bolivia we hardly have one hundred members of the evangelical church yet. Here in Paraguay, with a million population, only now are some workers being sent into that great country. If you would stand here on the boundary line between Paraguay and Brazil and look north there for fifteen hundred miles, northeast for two thousand miles, and look over to the west for five hundred miles, you would hardly find more than three missionaries in that whole immense territory, probably the largest unevangelized piece of territory in the entire world.

That is the challenge for us. You say that the Roman Catholic Church is taking care of these countries. Why, my friends, in Paraguay, with a million population, there are only seventy Catholic priests, and in Buenos Aires with a million and a half of people, there are fewer than fifty Catholic churches, and about fourteen Protestant churches. Well, we call them churches simply because they are places of meeting, but not churches, not splendid buildings such as we understand when we refer to churches here. I verily believe that there is no city on the face of the earth that is so neglected religiously as that wonderful, marvelous city of Buenos Aires with its million and a half of people, and I think you might include in that the great heathen cities of the Orient—there is no city in the world where there are so few workers, counting all of the religions combined, and so few places of worship, counting all of the different kinds of houses of worship.

This is the challenge that is brought to the students of North America. These great, new, growing, developing nations—you are not going there to some nations which have seen their best in the past, but just as the most wonderful achievements of the Nineteenth Century took place in North America, you will find that the most wonderful achievements and developments of the Twentieth Cen-

tury are to take place in South America and in all of Latin America. Therefore, we bring you the challenge to these young, growing, developing nations, and give you the opportunity of placing your lives in these countries where your influence can go out, not only in a community and not only in a city, but in a whole nation, and of the opportunity of shaping these great young nations for the Kingdom of the Lord.

THE CHALLENGE OF THE STUDENTS OF SOUTH AMERICA

Miss Bertha Conde

It is on behalf of the intellectual class of South America that I want to make a special plea. From six months' experience with students in South America, I can say that they are indeed among the most brilliant students of the world. I too have had the embarrassing experience of standing before them hour after hour, being heckled by the questions that they have asked about all things American and things all over the world. They are quite as keen as any students that I have ever met in my own land or in any other land that I have ever visited.

The universities of South America are much more closely related to Europe than they are to our own educational system. They were founded on the scheme of the old Napoleonic plan of the University of Paris, with their university faculties, and that makes the whole student life very different in its aspects from that which we have in North America.

Women students are just beginning to push their way up into the faculties of the universities, and some of them have rather an embarassing time because the university faculties were constructed for the male mind rather than for the female mind. For example, I met one very interesting young girl who was studying in the College of Engineering. I asked her why she was interested in engineering. She said, "Well, what could I do? I did not have courage enough to go into the Faculty of Dentistry or Medicine. I did not like the smells of drugs in the College of Pharmacy. I could not go into law, and so what could I do? Being interested in mathematics I could only be an engineer". That is the dilemma that is before most of the young women of South America who wish to push up into higher education.

The universities there are full of thousands of young men, and

a few hundreds of women, who are facing the realities of life and digging deeply into the philosophies of life. They are far more interested in finding out why we do a thing than in doing it. One of the secretaries of the Young Men's Christian Association told me that a Latin American student, in coming into a building, instead of asking where the swimming pool was located, or where he could find this class or that other activity of the association, went straight to the desk and asked for a copy of the constitution that he might see the principles upon which the organization was working. (Laughter)

That, I think, in a nutshell, constitutes the difference between the Latin mind, which likes to know the fine philosophy of life and to work out the principles before it puts them into action, and ourselves who often tumble into action and then think about it afterwards.

Because of their mental integrity and their love of thinking deeply into things, I think Latin American students suffer more intellectually in trying to square the modern scientific knowledge that they have with the traditional religious dogma of three hundred years ago, and they are baffled and bewildered. There is a reason why most of them in honesty call themselves agnostics or free thinkers, because they are not able, with the help they have had at hand, to make the connection between historic Christian teaching and the findings of modern science. We students in North America have had remarkable advantages over all the students of the world in having thought out for us by the scholars of our generation those things that help us to think our way through the intellectual bogs and come out into a living faith that will take into account all the facts of life and all the facts of knowledge. We have a great deal to share in our university life with those students who have not had that same advantage, but who have an intellectual hunger far greater than any thing we have here in our own land.

There are so many women students in whom I was particularly interested, who have fought their way out into great service for their own land. Very recently in New York in a great congress of women physicians, who met to study the matters of social education and social morality for the women of the world, one of the most conspicuous women was Dr. Omoro from Buenos Aires. She is one of the most distinguished women physicians in that city.

In Chile the woman's education had a great start. I suppose it is not known by most of us that the first woman who studied medicine at the Sorbonne in Paris was a Chilean woman, and the first foreign woman who got her degree in medicine from the University of Berlin was also a Chilean woman. They outstrip us in their gaining of higher education.

In that wonderful University of Lima in Peru, which is the oldest university on the western hemisphere, which antidates anything that Harvard or Yale can produce in the way of antiquity, I witnessed a most remarkable gathering of students and professors who sat in an auditorium almost as large as this. There were some eight hundred or a thousand men crowded into that auditorium to listen to a young social reformer from the Argentine, who had been asked to come up there and talk to them about social justice. Those students and professors were listening breathlessly to that man. He began by saying that he himself was a free thinker, but he said that he must point them to the only fundamental way in which social justice could be brought into South America, namely, the teachings of the old Hebrew Prophets. He pulled out of his pocket a Bible and went through all the teachings, the social teachings of the prophets, and the teachings of our Lord and made such a plea for the social reconstruction of South America as I have never heard in any language. This man represented the intellectual class of South America.

There is a hunger for reality, and if this can be satisfied, it will not be long necessary for us to share with our South American students many of the things in our own land. I see here in the audience today a good many Latin American students. They are coming in great numbers to our land now. Men and women are reaching out for the larger things that other countries can give them in order to go back into their own lands and to help to reconstruct life there. It has been the opinion of most of the people with whom I talked in these countries I visited that the great thing that South America can do just now, and that the students are interested to do is to help institute in each of these nations some great program that shall take hold of the social, the industrial and the moral situations in their community life and help to bring them out into a place where they are truly Christian.

In one city in Chile, a band of thirty or more intellectuals, under the guidance of one of the Y. M. C. A. secretaries, went out into the tenement district of that city to teach the men, women and children how to read and write their own language. Those people came back fired with a desire to do something through their political life to bring the dawn of a new era in their own country.

One man who for years had called himself an atheist, was in a conference where I was and was thinking out for the first time what he ought to do in relation to his city. A young lawyer who had just come out of the university, and in the face of some of the social work that had been started by a group of those students, looked into the face of that leader and said in my hearing, "It takes

a belief in a God to explain this work, and I am prepared to follow this program".

The students of South America have some of the greatest initiative in the world. The students of Chile have a marvelous federation, and I was told by one of the leading men in Santiago that if the under-graduate students and the working men ever got together on any kind of issue, they could control the government. Some of you students will be interested to know that in the University of Buenos Aires, the students have a certain proportion of the votes for the election of the faculty of the university. This they wrested by their own initiative from a reluctant board of trustees.

THE CHALLENGE OF THE INDIANS OF BOLIVIA

Mr. Baker

Seventeen million Indians who live south of the Rio Grande are speaking to you this afternoon. The appeal which these people make is not the appeal which comes from their knowledge, but rather the appeal of their ignorance and of their utter dejection. For almost four hundred years these unfortunate men and women have been literally the beast of burden of the white man. They have digged in his silver mines and they have tilled his soil, and they have come continually at his beck and call until today that proud and industrious spirit which formerly builded cities and roads and empires of which we delight to read, lies crushed and sullen and silent.

South of Mexico this self-assertive spirit has not shown much encouragement or much promise. The Indian has long since forgotten to aspire, forgotten to protest. He simply plods along day after day with all hope crushed out of his breast. Year after year he breaks up his soil with his patient yoke of oxen and his old crooked plow. Year after year his wife and children follow along in the furrow after him with a wooden club, breaking up the clods. They are the only spring-tooth harrows he ever has been able to invent. His sickle is the only reaping machine that he has. His threshing machine is a flail. He carries all of his produce to market on the backs of donkeys. If any of you young men think that you know anything about farming and want to duplicate in South America what Higginbottom, for instance, has done in India, here is your chance. You will find upon these dry, semi-arid plateaus,

and also in the excessively fertile valleys of the Amazon river, some problems in agriculture which will challenge all the ingenuity that there is in you.

It is daily becoming more and more evident that for all those republics which border the Pacific Ocean, with perhaps the exception of Chile, the great hope of the future must rest not in European immigration, but rather in the civilizing of their own indigenous races and in the thorough incorporation of this life into the national life. Consequently all the more enlightened of the South American people, of whom you have heard today, are coming to take a new interest in the welfare of their fellow countrymen whose skin happens to be of a darker hue. It was always a delight to me to watch this interest. They would pass legislation in defence of the Indians' rights. They contribute articles to the papers by the page. Ah, how they do like to write in the papers. They form their societies in defence of the Indian as well. In fact, these good, ambitious and idealistic young men will do anything and everything which the nobler instincts of humanity demand for the benefit of the Indian—everything except this: To go down to the level of the Indian and live with him, to take him by the hand as a brother, to tend to him in his sickness, to teach him in his ignorance, to love him in the midst of his degradation and to point him to the only One who can take this animal of a human being (for that is what he is called down there) and make of him a real man, a citizen of his country and a worthy member of the Kingdom of Heaven.

I venture to affirm that the Christian missionary so far is the only one who has shown himself willing and able to undertake this gigantic task to transform a peon, who has lived and who does live under a belated survival of mediæval feudalism, into a self-respecting and an intelligent citizen of a twentieth century republic. To be able to do this without utterly spoiling him in the uplifting process is no easy task. I say this is the most delicate and difficult problem which awaits the Christian church in South America today.

The Indian is perhaps better off than most of the people in one respect, namely, that he has two religions. Many men that I know of don't even have one, but the Indian has two. If you travel along the valleys where he lives and where he labors for his master, you will find a cross upon every roof, an image in every house, a church in every village and a drunken religious festival and carousal in every month of the year. He is exceedingly religious, and if you only traveled through the valley this would be all that you would see. If you take the trouble to climb, as I have, away up to the tops of these mountains which surround the valleys where he lives, thirteen or fourteen or even fifteeen thousand feet high, there you

will catch a glimpse of another type of religion. Way up here no temple is ever built, not even an altar has ever been raised, but out there on the bare ground, just on the very brow of the hill you will find a little home-made earthern saucer, and in it the ashes and the charred remains of an offering of cocoa leaves and incense, the smoke of which has curled up to heaven in the twilight in some evening prayer.

The Indian is nominally a Catholic, but only nominally so, and when that poor, benighted mind feels surging within him a sense of the universe, and also a consciousness of his own need, some instinct leads him out to climb way up here to these standing altars of his and there he burns incense to some great, unknown god.

And as I turn my eye back to South America today and think of the Indian, the two visions which come to my mind are these: First of all a barefooted man with the soles of his feet all cracked and hardened with exposure, kneeling before his master, his hat in his hand, for he never wears his hat when he is before his master, and this is what he replies as he kneels, "Yes, my Father" He never says, "No". The other is the picture of a man kneeling upon one of these high hills of the Andes, lighting a fire in his little home-made urn, and carefully sheltering its flickering flame with the broad folds of his poncho, lest his little prayer be snuffed out by the winds of a world which he has found to be altogether too cold and too cruel for him. What I see then this afternoon is an Indian on his knees, first of all in the valley before his oppressors and then upon the mountain top before his God. And, young man, young woman, that Indian is praying for something which Christian manhood and womanhood alone can give.

However, there is another side to this picture. Of recent years the Indian is beginning to sense the fact that there is some voice in this world,—he does not understand what it is,—but there is something in this world which is calling him to a different life. About four years ago a full-blooded Indian presented himself unannounced before the doors of the American Institute in La Paz, saying that he wanted to put his boy in the school. On his own back that full-blooded Indian brought a trunk, a bedstead, a mattress, a wash stand and all the other articles that the regulations of the school called for. That little Indian boy trudged up to the school dressed out in a brand new suit of clothes, and just as proud as he could be. After paying the tuition the father ventured the request that he be allowed to spend a day or two with the little fellow until he got accustomed to his new surroundings. So the good matron of the school made up two beds, one for the father and for the son, off in a separate room where they could spend the last night or two alone. Later on in the evening the principal of

that school stole in to see how they were getting on. There he found the little fellow asleep in his brand new bed, a bed with a pillow and sheets and snow white counterpane, and best of all a bed with springs to it. It was the first time he had ever slept in any such comfortable place as that. The father was found rolled up in his native blanket asleep in the corner on the cold, brick floor and his bed was empty.

Now I wonder if you men and women who sit here this afternoon catch the significance of this sleeping scene. Somewhere somehow, a strange new thought had begun to work in the poor darkened brain of that man and he had come to see, as he followed his plow away out on the pampa, that this world was moving on and that what had been good enough for him would never be good enough for his boy. So he brought his boy to the American Institute, saying he wanted his boy to get the white man's education and to learn to sleep in the white man's bed. He wanted his boy, that boy for whom he had so much ambition, perhaps to become President of the Republic, but as for himself, he instinctively recognized that he must be content with his lot. He must return to the farm, continue to roll himself up in his native blanket after the custom of his ancestors and eventually sleep with his pagan fathers, simply because fate had decreed that he should be born too soon.

Christian fathers and mothers are not the only ones who must give their children in order that there may be progress in this world. All over this world and in Bolivia also, pagan fathers and mothers are doing the same. Do you not see that the very next morning when that little fellow took up his books he started off on the long road of learning which was inevitably destined to lead him farther and farther away from that old, devoted father who just the afternoon before brought his trunk to the school on his own back? In fact that very evening when that little fellow laid himself down in the white man's bed while the father returned to his Indian blankets, from that very moment the cleavage began, which was to cost that father many and many a cruel hour.

If that poor, benighted man was willing to give his boy in order that he might be lifted up even at the cost of final separation, the gift of that Indian father comes as a challenge to our own fathers and mothers to give their sons and daughters. It comes as a challenge to the sons and daughters also to give themselves in order that they may draw near enough to extend the hand of love to these unfortunate victims of the white man's oppression and lift up that boy who has already been given to us by those who love him.

THE NEW DAY IN ARGENTINA

Rev. T. F. Reavis

With congratulations to those who may be fortunate enough to hail from Argentine and with apologies to those who may be here from other Latin American states, with charity to all and with national prejudice against none, I want to paraphrase a great message that came over the cable from Japan several years ago: "Japan is leading the Orient, but whither?" "Argentina is leading Latin America, but whither?"

In the "a b c's" I have no doubt but that the "A" is at the right place. There are 180,000,000 people in the world whom we call Latins, who are heirs of twenty-five centuries of culture, our equal in anything and our superiors in some things. Until we get done talking about the Monroe Doctrine; until we are ready to quit our boasting and go down there and help the Latin American live his life without any sacrifice of our principles; until we learn his language and speak it with him (I mean his social language, his philosophical language); until we know where he lives and until we begin from where he lives to help him up toward Christ, we shall not accomplish a great deal.

Friends, this is a new day in Argentina. They are a great people. They have a fine sense of the esthetic. Their temples are the most wonderful in the world. Our great St. Patrick's on Fifth Avenue in New York and St. Paul's in London are plain affairs compared with San Francisco in Buenos Aires. Their sense of the esthetic has long outrun ours. They have twenty-five centuries of culture behind them. We cannot go down there mumbling in the jargon of our denominational differences, struggling to impart that which never meant much to us here at home, and which means nothing at all to them.

It isn't strange, my friends, that we are meeting on the mission field and solving these questions. The very planets have gotten together and why can't the denominations of the earth? We, the Disciples and the Methodists, in our great cooperation in Buenos Aires, get along better than the Methodists do among themselves, or than we Disciples do among ourselves. (Laughter) Should not that fact sound the deathknell to denominational differences?

There are some things in which we can help Argentina. There are some things in which Argentina as well as other Latin American countries can help us. They are going to teach us art after a while. When we get done hurrying and when we get over taking and conquering the wilderness, they are going to teach us to appreciate art. They are going to teach us many, many finer things of the esthetic life. I believe that when the Argentine, or any Latin, sees the real point of puritanical Christianity, he is going to make a contribution to Christianity. I have already noticed in the Spanish version of the Bible some wonderful light thrown upon many scripture passages. There are a hundred and one little things here and there that have taught me that this semi-oriental people, these Spaniards that have imported their civilization into South America, are going to contribute their ideas to Christianity. They are going to help us to interpret an oriental religion on which we feel that we have a patent, and we are going to be grateful for the contribution that they will make.

Now friends, Argentina, as well as other Latin American states, is moving ahead. It is said by the North American authorities themselves that Argentina has made more progress in the last fifteen years than Illinois and Iowa have made in the last fifty. That means, of course, that from a semi-mediaeval situation they have moved up into the front ranks. Argentina is leading these countries, but whither.? Just a few days ago they announced that they were tired waiting for the various steamship lines, and they are going to build a hundred million dollars worth of vessels and not wait any longer for North America. It is a continent of opportunity.

We missionaries went there and built little chapels and we set ourselves apart, each fellow, by himself, and took his own communion to himself. Once a man asked me, "How many are there of you here?" I said, "There are nine denominations". He said, "Yes, and the Salvation Army and then some more". He counted up to thirteen. He said, "Why, in the name of common sense, don't you get together and present one great phalanx here?" He was the man who said, "I have thought of joining the Unitarian Church; I have thought of calling together the different religions to see if we can't work out an Argentine religion". This man in his warm, profound, courteous way took me in his arms and in true Latin fashion said, "I am interested in what you say, but I am an atheist".

But, friends, I listened spellbound to his oratory and he told in a great course of lectures of the ethics of Ralph Waldo Emerson. Think what a paradox, think what a contribution a man like that might make to Christianity. He is an atheist, and yet he is profoundly religious. That man is waiting for a better day and

you students that are philosophically inclined, and religious, as I know you must be to be here, let this be your Macedonian Call. Five hundred young men knocked at the door of one of the universities and they were told that the morning classes were full and that the afternoon classes were full and that there was no place for them. They were men of as great promise as any of you. This man, of whom I have spoken, said to me, "We must inject protestant blood into the universities here. We must break the backbone of that old Jesuitical, semi-scholasticism here and we must bring our schools up to date". He said, "I am hunting for a man, let him be a Protestant if he may, to take the instructorship in Latin". I named a man and after struggling for some time, he was put into the chair of Latin in that great university. He said, "I want another man for the chair of Oriental Ethics and Philosophy and Comparative Religion", and after talking to this person for some time he said, "I mean you. If you will get ready, I will see that you occupy this place".

These are some of the things that should constitute our Macedonian call. Let me tell you that the world is moving forward and Latin America is not going to wait for us to figure out fifty years from now what shall be our church here, nor what shall be our denominational differences. They are asking us to come in the spirit of brotherhood, in the spirit of equality, in the spirit of fraternity and help them to solve their economic and their social and their moral problems.

The world rolls on to a new day and Argentine leads Latin America, but whither?

AGRICULTURAL MISSIONS IN LATIN AMERICA

B. H. Hunnicutt

Grenfell of Labrador has said that if your gospel is to win some one who does not want it, you must do something for him that he will understand. We are going to South America with a gospel message and they immediately show their indifference and their prejudice against us. They say, "We already have a Christian religion. Why come to us with a new message?" If we would break through that crust of indifference, we must do something for them that they can understand. We must extend to them a helping hand in a way which will prove to them our sympathy and our love. The one great word in Latin America to say about a man or

woman is that they are "simpatio". That is, that they are sympathetic, and if we are to carry them the gospel message we must take it in a form that is "simpatio."

And so it has come about that we have undertaken agricultural education, to do something for the Latin American that he will understand. Agriculture is the fundamental source of life or the fundamental occupation in this country, in every country. Some man has aptly said that if we neglect agriculture we are poor in peace and weak in war, and that is true of any nation. It is especially true of the Latin American countries. They are only beginning to open their mines, to tap their great mineral wealth. They have hardly begun manufacture in their industries. But they have, through all these centuries, been farmers, been tillers of the soil, and yet with one or two shining exceptions, they are extremely backward in their agricultural development.

When we began some special investigations as to the situation in Brazil shortly before the war we found that Brazil was importing corn. Corn can be produced in every county in Brazil and is produced in practically every county in all of that vast country, yet she was importing annually several hundred thousand dollars worth of corn. She was importing millions of dollars worth of rice. She was importing Irish potatoes from Europe, onions from Portugal and numerous other food products. You have heard it said here on the platform this afternoon that South America could produce the food for the whole human race. Humbolt said that the Amazon Valley alone could produce enough food to sustain the human race, and yet here was that great country importing a large percentage of its own food and exporting practically no food products.

So, as we set ourselves to the task during the war we saw a great change and before the war was over no more rice was imported, but millions of dollars of rice was exported. No more corn was imported, but over a million dollars worth of corn as grain was exported and some ten million dollars worth of lard which, of course, largely represented corn.

We have in Brazil almost no farm machinery. Addressing an agricultural college class a short time ago I told them that in Brazil the farmer was truly the man of the hoe. It is his great implement. He has only one other and I asked these students for a guess at what that implement was. Of course no one guessed it. It was fire. When he wants to clean up a piece of land he puts fire to it. Then he scratches the soil with a hoe and drops in the seed and covers it with his foot, and then he may hoe the crop once or twice during the time of growth.

Then they are backward in their cattle. Brazil has thirty mil-

lion head of cattle, yet I dare say that there are counties in this state that have more pure bred cattle than the state in which I live in Brazil, which is larger than the state of Texas. No doubt this state has more pure bred cattle than all Brazil.

They are backward in the protection of their animals against disease. A short time ago I was addressing a meeting of breeders in Chicago and I began to count up the losses of cattle in Brazil each year through the different diseases and when I had made the sum over five hundred million dollars, I said, "Well, I guess Brazilians lose more on their cattle every year than most countries ever hope to make".

There is a great backwardness in agricultural education, and that is the reason we have undertaken it in connection with our missions. There are many agricultural colleges in the United States that have more students than are in all the agricultural schools in Brazil. What can agricultural missions accomplish? For one thing, we can educate our Christian constituency. A large part of our members of the evangelical churches in Brazil live in the small villages and out in the country, and those young men and those young women should be educated to go back to their homes and live better lives and be better prepared for the struggle of life, and to do that we should have a Christian college of agriculture or christian schools of agriculture where they can obtain their education. We can do a great work of evangelization. In our own school at Lavras we require a study of the Bible in all the classes of our school and yet the government of our state maintains ten scholarships and sends ten boys to our school and we have never yet, in our ten years' experience, had one boy to object to being made to study the Bible.

We can do a very direct work of evangelization among those boys and you would be surprised to know that more than fifty per cent. of the boys that have come to us from the government have gone out members of evangelical churches.

We can gain the sympathy of the people, as I said at the beginning, and that is a great thing. You cannot reach a man's heart until you have become a sympathetic friend of his. We can reach the Indian problem, as one of the speakers has alreeady said. The Indian problem has practically been untouched in South America, and to my mind, the first thing that should be done for the Indian should be to teach him agriculture, so that when civilization comes in on him with all of its weight, he may be able to meet the impact.

We can do extension work, such as is done in this country. Take the knowledge of agriculture out to the man who will not come to the school for it, and as we take him a knowledge of agriculture, we can take him a knowledge of the gospel.

We can do experimental work of great value. One of the ex-

periments conducted in our small school has been worth or will be worth in the next year or two more than a million dollars to Brazil alone, and in the next ten years it will be worth as many as ten million dollars. We can cooperate with the government as has been proven, and on safe grounds, without having to yield any of our Christian principles, and we can do things that they will appreciate.

We can do agricultural work in a way that we can develop leadership for the nation in a Christian way. We can show them the way. All of the governments are trying to do these things that they see us doing. They look to the United States as a great exponent of progress in agriculture, and they imitate us in our experiment stations and in our colleges and they are beginning to understand and undertake extension work. If we would but plant in each one of the Latin American Republics a strong agricultural unit in which agricultural education, as known in this country, should be carried on, where experimental work should be properly done, and where extension work would naturally be the outcome, we could influence those nations from the very day that they began the work and that influence would grow as they would imitate us in their development.

I wish to bring to the young men a challenge of that work. An opportunity lies before you, if you are inclined to agricultural development or agricultural work, to give your life to South America. A large new school has just been begun in Chile. It is planned to put a number of schools in Mexico, and I can think of no intervention in Mexico that would be so telling as to plant in each one of the states a real good agricultural college and enable the people of that land to make a satisfactory living from their soil.

The opportunity is now growing daily. When I offered to go out as a volunteer some fourteen or fifteen years ago, my board respectfully answered my letter and said, "We have no need for anybody of your training". I tried the Northern Methodist Board and I got the same answer. I finally made a bargain with God. I said, "If I don't get a call within a year I will stay in this country and work out my life here". Within six months I had this call to go to Brazil. It is the greatest pleasure of my life to see the work that I have undertaken develop and grow. If you have a little of that pioneer love in you, would like to do something new, that isn't being done by somebody else, you will find no better chance to undertake it than to go to South America and work out with them their agricultural problems.

If you want to practice agriculture for self-development or for agriculture's sake, stay in this country, but if you want to practice agriculture for Christ, go to South America.

MEXICO

Bishop Francis McConnell

In their own way the ordinary people of Mexico, the peon and the half-blood, the man of mixed blood, are trying to work out the problem of Mexico by the method of revolution. The revolution that came to a measure of triumph two years ago is different from any other revolution or any other war that ever has occurred in Mexico. Before 1860 there had been from twenty-five to fifty Presidents of Mexico. They had gone out as a result of revolutions of one sort or another. The common people paid not a great deal of attention to them and it was simply a matter of intrigue and the overthrow of an official here and there.

But since the war of 1913, the President of Mexico has been really the leader of sentiment and has brought his country through with a measure of success that satisfies them. (I am not saying that it satisfies me, but I am not the one immediately concerned). It satisfies them and they have been trying to work their way through to some very solid reforms in a way we of the United States know very little about. If we are going into Mexico to work it out, we must work from the point of view of this aroused nation which bases itself on a new respect for the man at the bottom of the heap.

It is almost a new thing in national life anywhere to see a revolution carried as far as this has been and having the measure of success which is aimed not at the benefit of a certain upper class, not for the sake of throwing out a foreign invader, but for the sake of helping up the man that is farthest down. That has been the aim of the revolution, no matter what we think of it. And every approach to the problem has to be from that point of view. If we do not approach it from that point of view we can not understand it.

Of course there is a troubled situation to the south of us. There is a great deal of banditry down there. I don't know that it is any worse than the banditry in Chicago. Not any more Americans have been murdered down there than there have been Mexicans murdered on this side of the Rio Grande. The list of the State Department shows that two hundred seventeen Americans have been killed in ten years. It says nothing of how many

Mexicans have been murdered north of the line. We haven't any figures on that.

The situation is a bad situation in a great many ways. The country is poor. It is torn to pieces by the shock of the repeated wars and the wars did involve practically everybody before the revolution came to triumph. The way to help the situation is to go at it in a perfectly friendly way, attempting to understand and attempting to come into sympathetic relations with them.

Intervention may be a good thing for the financial interests of the United States working in Mexico. It may be a good thing for the Roman Catholic Church. It may be a good thing for a certain type of Jingoistic sentiment in the United States, but it will not be a particularly good thing for the people of Mexico. It will take a long time to get over the sore of it and the scar of it and in the end we should have to give them their independence, because we are permanently opposed to keeping any nation in subjection to us. We would have sometime to give independence, just as we have promised it to the Philippines. Since we have to deal with them in a sympathetic and kindly way sooner or later, why shouldn't we begin just as soon as possible? It is going to be a long work in any case, and we shall have to do it by the method of Christian patience. Let us not deceive ourselves in these days when a good deal of loose talk is going round. If a swaggering nation says it is going to put its "kultur" upon the world, then it is the business of the other nations to stand against it. But the spread of the gospel of the Kingdom of God by the method of force isn't a very attractive method and isn't especially in harmony with the gospel itself.

We are not going to get very far, friends, shooting the gospel into Mexico. In the first place, force doesn't mean much to them. They have seen too much of that. They have seen too many killed to be scared by any kind of flourish of a gun.

How are we to work out the problem? We are to work out the problem by going down there and trying to understand their point of view and appreciate the very solid social result that they already have obtained and give them Godspeed for further success. We are not to get into their revolutions at all. Their type of problem isn't our type of problem. The first thing is to understand, appreciate their type of cultured life, and try to help them up, respecting their own initiative and respecting their own right to choose for themselves and not trying to make Americans out of them. Let them be Mexicans. Give them the gospel of the Lord Jesus Christ and let it work out in the expression of their own. That is what they will have to do anyhow. Phillips Brooks once said that the best thing for the church to do in relation to Japan was to take the Lord Jesus Christ and leave Him there and let the Japanese work it out. Take the Lord Jesus Christ to Mexico and

let them work out an expression in social terms, in terms that affect the life of that people. They have a fine life of their own. You may not see it along the border. The wise people who travel from New Orleans out to California along the line of the Southern Pacific Railway and then come back and tell us how to deal with the Mexican question, do not know anything about it. They are not the final authorities on the situation.

But when you come to see the Mexican as he is, he has a fine type of culture in his life and in his institutions. It is only his way of looking at things, for the sake of the Kingdom of God, so far as possible, his moral and spiritual traditions should be preserved.

Take even the matter of language. May I say this to you? If you think you are going to Latin America, don't try to work in Latin America until you can speak the Spanish language with some sense of mastery. You may think it is an easy language to get. Well, it is easy to get. I have been reading it for a great many years. I wouldn't undertake to speak it under any circumstances because I know enough about the fine shades of meaning that I would fear to insult the Spaniard by making it appear ridiculous. For preparation for work in Mexico stress should be laid first of all upon a complete mastery of the language, so far as that is possible (and you never will completely master the final shades of meaning of the Spanish language). It is also important to get rid of this North American swagger and sense of condescension as we deal with those people. The true missionary method in the end is not a fatherly method. That may do for the start. That is not the final method. The final method is a brotherly method. It is a method of meeting on a plane of mutual respect. That is a method which we must use if we are going to accomplish any great result.

If you go down there, thinking that the only salvation is for the United States to come in in great force in some way to redeem the land, you might just as well stay here, because you can't work it out on that basis. It has to be upon the basis of respect.

There are certain elements in their worship, for example, that are superior to the ordinary. I was going to say superior to Methodist worship. I say that because I am a member of the Methodist Church. There is a reverence about the service, a regard for form in the right sense. There is a dignified use of song, of music and religious effort. I have been going to Mexico now for seven years. Music is always dignified in the humblest village. It makes the religious service beautiful. Without attempting any slur at all upon some things that seem to go well in this country, I have been seven years in Mexico and have conducted service after service, and we have got along very well thus far without even attempting to brighten any corners where we happen to be. (Laughter)

The politeness of the country sometimes seems to you to be almost too evident. It is really a human consideration for other people's feelings in large part. If I should say to a Mexican upon the streets of Mexico City, "It is five hundred miles to a certain place, is it not?" and as a matter of fact it might be only two hundred sixty-two miles, he would say, "Si, Senor". Then he would follow me up and say, "Perhaps four hundred miles", and then he might follow me up and say, "Perhaps only three hundred fifty". I think of him then as a hundred miles a liar and he would think of himself as a hundred and fifty miles polite. That is to say, he would shrink, if he didn't know me well, from revealing to me the depth of my ignorance. That is what it would mean.

If I would step into his room and say, "There is a fine picture on the wall," he would say, "It is yours, Senor". Now I am not supposed to take it. I am supposed to say to him when he says that to me, "No, the man who has selected a picture of that kind has taste enough to select the one on whose walls it should forever hang". That is what I am supposed to say. Well, then you say, "He wasn't sincere. He didn't mean what he said!" No, it was a conventional expression of good will. That is about all. You say that he isn't as sincere as we are. You say to me, "How do you do?" Have you any interest in it whatever? Suppose I should tell you 'how I do' this afternoon. You would say, "Is the man bereft of his reason?"

No, friends, in the end it is just the simple human problem dealing with men sympathetically from the standpoint of their being brothers.

I would like to relate one incident that sets forth the problem and the character of the people. A few months ago I was down in the slopes of Popocatepetl. I went there to take in $2,000 of missionary money for the building of a school building. They thought it was a great sum. They had a little adobe building in which they had been conducting school and religious service. They came out and met me. It was just at daybreak. The trains ran at no better time. There were sixty-five or seventy little Mexican youngsters and they were there to hear what I had to say. It was a bandit country. You could hardly find the bottom of the ravines. I looked out through the door and as I was talking to these youngsters I saw six very sinister looking characters. I said to myself, "They are bandits". They had their sombreros down over their eyes. They came and stood in the doorway as I spoke. As I finished the eldest of them beckoned to me to come. I went as there wasn't anything else to do. He said, "We would like to see you in a quiet place". (Laughter) He took me around the corner of the building. Then the leader of the bandits took off his hat there in the

morning sunshine, for the sun had come out and broken up the mist. His hair was as white as the snows of Mt. Popocatepetl. The leader of the bandits said, "We are the School Committee and the Committee on Pulpit Supply". I said to myself, "I have known bandits to get on both types of committees as far as that is concerned". (Laughter) Then this man stretched out his arms for a moment and he made as eloquent a speech as I have ever listened to. This is what he said, "This is a feeble community down here in the slopes of the hills. Disease has swept through this village time and again. The young men have marched away to the wars and they never have come back. Nobody is left except the old men and the women and the children. The only door of hope that these youngsters of ours have is out through that schoolhouse. We hear that you have come in here with $2000 in gold to give our youngsters a better chance". It seemed like a great sum to them. They said, "We wish you to carry back to the people in the United States our gratitude for what they have done". Then he drew himself up again and he reached out with a touch of that Spanish eloquence and he said, "This community is as a standing wall which is tottering and just about to fall into abject despair, and the only thing that keeps the community from falling prone into the dust is the outstretched arm of the preacher and teacher here and the strength put in that arm by the people of the United States".

That is the problem in Mexico, to reach communities in that way, and it can be done and they will respond and they will respond heartily. If you go in any other way, if you go with machine guns, that is just exactly the kind of people you are going to have to shoot down. But if you go with the gospel of better sanitation, better education, with the gospel of good will, the problem is a much easier problem than you would think. Yet it is worth all of anybody's life and the utmost consecration and the utmost effort that he can give, because the return to Christianity and the development of good, fine human stuff will be splendid. It will be altogether glorious.

REMARKS

"Is there any need of workers specializing in boy scout, city playgrounds and other social service of that order?" We are preaching the gospel in South America by athletics. They have no word for sport used in the term of athletics, so they say handball, football, volleyball. The reason why we have revolutions in Latin America is because Latin America has not learned to be a good

sport. The Latin American has not learned how to take a beating. When we get that in his system we are going to do away with revolutions in Latin America. There is everything down there. Every kind of an opportunity. To preach the gospel by playgrounds and athletics is one of the most wonderful opportunities in the world.—Mr. Reavis.

"What is the opportunity for service in the field of development of Christian literature?" We have a few presses scattered about in different places and a few book depositories or publishing houses. There is a program, however, which has been arranged under the Interchurch World Movement, which calls for the raising of a million two hundred thousand dollars for establishing additional presses, for having an endowment or rather a sum of money which will be under the disposition of a committee which will be in the business of translating literature already written, of originating new literature, of having it published and then, above everything else, of having a distinct plan, well worked out for the distribution of that literature where it is most needed in South America.—Dr. Harry Farmer.

"What would be the effect of intervention in Mexico upon Christianity in South America and the effect on missions there?" Any move that we would make that looked like drawing the sword or lining up the machine guns on any Latin American country is resented clear to Cape Horn. There is this about the Latin American countries. They are struggling to develop an individuality. They all speak the same language and have the same religion, and they are trying to differentiate and to develop an individuality, but they are a solid front. When it comes to opposing Anglo-Saxon intervention anywhere in Latin America it would paralyze religious activity.—Mr. Reavis.

"How many mission hospitals are there in South America? Are they self-supporting?" The American mission boards are not supporting one mission hospital in all of the continent of South America. The Evangelical Church of Brazil has built a Christian hospital at a cost of one hundred thousand dollars and is supporting that hospital, but they are asking now for help from North America in order that that hospital may render a larger service.—Dr. S. G. Inman.

"What are the chances for a Christian engineer in South America?" Engineering is being developed very rapidly. It would be very hard for a man to get into ordinary engineering practice in Brazil, but we have a very large Christian college teaching engineering, which is a part of the University of New York, and gives its diplomas from the University of New York. There is an op-

portunity to teach engineering in a Christian School.—Mr. H. B. Hunnicut.

"How can the Christian religion makke itself felt in commercial life?" In the first place, by getting before all the Boards of Trade in the United States and before all the groups of manufacturers and others who are sending traveling men and bank agents and all that, and using all our influence that they shall send Christian men, men of clean lives. Second, by bringing our influence to bear upon the government at Washington to see to it that the ambassadors and consuls who are sent out to represent us and who have so much to do with the commercial life of the communities where they live, are of the right stamp of men. I have lived around the earth long enough to know that one of the greatest injuries to the Kingdom of God is caused again and again through the legations and the men in the diplomatic service of the different countries who do not represent the pure type of family life and the high type of individual morality indicative of a high state of Christian civilization.—Bishop Homer Stuntz.

Medical missions have been greatly neglected in all of Latin America. We have only two missionary hospitals in Mexico and probably four or five missionary doctors; in Central America there is one hospital supported by the Presbyterian Church and I have just said that we have no hospitals that American mission boards are supporting in South America. The English Societies are supporting some very magnificent work through nurses, especially in Peru.

Now we have come to realize that there must be a new day in medical missions in Latin America. There are great stretches of territory where no physicians can be secured. It was found that in Brazil in order for the missionaries themselves to have medical attention, the boards had to send a physician. There is a very great call for medical missionaries in all of Latin America. The Interchurch World Movement has outlined a plan for six different hospitals in Mexico, one in each of the six countries of Central America, five hospitals in Santo Domingo and Haiti, and four or five large hospitals in the central cities of South America.—Dr S. G. Inman.

"What do you consider the best textbook on South America for use in mission study classes?" The outstanding textbooks are one written by Bishop Stuntz called "Our South American Neighbors", and one by Robert E. Speer, "The South American Problem". Both of them are published by the Student Volunteer Movement.—Dr. S. G. Inman.

About the most outstanding school of Home Economics in South America is under the direction of one of the Southern Pres-

byterian missionaries, a young woman who was teaching in a school in Pernambuco and who was invited by the Brazilian government to come up to a neighboring city and take charge of a school that was being run by the community. She has recently been in the United States and carried back with her eight other young women who are teaching in this Home Economic School.

In the program for Mexico which was outlined in a great conference in Mexico City in February, there was a provision made for a Department of Home Economics in the university that is being planned for Mexico City. There are also Departments of Home Economics in several of the other missionary schools. If you will correspond with the secretary of your mission board, you can find where these special opportunities are.—Dr. S. G. Inman.

"What are the church boards doing along the lines of hygiene and sanitation in Mexico? Will the church boards unite in a program?" The plan is for all the churches to combine in a great educational, health campaign for Mexico, using motion pictures and lantern slides and educational work, using Mexican physicians themselves, for we have in Mexico one of the outstanding physicians of the country, who has recently confessed his faith in Christ in the Young Men's Christian Association meeting in Mexico City, and who is giving his life to this work. We expect to have this man and other Mexican physicians going over the country, entering into the factories and the labor unions and in the schools and in theatres in the cities, to carry out this campaign of health.—Dr. S. G. Inman.

"Is a plan of reaching people by community service work feasible in Mexico?" Yes, absolutely. About six years ago we began a little reading room in one of the Mexican towns. That reading room was about fifteen feet square. Then the men came in so fast that we had to get an adjoining room, and finally we organized a little debating club and got the men discussing their own problems, for instance, as to whether bull fights were a good thing for the community or not. Afterwards they came in for English classes and there was organized a little institution and we had our conferences, as they called them, or lectures, on Sunday mornings in the theatre until we were so crowded there that we were beginning to spread these conferences into different parts of the city. Then the local press forbade the people letting us have the rooms that we were using. We then went out for a campaign for building and the money was raised, not only in this country but in Mexico, and the People's Institute was erected on one of the most prominent corners of the city. From that time on, it became a social center for the community. President Carranza, who visited that center before he was President of the Republic, when he went around to

see the night classes and the gymnasium work and the Bible classes and the classes on home economics said that if we had twenty-five such institutions scattered over Mexico, the revolutionary problem would soon be done away with.

Now the plan in the new development of mission work in Mexico is to put one of these institutions in every town of over fifteen thousand population in Mexico.—Dr. S. G. Inman.

"What is the opportunity for educational work in Argentina?" I haven't time to tell you. I said that there were five hundred young men turned away from Columbia Moreno because they hadn't any room. You know there are six hundred thousand boys and girls in Argentina who do not go to school, as against eight hundred seventy-two thousand who do go? Many of those are out of school because of lack of facilities. In the city of Buenos Aires, the standard is very high, but you can go into the provinces, in most of the large towns, and you can start your school and propagate the educational feature of your work almost on your own terms.—Rev. T. F. Reavis.

"Is there any need of teachers to teach in the English language in South America?" There probably is not as much need as you might think. A great many young people plan to go to South America to teach the English language. It is difficult for one in this country to get a position in schools in South America simply for the teaching of English. There are a great many people down there who can do that work, natives of the country. If you go to South America you should speak the Spanish language, (except in Brazil, where Portuguese is spoken) and be able to do something beside teach English, although there are certain few opportunities for the latter.—Dr. S. G. Inman.

"How can I secure literature on the agricultural situation in South America? Is there an agricultural agent who can give advice?" The Pan American Union in Washington, would be the logical place to apply for such literature. Of course the literature published in Brazil would be in Portuguese, and there are different articles published in the Pan American Bulletin. The Pan American Bulletin has an article almost every month on some phase of agriculture in South America.—Mr. B. H. Hunnicut.

"Is there any need of a pharmacist in Brazil or Argentina?" The Southern Methodist Church has a school of Pharmacy in Brazil and I doubt not but what they are needing workers, because practically every mission board working in Latin America is needing new missionaries.—Dr. S. G. Inman.

The dominant religion is the Catholic religion. As Dr. Inman has said it is considered impolite to speak of other religions because we have had so many troubles with the Catholic Church. I am

very glad to say that Dr. Moralis, the Catholic Priest who came to the United States, studied the movement of religion in this country and he has had a very large influence and has persuaded a good many of the Chileans to come to this country and to attend to all the manifestations of the church in this country.—Mr. Ramiso Arratin.

"What are the plans for the evangelization of Santo Domingo?" The committee on Cooperation in Latin America has just made a survey of Santo Domingo and Haiti and has brought back a plan to the boards which has been accepted. This calls in Santo Domingo, for an institutional church, a hospital and an industrial school for the northern part of the Republic, and the same kind of a combination for churches in six other centers in Santo Domingo. For Haiti there are to be three centers of this kind. There is no more neglected country on the face of the earth than is Santo Domingo and the same could be said about Haiti. There are as many letters mailed in New York City on any ordinary afternoon from five to seven as are mailed in all of Haiti in a whole year. Teachers down there get about four dollars a month. One came up to a United States Marine and asked for her pay. She was asked to sign a receipt. She replied, "Why, I can't write". He said, "How is that? You a teacher and can't write?" "Yes, but I teach reading, not writing". (Laughter)

The plan for Santo Domingo is going just a step farther than we have ever gone in any kind of cooperative work. The boards which are to do the work are to come together in a common board of trustees and we are to project in Santo Domingo and Haiti, not a Methodist or Presbyterian Church or any other kind of a denominational work, but American Protestantism. It is a great new opportunity for working out some of the things that many people have been talking about along the lines of Christian union. And we will need more than one hundred missionaries during the next five years for that.—Dr. S. G. Inman.

"Are the mission boards sending out men with training as Sanitary Engineers? Would a Sanitary Engineer find a bigger Christian opportunity if he went out on a commercial project?" The missionary boards are not sending out such specialists as that. That is, they have not in the past, but that does not mean at all that they will not do so in the future. They are looking for men of that kind who can do a big work, and my advice would be to put in your application to your board and no doubt they will find a place for you.—Dr. S. G. Inman.

In Porto Rico there is an opportunity for those who do not speak Spanish and who would like to teach English. The government has begun a great work in education in Porto Rico and there

is yet a great demand for teachers of English. I think if any one wanted to go that the Department of Education of Porto Rico could use, beginning next September, anywhere from one hundred to two hundred young men and women who would teach English. We need Christian teachers, Christian young men and women who will not forget that they are Christians when they get off the boat in San Juan. It is a place that is rather difficult to go unless one is well fortified in his own Christian experience and in his moral principles. If you are a pretty girl and rather young and sweet, and haven't had very much experience in the world, don't go to Porto Rico to teach English. If you are able to resist temptation and stand true to your principles and be a strong Christian leader in adverse circumstances, then you have a great opportunity as a Christian leader in the public schools of Porto Rico, and you may meet that opportunity by communicating with the Commissioner of Education in San Juan.—Rev. John K. Hubbard.

"What opportunity is there in South America for direct evangelistic work?" It is unlimited. It has neither top, bottom, side or edges, and it is the thing that has been less stressed here today, and I would like to say that if I were now the administering Bishop of the Methodist Church down there and speaking only for the countries in which we are working, if I had one hundred young men prepared for an evangelistic career in South America, I could appoint every one of them to a town of from five thousand to one hundred thousand population where the evangelistic opportunity is dead ripe, and where there is no evangelistic worker of any sort, native or foreign. Think of having an ecclesiastical Kingdom like that! Think of having an evangelistic opportunity like that! While I was in South America it was my lot to open up several cities, one of them a city of one hundred thousand people, a city in the center of the sugar growing and orange growing regions of the northwest of Argentina. It is the cradle of Argentine liberty, where their liberty hall is located, and in that city of one hundred thousand people, with twenty-one banks, with seven miles of street car lines, entertained as I was in a seven story reinforced concrete hotel with an Otis elevator to every floor and a bath to every room and a French chef, in that city with one hundred incorporated cities doing their buying there and regarding that as their political center, neither that city nor any of its contributing towns had a single missionary doing anything to make Jesus Christ king.—Bishop Homer Stuntz.

"Is there a great need for teachers in Brazil?" Most of our mission schools in Brazil are using already, as far as possible, Brazilians, but there is a constant demand for people from this country for special work. I am looking for four teachers for our

own work and I know that most of the other schools are out looking for teachers for special work.—Mr. B. H. Hunnicut.

"What are the possibilities for Americans who go to South America in large cities as commercial agents to do Christian work?" You have the opportunity as you do in the United States to represent Christ in daily life through personal influence. A great many young men go to South America to sell goods who do not know Christ and as Bishop Stuntz has said, are a great hindrance to the progress of the Kingdom, but if you know and love the Lord and can do business in his name, you have an unlimited opportunity of usefulness.—Dr. Edmund F. Cook.

May I mention one fact that should be kept in mind? Any nurse or physician will have to pass an examination equivalent to the state board examination here. I think that is true of each one of the countries. I know it is true in the Argentine. In any country you must pass an examination, and Brother Hartzell and I know that sometimes it will take three, four, five years after you get on the field to acquire such a mastery of the language, whether it is Portuguese in Brazil, or Spanish elsewhere, so that you can take your examination through the medium of that language and pass it when the examiners are not particularly enamored of having you pass at all.—Bishop Homer Stuntz.

"Can all of Central and South America be taken as composing Latin America?" Latin America is generally considered to be the twenty countries, Republics, beginning with the Rio Grande, Mexico, the six in Central America and Cuba, Santo Domingo and Haiti in the West Indies and the ten Republics of South America.—Dr. S. G. Inman.

"Is there a field for women teachers in Guatemala or for the founding of mission work there?" The Presbyterian Board supports a splendid girls' school in Guatemala. It was pretty nearly destroyed by the earthquake, but they are rebuilding the school and there are opportunities there for teachers.—Dr. S. G. Inman.

"How much of South America is reached today by the colleges and other schools of higher education?" If you mean by the evangelical schools, there are great stretches of country that have no schools whatever, and we have not yet developed one university in all of Latin America. The Brazilian evangelical schools, however, are combining in what they call a federation, a university federation. There are several of the schools, the School of Pharmacy and Dentistry, Mr. Hunnicut's School of Agriculture and the Presbyterian School of Engineering, and Mackenzie College are combining in this federation. They expect to develop a law school and a medical school and therefore will have an evangelical

University in Brazil. Plans are on foot for a union university in Mexico.—Dr. S. G. Inman.

"What is the religious and educational situation in the city of Rio de Janeiro? What percentage of illiteracy in Brazil?" Rio, a city of about a million people, is a typical cosmopolitan city and moral conditions there are decidedly bad. The Christian work has made great progress there. One church of ours, the first mission church established in Brazil has been an independent native church for something like twenty or twenty-five years. It has branched out already into ten churches. It has given birth, you might say, to ten congregations that have gone on into churches with some of them already having independent pastors. As to the illiteracy in Brazil, it was estimated at eighty-five per cent. a few years ago. I think it can be safely estimated now at sixty-five per cent. and probably in a few years it will be reduced to fifty per cent.

"How can one go about learning the Indian language and help the Indians of South America?" It is almost necessary to learn first of all the Spanish language, and then through the Spanish language to learn the Indian language.—Mr. Baker.

EVANGELISTIC MISSIONS

Dr. Robert E. Speer, Chairman

The Aim of Missions—Dr. Robert A. Hume

How to Make All Forms of Missionary Work Efficiently Evangelistic—Dr. A. Y. Warnshuis

Missionary Preaching and Personal Effort—G. Sherwood Eddy

Evangelistic Work in Japan—Rev. Paul Kanamari

Systematic Evangelization—Dr. William I. Chamberlain

Evangelistic Work Among Women—Mrs. Samuel M. Zwemer

The Immediate Need of Men and Women for the World's Evangelization—Bishop Homer Stuntz

Remarks—Mrs. P. F. Price, Mrs. Pern Holland, Mrs. Harvey, Dr. F. G. Coan, Dr. P. F. Price, Dr. Robert E. Speer.

THE AIM OF MISSIONS

Dr. Robert A. Hume

It is easy, very easy, to say what the aim of missions is. There is one and one only. Whatever was the motive and the aim of our Lord when He came on the mission from Heaven to earth to save us, that is our aim. This aim is comprehensive, universal, glad, inspiring, full of hope. Why did Jesus Christ become a missionary? You know. "God so loved the world" that He sent the first missionary, He gave the best He had in heaven, "that He sent His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life". That is one way of putting it. And if we go into this great and good Book, there are many other ways of putting it, and some of us have our own individual ways of putting it.

Why did Jesus become a missionary? "I come", as it is written in the Book, "to do Thy will". That is why Jesus became a missionary. That is why some of us have become missionaries. That is why every man right here in Des Moines, in America, is to be a missionary. The word "missionary" has gotten great additional significance in these days. The word now is not foreign missionary, but the international mind, and the international heart, and the international determination, and the international service.

What is the aim of missions? That the Kingdom of God may be universal. What is the aim of missions? That Jesus Christ may see of the travail of His soul and be satisfied. What is the aim of missions? "Of the sheep I have that are not of this fold, them also I must bring, and they shall be one flock" not one fold, but one flock.

What is the aim of missions? "I am the way, the truth and the life, no man cometh unto the Father but by Me". Forty-five years ago when I went as a missionary, I thought that meant that no man cometh to God but by me. That isn't what Jesus said. In my native land of India, they have countless gods. They know that there is one. They know that He has to do with all the affairs of men, but they do not know that He is the Father, the Father.

What is the aim of missions? It is in order that these countless multitudes may have life and life abundantly, all kinds of the noblest life. That is the reason for medical missions; that is the

reason for educational missions; that is the reason for industrial and agricultural and other missions; that life may be enriched, but most of all, that their souls may know that they are sons and daughters of the Father.

What is the aim of missions? Whatever the Lord Jesus Christ is. Pity? Yes. If one of you should stand in the streets of New York, on the corners of Des Moines, and still more if you will go to the crowded metropolises of the East, like Bombay, Constantinople, or Hong Kong, you will know pity. The pity of the Father will come into your soul, that they may have life, and have it abundantly.

Well, then, what is the motive of missions? Whatever the motive of the Lord Jesus Christ was. The spirit of the Lord is upon me. He hath annointed me to preach good tidings, to bind up the broken heart, to preach peace and good will to men in the acceptable year of our Lord. That is what you and I can do right here in Des Moines, right here in New York, anywhere in the world. You can show the spirit of compassion for those who wander and do not know the Father.

What is the motive of missions? Different people put it in different ways. Shall I tell you what my way is? I believe that the Lord Jesus Christ never once in all his public ministry forgot that blessed word which the Father spoke of Jesus at His baptism: "Jesus, you are my beloved Son. You make me very, very glad". And years ago when I was a boy, although I was born of missionary parents in Bombay, yet as a boy I had fully made up my mind to be a lawyer and a member of Congress. Many is the time that "M. C." has been written after my name as a youth, in the days of the Civil War when we were making addresses of one kind and another. But in the sophomore year I heard my Father and Savior say, "Robert, Robert, Robert, I want you to be a missionary", and in the dim Sunday evening, when I told my widowed mother, "Mother, I have always meant to be a lawyer and a member of Congress, but somehow my Father seems to say to me, 'Go and be a missionary in your native land' ". And that Hannah said to me, "Robert, when you were born, your father and I dedicated you to be a missionary. I never told you so, never once". Like Hannah of old who had told God who had made her mother of Samuel, so Hannah Hume had told her Father that her first-born should be a missionary. That is the reason I am a missionary.

Why should you be a missionary? The greatest maker of violins was an Italian, and when he was nearing his end, this is what he said, "When any master holds 'twixt the hand and chin an instrument of mine, he will be glad Antonio Stradivarius lived. I made violins and made them of the best, for while God gives

them skill, I give them instruments to play upon. God is using me to help Him. If my hand slacken, I should rob God since He is highest good, leaving a blank behind instead of violins. God could not make Antonio Stradivarius violins without Antonio Stradivarius". And brothers and sisters, that is why Robert Hume became a missionary. He knew that his God said to him, "I choose you and appoint you and ordain you that you should go to India, and bear much fruit and that your fruit should remain". And in the very year that the Student Volunteer Movement was born, in 1886, in this Plymouth Congregational Church of Des Moines, the question was raised whether Robert Hume should go and be a missionary in India and again the spirit of the Lord said unto the Congregational Church, "Go", and I am grateful for that message.

Unto me who am less than the least of all the saints is this grace given that I should preach among the Hindus the unsearchable riches of Christ. I have seen them come. The First Congregational Church of India doubtless has more members than all your Congregational Churches in this part of Iowa. There are 1,600 members.

This word must sound most clear,
While in worship her sons are met,
Till every Christian man may hear,
And none that hears it, dare forget.
This all with joyful mind should bear
Through life like a torch aflame,
And failing, fling to the hosts behind.
Play up! Play up, and play Christ's game!

The game of Christ is on today
Here in India, at home and far-away.
Tho' the Boards are an inlet for the workers worn,
A thought of defeat to those workers scorn.
Here Captain Christ is taking your name.
Play up! Play up, and win Christ's game!

HOW TO MAKE ALL FORMS OF MISSIONARY WORK EFFICIENTLY EVANGELISTIC

Dr. A. L. Warnshuis

Every missionary is an evangelist. The question is whether or not he is an effective evangelist. It is a mistake to call one department of our work evangelistic, as the term that specially describes that form of work. The educationalist, the doctor, the nurse or the worker in any other one of the many forms of missionary service are mistaken if they think of their work as essentially different from that of the preacher. All our work is evangelistic, one is an evangelist in educational work, another is an evangelist in medical work, and another is an evangelist in church and district work.

Evangelism does not mean merely evangelistic meetings, nor only preaching. To be effective, it must be more than the proclamation of the gospel. Men must recognize the gospel and accept it. Our task is to do what we can to make God real in the thought and lives of the people and to help them to the practice of the presence of God in private and public life. Our aim is to win men and women of all classes to accept the unique saviorhood and Lordship of Jesus Christ, and to Christianize the whole content of the life of the people among whom we live, religious, social and political.

Even the preacher will find it profitable to examine himself frequently to see that he is accomplishing this aim. The fact to be faced is that what we call the gospel may not be a gospel at all to the man in the street. It may be to him only a string of biblical phrases without even the associations which they carry for us. If it does not save, it is not a gospel. Fewer stereotyped meetings and more anxiety and effort to make known the truth so that it shall be understood and accepted will make for a stronger, more fruitful evangelism. Many of the people whom we are to reach have never before attended a public meeting, never listened to an address, never read a book, never heard of the etiquette of public assemblies, and many of them do not know that they are supposed to listen to what is being said.

For the largest and highest development of our missionary

work in educational and other institutions, we must enlarge and strengthen our evangelistic work. In many places, our institutional work is cramped because our evangelistic work lacks breadth of vision to recognize the varied needs of the people. It is limited because its aims are not high enough nor deep enough to reach all classes. It creeps when it ought to fly because it is not strong and vital enough to enlist the young men and and young women of large capacity. Missionaries in every form of work should therefore unite to make their evangelistic work more thoroughly efficient. That will enable us to realize the larger possibilities of the equipment that we already have in these institutions, and these institutional workers will find their greatest satisfaction when their work contributes not merely to raise the standard of these institutions as special forms of work, but as they see these institutions realizing the primary purpose for which they were established and aiding largely in the evangelization of the people. To have stronger evangelistic energies coursing through all our institutions so that the religious results which they produce will be larger in a great need in our missionary work.

There are no patent methods by which efficient evangelistic work may be assured. "A living faith needs no special methods". But I may name some things that must necessarily be observed.

Evangelism needs time. This work cannot be done in odd moments of spare time now and then. We fail in our colleges when the pressing urgency of classroom work precludes steady, direct evangelistic effort. We fail in the cities and country districts when committee work and necessary administrative tasks make it impossible to give time to definite evangelistic work. Many of us have to fight constantly because we are in danger of becoming mere men of organization, with executive power to do things, but without more character building power than a factory superintendent or a political boss. There is real danger lest some of us be found pleading, "Lord, Lord, we prophesied in Thy name", and He will answer us, "I never knew you". Many of us have been influenced by the idea that China, for example, must be evangelized by the Chinese, and we leave the work to be done by Chinese evangelists. The unfortunate result is that the work itself is left also by the Chinese evangelist and he, too, is giving himself to committee meetings and conferences, planning but not doing. Thinking on these things, a missionary in China wrote recently to me, "I am making it a point every day to speak to somebody about his relation to Jesus". It is only as we deliberately and definitely make it a part of our plan for each day, setting aside time for this purpose, that we can be real evangelists. The missionary should be an inspirer of evangelists, but he must also be a doer. Unless he is

both a doer and an inspirer, he can be neither very well. Theoretically to be an inspirer seems a fine sort of job, but practically it is quite impossible, especially in these days.

Evangelism needs careful preparation, if it is to be efficient. We assume, of course, that before leaving this country missionaries will secure the necessary training in undergraduate and professional courses. It will, of course, be certain that those who go out to foreign lands to invite the people there to come to Jesus will themselves know Him, and also by their own characters and service show that Jesus is worth knowing, so that it will not be hard to make plain how He differs from the religious leaders of these other lands. There will be marks in us that show we have been with Him, or otherwise our evangelism can never be efficient.

But, after reaching the field, further and continuous preparation for effective evangelism is necessary. The mastery of the language is an essential in every place, with hardly an exception. By a complete command of the vernacular, we shall find avenues opening for us to the hearts of the people that we cannot enter otherwise.

The winning of friendships is another necessary preparation. Before we teach them, we must reach them. True teaching depends upon the contact of personality with personality. "Before she speaks, we can tell by her eyes that she loves us". It is only as we learn to know men and love them that we can enter into their lives. Miss Mackenzie in "African Trails" writes, "If the Bulu Christians endure, it is as seeing Him who is invisible. There is certainly in these lowly hearts an inner vision, and an inner voice. If we who are strangers to the heart cannot know all the bitterness of certain practical abnegations required of it by Christ, neither can we enter into all the joy of the inner revelation". That is a secret of successful evangelistic work. As we live with men and love them, our evangelistic work will take on the stride of life, and men will come to us for the things of which we speak, and they will be real in their own lives.

The sympathetic and constant study of the needs of the people as you make it your effort to win friends, will help you to prepare for such a presentation of the gospel as will be recognized as the full satisfaction of those needs. "The eternal element in the Christian message is unchanging. Salvation in its widest sense and deliverance from all that hinders spiritual life and development must always be the heart of the gospel in preaching. But there is also an element in the message that changes with varying conditions. If the church is to preach an evangel that will grip, it must come in some real sense as news—powerful enough to change the whole mental and spiritual outlook. Good advice is not the

same thing as good news. Men are longing for good news; they are hungry for spiritual things and for nearness to the spiritual world. Consciously or unconsciously many men and women are seeking to see God and to come into touch with Him. The preaching evangelism that cleaves a way to His presence through the maze of difficulties and perplexities is the message to which they will most readily respond". Too often we only repeat the catechisms and doctrinal statements and emotional appeals that have truly taught and stirred men in other lands and in other days. We fail to take the necessary pains to find out how to make the gospel good news to our hearers. Our attitude too often is,—this is the truth which they ought to know, and we must drive it into them. We have not yet reached them, and we therefore can make no impression on them. Again, we seem often to be trying to make western Christians out of oriental material. We are like theoretical idealists trying to build a model modern American town in a tropical climate.

Efficient evangelism needs a purpose and a passion that will insure steady, persistent effort. We must not expect to achieve much by spasmodic, occasional, unrelated efforts. Continuous work which will extend over years, in season and out of season, depends upon a passion dominating our lives, determining our plans and efforts at all times. It is only too easy to drift along on the routine of everyday duties. Frederick Myer makes St. Paul say:

"Only as souls I see the folk thereunder
Bound you should conquer, slaves who should be kings".

To emancipate them, to enthrone them is the missionary's work. To that work he should give himself in undivided, unsparing passion of love and devotion.

"Then with a thrill the intolerable craving,
Shivers throughout me like a trumpet call,
Oh, to save them! to perish for their saving,
Die for their life, be offered for them all".

The love of Christ must so constrain us that we shall be filled with a persistence, a patience, a longing, a desire that will make our evangelistic purpose invincible because it will be neither gainsaid nor distracted.

We have what will save the world,—the only cure for its many ills. Many of us are giving much and doing much, but because we are not yet giving our whole selves, our purposes fail. Efficient evangelism needs our life blood. Pilkington of Uganda not long before his death wrote, "Oh, let us be real. Emotion is no substitute for action. You love Africa, do you? God so loved

that he gave. God gave what? Superfluities? That which cost nothing?"

There are no patent methods by which all forms of missionary work may be made more efficiently evangelistic. The non-Christians in these mission fields are not just so much raw material which we can put through certain processes and then turn them out as Christians. We are not real evangelists because we teach so many bible classes, or drill in a catechism, or make religious addresses. Our evangel is life. Not the mere teaching of ethics nor the definition of dogma is the task before us. It is the transmission of life. I came that ye might have life and have it more abundantly, said Jesus. To come to people with life-giving power must be our ambition and effort. Life is transmitted only by that which lives, and therefore a fundamental essential of an efficient evangelist is that his own spiritual life be strong and active. The measure of faithfulness in personal study of the Bible and the depth and reality of his prayer life will very largely be the measure also of the evangelistic fruitfulness of the missionary in whatever form he may be engaged. It is when we get too busy hammering away on our own job so that we cannot talk with the architect about his plans for the building that we lose efficiency in evangelism. We spend ourselves in working for God instead of seeking that God work in us and through us, and so we fail to accomplish His work.

Christianity is a gospel that we can preach only when it has become an experience. Be something for India. Be a gospel.

MISSIONARY PREACHING AND PERSONAL EFFORT

G. Sherwood Eddy

I take it that what you want is concrete facts. I will try to tell you briefly about three forms of evangelism. First, the big campaign, city-wide or nation-wide, in which all join; second, the local mission station evangelistic effort; third, personal evangelism, at home or abroad, that every man and woman here ought to have a part in.

First, then the united campaigns. These are becoming a fact in the great countries abroad, India, China. I believe that when those countries are won, they are going to be won not by preaching, not tive churches catch the passion of evangelization and go out like by literature, but primarily by personal evangelism, when the nathe early twelve to win men.

If you ever go abroad, remember this. Go not to be leaders, but to make leaders. I repeat it, go not to be leaders but to make leaders. What they want out there is not leaders. They have no end of potentiality in leadership. What they want is a leadership that shall lose its life in them and bring them to do this work.

Now, concretely, take China. We had an evangelization campaign in China. We had big meetings, in the largest halls or theaters that we could get. We had two thousand, three thousand or four thousand a night. The trouble was we had so many raw inquirers, we were swamped by them. So the next year we organized what we called an intensive campaign, going in for quality rather than for quantity. We took a church like this, seating about twelve hundred, and no Christian got in there unless he had a ticket. His ticket was not a piece of paper, but a non-Christian whom he should win and follow up. A missionary said to me, "Mr. Eddy, you won't get in yourself, unless you go out and bring in some non-Christian into that meeting".

We would also have meetings to prepare the Christians as a working force. Four hundred were there one night and every Christian sat between two non-Christian friends. I would speak for an hour, leaving some challenge before them such as, What will save you? What will save China? I would go down to the front seat and start talking to a person. Every man would turn to his friend and say, "What do you think will save our country?" In two minutes that whole place was surging with personal work. Every Christian was working and they were accomplishing results.

Every night we had what we called battle meetings. The last night I was in Canton, there were twenty-eight pastors sitting on the platform. We would call the name of the first church and the pastor would arise and his members would arise, and then the non-Christians whom they had won that week, and then the pastor would lead out his flock to an ante-room there. They would start a big class and go out the first of the week and bring in a friend, and there were radiating rays of this campaign work.

I remember on the third night three distinguished gentlemen were there. The first was Sun Yat Sen, the first President of China, the next was Wu Ting Fang, and the other was Admiral Cheng, of the Chinese Navy. We gave invitation cards out and Admiral Cheng took out his pencil and started to sign one of those cards. A friend next to him nudged him and he put his pencil back into his pocket. I said, "Admiral Cheng, when can I see you that you may decide this question?" He said, "Come to my office at eleven o'clock tomorrow morning". He stepped out of that place that night and an assassin shot him. On the morrow I stood at his

coffin. I made up my mind I would not again say "tomorrow", I would say "today".

All across China there are openings for this kind of work. China is taking hold of a campaign for an evangelism that will win her people. This year we have been in India, covering seven thousand miles, holding campaigns in churches with audiences of from one hundred to a thousand. We would have training classes. Then at night we would have meetings of non-Christians, having what they call "double-barrel" meetings in China. Our work carried us through five different meetings for non-Christians.

The last Sunday we were there we went out on the railway for miles to a little mud church. There I saw those humble Christians bringing in men they had won. I saw them baptize one hundred twenty people, from the highest Brahman castes to the lowest castes. There were fourteen castes baptized together. And so that campaign is spreading. Why, this is going to win Asia for Christ. This is known as the united campaign, where all the forces unite as in India and in China in one great week of evangelism, to go our with all the forces and bring the impact to all forces, and then carry it on through the year.

Let me speak of the second kind, in the local mission station. The happiest year of my life was in one of those stations. Here are hearers, natives, friends, fellow-workers, not paid agents, but brothers and fellow-workers and they had to do the work. The alarm clock would go at five o'clock, then we would have a few minutes for our morning watch. Every man had to get right with God at the beginning of the day. Then we would start out in groups of five. I would take one five with me and start to one of the centers. I would say to one: "How is it going in your own life?" The man would open his heart, tell me where his battle was. So I would talk with one after the other of them.

When we would get to the center, the violin would strike up. We always took a musician with us, as music would draw a crowd. The crowd would gather, fifty, one hundred and possibly two hundred. Each of us would speak a ten or twelve minute message. We would keep our eyes on the crowd, noting that man is listening, that man cares, that man is concerned. Then we would break up and follow that man, follow him through. We always would follow the man through. We would get a break, get him to come to a decision.

Then in the evening we would go out and take the two-mile villages. Then at night we would go out with a magic lantern and we would have a ten-minute sermon on every picture. For one hour and two hours they would drink in the gospel story. Then late to bed and up the next morning as the alarm clock buzzes off

at five o'clock and start out again until the section for which you were responsible was covered. It is a great and joyous work.

Then the third kind, the most important of all, personal evangelism. Here you pass on to another this great glad news and share your life until you win a man. The great danger is professionalism. We are too busy, there are too many wheels to keep moving. I ask you, "Are you a winner of men?" That has got to begin now. Are you too busy for that word of God every morning? Are you too busy now to win that fellow-student now, too busy for the essentials? If so, you will be too busy out there. An ocean voyage to China isn't going to change your character. Now is the time to begin this type of work.

Your college needs missionaries. America needs missionaries. Your friend needs help. Have you got a life so rich and so glowing that you can not help but share it? Have you got a message for anyone in your college? Have you a message for America? Have you a message for China? I ask you, "Are you a winner of men?"

The greatest joy in life is winning men. Out there in my station, when I got tired out, I would go out into the elephant and tiger jungles, shooting. I found a herd of wild elephants. There was excitement for you. But the most exciting thing, the most joyous thing in my life has been the joy of telling this glad good news of power to men east or west. And you have got this good news. Will you share it?

EVANGELISTIC WORK IN JAPAN

Rev. Paul Kanamori

I am not a pastor. I am not a teacher. I am simply an evangelist. I am preaching to save the heathen of my country. It will perhaps be interesting to you to know what kind of preaching it is that saves the heathen. I will give you what I am preaching now in my country to hundreds of thousands who come to hear.

For the last four years in my preaching, I tried a new experiment. For the last four years, I have preached only one sermon to these unsaved heathen. I have preached more than eight hundred times during the last four years. That means I have preached one sermon more than eight hundred times. I preach the same sermon not only every day but every night. That means if I preach in one place for ten nights, I preach exactly the same sermon for ten nights. I tell my audiences the first night that I am going to preach

exactly the same sermon tomorrow. I say, "You need not come tomorrow, but there are many in this place who have never heard the gospel, perhaps among your own home people, among your own friends. Won't you bring them, won't you send them, so I may have an audience tomorrow night?" In that way, I change my audience every night, but I preach only one sermon.

My audience sometimes consists of a great crowd. I rent the theatre buildings everywhere for my meeting place,—churches are not big enough to hold big audiences. At one place, I preached in a theatre holding three thousand. I had three night meetings, and every night that theatre was packed. My last campaign was in Tokio in the Y.M.C.A. hall which holds eight hundred. I had six night campaigns there, and during six nights eight thousand came. The last night twenty-two hundred came, and I preached the same sermon in that Y.M.C.A. hall for six nights, changing the audience every night, and my audience consisted of all classes, educated and uneducated, officers, business men and all kinds.

My sermon is a three hour sermon. Why does it take so long? I will tell you the reason. I try to preach Christianity, the whole of Christianity, in one sermon. I deal first with God and second with sin. That takes two hours. Then salvation through Christ. That takes another hour. And when I complete these three fundamental points, when I find that I have made these points clear to the minds of my hearers, then I appeal: "Now will you believe in this one true God? Will you repent of sin? Will you accept this Jesus Christ here now as your Savior? If you accept Jesus Christ as your Savior and the Lord, will you follow Him in life or death? If you do decide to follow Him in life or death, will you please sign the card?" Then I give them this card. The four points are on it in Japanese. I say to them "Please write your name and address so that I may call on you, or I may send some one to you, or I may write."

I always say: "If you do not understand what I mean by these fundamental points, if you do not like to follow the Lord Jesus Christ, please don't sign, for you must either reject or accept". I always appeal in this manner to my whole audience.

I have preached during these four years to over three hundred thousand, and every time I appeal at the end with this little card. Out of the three hundred thirteen thousand I have preached to, I got forty-eight thousand three hundred thirty-eight decisions, or about one in six.

I think we must preach the gospel. What is the gospel? Christ said, "Go ye into all the world and preach the gospel to every creature". What is the gospel? The gospel is that God is the Father and we are sinners and Christ came to save us by His sacrifice upon the cross, and the ones who are saved must follow Jesus

in life or death. I think every creature under heaven must hear this gospel. That is preaching the gospel, not simply the Christian hope in regard to society, government, education. No, they are very good of themselves, but they are not the gospel. The gospel is to preach God, the Father; to preach sin and its penalty, its punishment, and salvation through the blood of Christ upon the cross, and we must surrender our whole body and soul to serve Jesus in life or death. Is not this the gospel? I think that every creature under heaven must hear this gospel, and that is why I have determined to give the message to my people. But, friends, to preach the same sermon every night, for ten or fifteen nights, over and over again, is not an easy thing. So every day when I preach this three-hour sermon, in the afternoon after lunch, I do not see anybody. I just shut myself up in the room, as Christ told me, shut myself up in the closet and pray, fasting from that time until I preach. I never eat when I preach. I just spend the whole afternoon with God, and then go to my people and preach this gospel. I think this gospel must be preached.

Of course, there are many things connected with this preaching. This is simply preaching, but there must come in the work of the church, and the work of the pastor and the work of all who are concerned with this. There must be all kinds of preparation for half a year. Sometimes it takes a very long time to conduct a campaign such as a six-night campaign like our last campaign in Tokio. During this six-night campaign in the Y.M.C.A. we had six thousand sixty-one decisions, and out of that six thousand sixty-one decisions we had three hundred thirty-one persons for baptism at one time, and they were taken into the church, and then the pastors had a continued meeting for one month, every night, to train and educate these people. Then they have thrown open more than forty district homes for these six thousand who made decisions. Every one of these six thousand was assigned to some church member to be taken care of. They are doing now that wonderful work there, in the Presbyterian church of Tokio. They are hoping to get five hundred more baptisms this year.

SYSTEMATIC EVANGELIZATION

Dr. William I. Chamberlain

the pastors had a continued meeting for one month, every night to

While Mr. Kanamori was so urging upon us the impressiveness and the importance of preaching the gospel, I thought again of that statement which I heard some time ago and which was very forcible; that it is a powerful presumptive evidence in favor of Christianity that it can be preached. Simply that, a powerful presumptive evidence in favor of Christianity that it can be preached. A philosophy that can not be preached can hardly be true, certainly not fundamental. A philosophy that does not involve the personal devotion of its disciples can hardly be of such value as our faith.

I thought, also, of another statement by a Christian leader of our day, which I have sometimes questioned, but the value of which I think must be recognized, "Hardly anything is so unmoral, so intolerable as that men and women should know of Jesus and fail to accept Him, but even this is not so unmoral, or so intolerable as that men and women should know of Jesus and fail to make Him known to those who know Him not".

I desire to add my own experience to the development of this great theme this afternoon. The aim of missions, as Dr. Hume told us so impressively, is to follow the example of our Lord, to be obedient to His Commandment, to fulfill the purpose that was inherent in the very character of Almighty God. And I think of the aim of missions as being the purpose to make known Jesus Christ to the non-Christian world. Not only that, but to make Him known to the non-Christian world with a view to the definite conversion of individuals, and the gathering together of these into indigenous churches through which Christianity becomes nationalized and naturalized. For this statement so simple, so direct, so complete and satisfactory to me, I am indebted to the Chairman of this meeting.

If this, then, be true that the aim of missions is not only to make Jesus Christ known, but to gather individuals into a church, then surely, we have the third member of the syllogism, that a

systematic evangelization is an essential condition.

Jevon's Logic, which we still study, tells us that all knowledge is drawn from experience. I gather my knowledge, my personal knowledge, of this statement of personal evangelism from my experience as a missionary in India. The mission was founded sixty-five years ago by three brothers. In the following year four other brothers joined them and one brother-in-law. These eight men constituted for many years a mission in India and their fundamental purpose, otherwise stated, was still the same as that which I have stated today, to make Jesus Christ known definitely to individuals and to gather them into the church.

In the church to which I was assigned I found a full equipment. There was a church which was the center of evangelistic life, a hospital, boarding schools and day schools for boys and girls. When I succeeded my own father, who was in charge of that station, who was the brother-in-law of these seven scholars, I received from him something which was to me very precious, perhaps not more precious than the church. It was a little worn map, such a map as is prepared by the careful survey of the British government in India, a world war map. Upon its face were many red circles. Those circles were very mysterious until my father explained the significance of them. It was the story of systematic evangelism for many years.

It was his custom and the custom of the seven brothers to carry their tents out to a central village and then in imagination to draw a circle with a radius of five miles and from that central station they preached in every village within the area of that five mile radius until they had made Jesus known as far as possible within that circle. Then they would pitch their tents in another central village, draw another circle, record it upon the map until after months and years they covered a whole district by this method. That map is still in my possession and I count it precious in my work of eighteen years in missionary work.

For twenty years those seven brothers and the brother-in-law labored, and no church was given to them as a reward for their labor. But during the last four years as the result of that systematic evangelism, in that Arcot region more have been gathered into the church than in the whole sixty preceding, and in the last year, more have been gathered into the church with which that mission is associated than in all the rest of American Reformed Church.

I think there we have the striking results of systematic evangelization as it is carried on by these missionaries in the foreign field. I rejoice to bear testimony as the result of that work. Nothing can take the place of that faithful, systematic evangelism.

The story is told of an Englishman who went into a temple and stood silently by while the ceremony was going on. At the close, he said to the priest, "How many years has this worship been going on in this temple?" The priest replied, "Two thousand five hundred years". The Englishman duly impressed, turned and said, "I suppose it will continue two thousand five hundred years more". To his surprise, the priest replied, "No". And the Englishman said, "Why not?" The priest lifted up his eyes and spread out his hands and said one word, and that one word was "Jesus". The old priest steeped in a worship of two thousand five hundred years knew that a new personality and a new force was being introduced into the life of India and that that life, that force, was Jesus.

EVANGELISTIC WORK AMONG WOMEN

Mrs. Samuel M. Zwemer

I know you all agree with me, especially my fellow-workers on the left, when I say I feel like the Queen of Sheba when she had seen the glory of all the other queens and felt there was no spirit left in her. As I listened to all the speakers, I wondered what there was left for me to say.

But perhaps there are some young women here who will be glad to hear of the evangelistic work for women. It is a work that is separate from the general work and the evangelistic work is, as has been said before, correlated and closely allied with every part of the mission work, whether it be kindergarten, or music lessons, or any educational work, or medical work, the evangelistic work must go with it.

The evangelistic work might be called the direct method. It is extensive and intensive, as you have heard before. Evangelistic work for women is a woman's job, and no one else can do it. A few may be reached by men, but the majority of the women in the non-Christian world must be reached by women.

We have all known and heard how Eve has been pointed out as the means of all the evil that has come into the world. But we also know when Jesus came He was born of woman, and since the time of our Lord Jesus Christ woman everywhere has been uplifted by His gospel, and if a woman's sphere is in the home, then we women are responsible for two-thirds of the women of the world, to go to them and help them establish homes. They have houses, palaces, huts, hovels, and no house at all, but they have no homes and so it is our duty and our responsibility, whether we

go as single women, or as married women, to these two-thirds of the women of the world to show them what a home is.

"Jesus went about all the cities and villages of Galilee teaching in their synagogues, and preaching the gospel, and healing the sick of divers diseases and when he saw the multitude He was moved with compassion". Are we moved with the same compassion when we hear that two-thirds of the women of the world are under the yoke and bonds of sin and superstition and physical suffering and ignorance? Does it move with compassion when in the imagination, or in reality, we see those women's faces distorted by physical suffering, by sin, and by ignorance, those women who were meant to have the same blessings that we have? For God so loved the world that He sent His Son to die for those women in Moslem lands and in the pagan lands. Jesus has redeemed the womanhood of the world, and yet today two-thirds of them do not know anything about His redemption and the blessings that come with it.

Do we realize that there were a great many women who followed the Christ to the Cross and then to the grave? You can imagine Him, opening His hands and saying to those tired mothers with the little children clinging to Him and looking to Him for something they had not found in Judaism. He said, "Come unto me all ye that are weary and heavy laden and I will give you rest".

You know that no religious leader all down the ages would dare to say that or would have the power to fulfill the promise. That is the most powerful verse to preach from in the village, or dispensary. "Come unto me"—to whom? To Jesus. He loves me. "Come unto me all ye that are weary and heavy laden". Where is there a woman in the non-Christian world who is not weary, not heavy laden? You can find them anywhere except where they have been brought under the power of Jesus and are now rejoicing in the redemption of our Lord Jesus Christ.

When we went out into a pioneer field, as I did in East Arabia, I wondered after getting a little bit of the language, how to approach these women. There were no methods and no organization to go on except those that had been tried out in a Christian country. Along the streets, in those little lanes, were streams that flowed through the little villages. The women would be gathered there for washing and for gossip. There the opportunities presented themselves of just projecting a little friendliness. This gave us our contact with them. They had many questions about ourselves and our method of living. This put us at once into friendly touch that meant an invitation into their homes where the intensive work began.

We go out into a strange village, as you have heard just now, to preach the gospel to the women, and we can gather the women by themselves in large companies in the courtyard and speak to

them there. How do we begin? Very often, we begin with an iodine bottle, quinine, some zinc sulphate for the eyes, and while we are holding those bottles in one hand, and some gospel picture card in the other, we are really doing the work, and in such a way as the Lord Jesus Christ showed us.

I remember years ago, we started out one morning to a village called Arli. The people there were very bigoted. They had nowhere come in real contact with missionary women. As we rode out there on donkeys, we wondered how we were going to approach these women and explain ourselves—women differently clothed, unveiled, wearing hats. How could we make it clear that we were women, and we loved them, and that we had come to tell them about Jesus Christ? It was this same iodine bottle, eyedrops and quinine that did it. Friends, it was very easy when the bottles were gone to tell them why we had come there.

No visit was paid to that village in many years, but not long ago I had a letter which said, "We were out to a village called Arli, the other day, and there seems to have been someone there before us. There was no spirit of hostility or fanaticism and the people who received us were friendly". In that village today they are able to do intensive work.

THE IMMEDIATE NEED OF MEN AND WOMEN FOR THE WORLD'S EVANGELIZATION

Bishop Homer Stuntz

After over thirty years of observation and experience in three different fields, the one outstanding peril as I see it, is that missionary leaders will adopt other and easier methods of work, doing lesser things than winning disciples. It is so much easier to do something else than to do the main thing. The main thing is to get men who have been immersed and steeped in the superstition of centuries to break away from that superstition and really be converted in the spiritual sense. The difficulty is stupendous. No man knows it unless he has faced it.

The need of men and women for this work cannot be put into figures. It is too staggering to even formulate. When we recall that there are more than a thousand million beings who do not have a conception of who Jesus is; when we consider the statement that if Jesus tried to go to the villages of India alone and to visit one each day from His time until the present, it would take him thirty-seven years more to get around to all of them, we begin

to realize what the task is. One of my sons has as many people in his district as there are in the city and state of New York, and he is the only missionary in the lot. He has some splendid Indian helpers, thank God, but none of them have had the training which they themselves crave. None of the men are college trained. Not one of them is what we regard as a seminary man. There we have the population of Kansas, Iowa and both the Dakotas, and they are Mohammedans throughout that whole district. He stands there in the center of all that today without another trained man by his side. There is the sort of situation that you find all over India.

I went out one day with my son and his fellow worker between ten o'clock and three o'clock, and with the help of these two men, I baptized every man, woman and child in a whole village, and saw them tear down their idols and scatter the remnants over the yard.

One morning, seven men came to my son's house and were sitting on the doorstep when he awakened. They represented thirteen hundred people who wanted to have the way of Christ explained. In that one district he could use ten well trained men and give every one of those ten men a population of close to a half million to work among. Now the need is just as great when you turn to South America where I spent four years. You take, for instance, the one country of Argentina. In all Argentina there are only three missions represented. When I was there, there was a total of foreign ordained missionaries to work among those folks of thirty-nine men. I believe there are a few less today.

In the city of Buenos Aires, a city of more than a million people, a city in which Caruso sang before America even heard of him, there was only one foreign mission and half of the missionaries had duties outside the city.

If I were still the administering Bishop of South America and had a hundred men who could speak the Spanish language fluently, I could appoint every one of them to an evangelistic position in South America, and give every one of them a town of five thousand population where there has never been a single trained man to present Jesus Christ as the savior of the people. The demand for evangelistic work in South America is without bottom or sides or top. There is no way of getting estimates before the people to make it clear enough.

We made a careful estimate of the number of people we would need within the Fuhkien Province in China to win it for Jesus Christ. We estimated we would need three hundred seventy-five. That is just one province of the eight provinces of China. If every one of these seven thousand delegates were to be dropped into China and give his whole life to evangelistic work, not school work

but evangelistic work, you would each have a place to present Christ's message where none is now presenting Him effectively to the people.

If you go to Africa, if you go to Malaysia, the same burning need is on your heart. I pray to God that hundreds of you, I hope thousands of you from the universities will give your lives to the evangelistic work of Jesus Christ in the ends of the earth.

REMARKS

I have just come back from India. One of the great needs there is for women evangelists who will go among the women who are converted. They are converted and they have been baptized, but they need training. The dire need is for women to go among them sympathetically.—Bishop Homer Stuntz.

Japan is in desperate need of women evangelists; also of women to train the bible women to help in this work.—A Missionary.

The fields need the women. I speak for Japan. We need the women who will take the gospel personally right into the homes of women. We need them to do the things that only women can do.

I want to tell you a strange thing I heard once. A Japanese pastor said when he was asking for bible women, "We must have more of our Japanese bible women, for one bible woman is equal to two men". Think of that. Wasn't that wonderful? We want women to come out and take these Japanese young women and train them to do the work.—A Missionary.

There is a desperate need in China for women in every phase of work. We want women who will go among the women there and teach them, who will be willing to go into homes and teach them in their own homes, to teach them to understand what they have heard. We want the women who will go among the lower classes, who will be willing to go among the middle classes, and among the upper classes. When we first went to China thirty-one years ago, the education of woman was in its infancy. It was almost impossible to get the girls into our schools. We could not get into the homes of our women. They were afraid of us. We did pioneer evangelistic work for nearly twenty years. We opened new stations. We went where they had never seen foreign women before. Now, the times have changed. The doors are open to us on every hand. We need the women from this land who will go there as leaders, as those who will be willing to train these women, these women who are capable of being trained into earnest, faithful workers.

I wonder if I might have a moment to tell you of a little class of women we had last year, who were ttrained in the Bible. We

gave them one year of special training. There was not a single member in that class under fifty years of age. They were so anxious to go out and help teach others the gospel of Jesus Christ. They were willing to sit down and learn themselves. And then they met together and with an audience almost as large as this, each of those women took part in the exercises. One would read a chapter in the Bible that she had learned in school, and all of them would stand and sing a hymn that they had learned by heart in that one year's work.

Yes, we need helpers, we need those who can help train women on every hand and in every phase of work. I would like to emphasize that the evangelistic work is hand in hand in every phase of work, whether school, medical or teaching it from home to home. It is all evangelistic. We do not think of any work that is not primarily evangelistic.—Mrs. P. F. Price.

There is a great field in Korea for women to teach the Bible. The missionary is acceptable in almost every home into which she will enter to preach the gospel. She is not only acceptable, but very, very welcome.—A Missionary.

I think there is not one mission which feels that they are even beginning to touch the field that lies before them. Since I have come home I have been surprised and pained to learn that our young women are not looking forward to evangelistic work. They are shying at the evangelistic work. Don't be afraid of it. It is the best work in all India.—Mrs. Pern Holland.

I think I might say, without exaggeration, that could we take every young woman in attendance in this convention, who is a Student Volunteer, and put her over into India, our needs would be far from being met. They are tremendous.—Mrs. Harvey.

I take the liberty of bringing you the plea of Persian women. A great change has been coming over the women of Persia and Turkey within the last fifteen years, ever since the revolution. The women are groping there through the darkness and are beginning to reach out and demand better things. They are beginning to realize that they have souls, and I can't tell you what a crying need there is today in those lands for women evangelists.

I don't know how I can impress you better than with one picture. Taking my lunch under a few trees one day, on one of my tours, I noticed a group of women slowly gathering from the field to rest. My heart went out to them and after a while I turned to them and I said, "Sisters of mine, may I tell you a story while you wait?" Every one sat with her back turned, and her veil drawn over her face because I was a stranger. I told them in the simplest

language I could, the story of Christ, how He was born of a woman, and how He was the most chivalrous of men, and loved women, and how He had come to save them and love them. Before I was through, every woman's face was turned, every veil lowered, and there were tears in their eyes. One of them said, "That is the first time we have ever heard that anyone loved us. That is the first time we ever knew we had a soul".

Then I said, "Sisters, how is it to a stranger you have lowered your veils and looked me in the face and talked to me, a man?" And from those poor, degraded creatures I received the highest compliment I ever received or ever expect to receive. One of them said, "Sahib, when we heard that wonderful story, we realized we were looking into the face of a man we could trust, and there is something different in your face from any other face we ever saw. We are not ashamed to look into your face". My friends, I left those women with aching hearts. That is the first and last chance they had ever had to hear that story and there are millions more waiting.—Dr. Coan.

I work in the corner of the great region known as the Sudan. The women of that region can only be reached by women. The Mohammedan women in our pagan towns keep themselves in seclusion for the most part, and as for the pagan women it is very seldom that you can get any of them into the meetings for men, but they are responsive to the touch of Christian womanhood. As our Christian women go to them with a human touch, human touch electrified by the spirit of Christ, these women are almost invariably responsive and there is a wonderful opportunity there, not only in the towns in which there are mission stations, but away to the eastward there is a tremendous need today, not only for women workers, but for pioneer evangelists, and for Christian builders of every sort. Why, if we had the men today, we could establish stations in forty large tribes reaching way across the Sudan.—A Missionary from the Sudan.

There is a great need of women workers in central China. There are supposed to be about one hundred and fifty thousand there, not only to win the heathen, but to lead the Christians so that they may grow in grace and in strength, to open schools for bible women. So there is a great need for women workers in central China.—A Missionary.

To go over as an evangelistic missionary, a thorough college, a thorough seminary course is eminently advantageous. As a rule every kind of a worker, whether medical, lay missionary, man or woman, if possible, should have a course in the study of the Bible, to become as it were, an incarnation of the Word of God, to be able

to impart that Word in its fullness and freeness to others. Nothing after one reaches the mission field, can take the place of a thorough bible course while here in the home land, and then also some study of comparative religion. You see it practically on the mission field. It is necessary to know something of it theoretically here at home, and the most important point is that in every part of the study in the course of preparation here at home, there should be a maintenance of an evangelistic spirit, a constant winning of souls, a constant putting of one's own life in tune with the great life purpose.—Dr. P. F. Price.

"What opportunity is there for pastors in English speaking churches?" There is a committee known as the Committee on the Religious Needs of Anglo-American Communities in the Mission Field, which represent all foreign mission boards in the United States and Canada and which provides pastors in these communities. It is seeking now for such pastors for the church in Tokio, Japan, for one of the churches in Panama, and for three or four others.—Dr. Robert E. Speer.

"In going to India as an evangelistic missionary, when would I learn the language?" There are language schools now in India, Japan and China, where new missionaries immediately on reaching the field gather for study. Inter-denominational provision is made for the study of the language under most competent help that can be secured. Your own mission Board would advise you, in all probability, not to undertake the study of language here, unless it be Spanish, but go to one of these schools.—Dr. Robert E. Speer.

"Is it not true that mission work tends to 'dry up' a man intellectually?" (Laughter) Every missionary knows the problem that that question suggests. He knows it a great deal better than any of us know it here. That is one of the chief costs that missionaries have to pay, that they bury their lives just as our Lord buried His life in an utterly different intellectual environment, but the reward is sure. We know that missionaries are not dried up intellectually. They come back invariably as enlarged and enriched men.

A friend of mine was speaking the other day of a missionary who had just returned, "What a different man he is". And the larger problems that he had to confront him, the new psychology into which he had to think himself, the heavy problems which he had to meet had taken that man and enlarged him to a new and richer dimension. Whosoever lays down his life, loses it to be sure, but that is the only way he can keep it. He gets it back again a thousandfold richer and greater than it was when he laid it down. —Dr. Robert E. Speer.

EDUCATIONAL MISSIONS

Dr. J. Ross Stevenson, Chairman

The Present Crisis in Educational Missions—J. H. Oldham

Evangelistic Opportunity in Educational Work
Dr. Kenneth J. Saunders

The Contribution of Higher Education to the Missionary Enterprise—Dr. Howard Bliss

The Problems of Higher Education for Women in Mission Lands—
Mrs. Lawrence Thurston

The Training of Christian Workers on the Mission Field—
Rev. Alden H. Clark

Industrial Education on the Mission Field—Rev. S. H. Soper

The Type of Education Needed for the Great Masses of People on the Mission Field—Dr. Thomas Jesse Jones

Qualifications of an Educational Missionary—Dr. T. H. P. Sailer
Remarks

THE PRESENT CRISIS IN EVANGELISTIC MISSIONS

J. H. Oldham

I want to present to you one single thought which I believe to be so important that it ought to govern all our thinking about the future of Christian education in the mission field.

My subject is "The Present Crisis in Christian Education." We are inclined, nowadays, to use the word 'crisis' very often and sometimes, somewhat lightly, but I wish to use it in its literal sense and to give it its full weight.

I believe in missionary education we are facing one of those decisive turning points when the whole future of that education depends on whether we have the insight to read the signs of the times and to act as the occasion requires.

There are two facts which I should like to fix firmly in your mind. The first is that over the whole continent of Africa and a large part of Asia, Christian missions have been the pioneers of education. In the great country of China, a large part of the knowledge which the Chinese have of the West has come through Christian institutions.

I crossed the Atlantic last week with President Beech and he told me that the only college education which the people in the west of China are receiving at all, comes from a Christian university. There is no other and in that university eighty-four per cent. of the students are Christians.

In India at the present time, of those who are receiving a college education, one quarter are receiving it in Christian institutions. Some one has said that you could almost write the history of education in India by writing the biographies of a few missionaries.

If you turn to the enlightenment of Africa, you will see that the education the African is receiving he gets from Christian missionaries.

By my figures, in Sierra Leone, ninety-four per cent. of the schools are Christian, in the Gold Coast Colony, ninety-seven per cent., in southern Nigeria, ninety-five per cent., in Nyasaland and Uganda, one hundred per cent. In the great country of South Africa, all the native schools, except three, are under missionary auspices.

The need of bringing the influence of Christ into the modern world in this tremendous crisis, is the first fact I would impress upon your mind.

The second is this, that era, that day, is passing and can never return. Everywhere we are witnessing the state (and we are glad to see it) with its vastly superior resources, recognizing the responsibilities for education.

We have seen in Japan a complete national system of education established. We can see the beginning of it everywhere. Quantitively, the position of Christian schools must necessarily diminish. It is impossible for voluntary effort to compete with the vastly superior forces of the state school. What does that signify? Does it mean that the great days of Christian education lie in the past? Quantitively it must mean that there is no escape from that.

One-quarter of the Africans are receiving education in Christian institutions. In a few years it is bound to be one-eighth as the general education grows. A few years later it will be one-sixteenth. It is bound to become less and less as the years go on and the state enters the field. What is the consequence of those facts? Does it mean that the great days of missionary education lie in the past? Is there any escape from that position?

There is only, I believe, one escape. It is that Christian missions should throw the whole of their energy upon the quality of the education which they are giving, build up model institutions. It lies in the very heart of our faith. It necessarily follows that if Christian education must be superior to any other kind of education that can be given, they are going to exert an influence upon the whole educational development of the country. Follow the lead which they are giving. The thing which I wish to see done over on the mission field is the kind of work that Hampton has done—the task to which we are called. And if the energy and ability and devotion of the present generation of students are thrown into their task, then we are only at the beginning of the contribution which Christian education can make to the uplift of these great continents of Asia and Africa. It means that those of you who are going out to engage in educational work abroad put yourselves in living touch with all these best and most progressive ideas in the educational thought of the day; that you are going to learn all that is best and most progressive. You are going to rethink all the principles you have learned and you are going to rethink that whole body of distinctive aims of Christian education. These aims are good in themselves, but they are not necessarily our aims as Christian missionaries. When we have accomplished this, we are only at the beginning of the contribution which Christian education can make to the upbuilding of the Kingdom of Christ in Asia and Africa.

EVANGELISTIC OPPORTUNITY IN EDUCATIONAL WORK

Dr. Kenneth J. Saunders

It looks as if many of you here were more interested in education than in evangelism, but I expect in reality what happened to me happened to you, that you felt you were torn in two directions. I think we should probably agree in saying that this is true, that in future there must be no evangelism without education, and that there must be no education without evangelism.

I think, for instance, of the evangelism I have suffered under. I think of the extraordinary idea that you can come up in a motor car and deliver the gospel and roll away. The school master does not do that. He lives among the people to whom he is always preaching. His object is to present every pupil perfect in Christ Jesus, and that is a work necessarily of time and of prayer, and by that I do not mean that we should always be dragging it in.

I have suffered a great deal, as many of you have I suspect, under educationalists, and it seems to me that a great many of our educationalists who were let loose in France among the troops undid the good they might have done by constantly dragging in the moral at the end. They spoiled two good things by mixing them at the wrong time.

And yet every educationalist has an opportunity, if he himself is in touch with the great eternal source of our strength, of letting the light shine through all that he does. I think of a great headmistress whose pupils would say, when they came back after ten or twenty or thirty years, when she recognized them, "I understood almost for the first time the possibilities of God's unfailing providence with each one of us". Those things shine through. So I would say, in an old and hackneyed phrase, religion is more often caught than taught. We who have been school masters and mistresses know with what fatal ease things are caught in school whether it is the measles or chicken-pox, whether it is vice or virtue, whether it is religion or irreligion, and if there is a spirit such as there is in that great Institute at Hampton, then everything is of an evangelistic kind and type.

I think another aspect of evangelism which ought increasingly to occupy the attention of educationalists, and does in all those present here, is the marvelous resources there are in what we may call the indirect evangelism of missionary apologetic. I think of my late chief, Mr. Alec Fraser, whose own school is filled with the spirit of evangelism, of how he came back on a short furlough to the schools and colleges of Britain, how he went around and told the simple story of our school. Five years later, when he went up to Oxford or Cambridge, wherever he went, he met a man here and a man there, a woman here and a woman there who said to him, "You don't know our names, but when we heard you tell the story of what the gospel is doing among those boys and girls in Ceylon, we devoted our lives to Christian work".

In other words, boys and girls who had not been interested in Christianity before became interested when they heard what Christianity was doing.

In the same way, if you will read Dr. Cairnes' book on "The Report of the Army and Religion", you will see how thousands and thousands of men were personally evangelized by hearing what Christianity was doing to solve the national and social problems, and that evangelistic opportunity is daily in the hands of the educator.

Now, in the mission field you get all those opportunities. The adolescent is the typical convert. If these boys and girls are not converted when they are at school and college, the chances are very meager that they will ever be converted. I remember boys coming at the age of fourteen and again at fifteen and again at sixteen asking to be baptized. I remember the cautious, wise heads of the mission saying, "You must wait until you are older and wiser". There all the time the Holy Spirit was striving to give to those boys just the thing they needed in their great fight against sin and the powers of darkness. At the same time, you do need, in every bit of educational work, to organize definite periods of evangelistic work, special seasons for the study of missions, special seasons for pulling together your bible study and letting the Word of God do its perfect work; and you need also special occasions carefully prepared for and very thoroughly followed up, otherwise they are worse than useless when the great evangelist shall come in.

In the school where every member of the staff is keen on the one thing, in establishing the Kingdom of God in the hearts of the pupils, it is still necessary to bring in your special evangelist, bring things to a head, and to bring to a point that which has been so faithfully done by the members of the faculty.

I think of another man, a missionary who could hardly be in-

duced to speak, a Canadian, the most reticent man I ever met; and yet he found a great evangelistic force in social service, getting the boys to do things for other people more needy than themselves. In that way, boy after boy was brought up knowing the great need of Christ, and therefore he was evangelized and connected with the power of Christ and with the Kingdom of God.

Again, in a school there is unique opportunity for evangelistic work, because I think it is true, is it not, that as our religion develops we are more and more conscious that it isn't so much an individualistic religion as a social religion.

The most perfect expression of the Kingdom of God upon earth you can get is a great family life, hundreds and hundreds of people living together with one great purpose, mutual forbearance and mutual service, and in the school chapel or in the great open air service among these young and ardent lives, there is a unique opportunity for showing them just the glamor and the fascination of that great Kingdom of God in which all our brothers and sisters are under Christ.

THE CONTRIBUTION OF HIGHER EDUCATION TO THE MISSIONARY ENTERPRISE

Dr. Howard Bliss

The justification for the establishment of institutions of higher education on the foreign missionary field is based upon at least three conditions. In the first place, higher education is a good thing, you know it. You are representative of the great company of students who know that it is a good thing to explore the highest and the widest and the deepest things of God.

After leaving college thirty-seven years ago, I taught for two years in Kansas in a college, and I found that there were two classes of students, those who were sent to college, and those who came to college, and the vast majority there then, and I hope today it is true, were among those who came to college. And you men and women, I believe, are among those, because you know a good thing, and the justification of these foreign missionary enterprises is this, that it is your duty and your privilege to share with the whole world the good things that you have.

I heard last week that there were in the State of Iowa thirty-seven colleges. I don't know how many there are today—probably forty-seven. It is your duty and only the fair thing to share these

great institutions with the great brotherhood of the world, for the whole world needs the whole world.

The second point is this—and it is more pressing—we must develop leaders in those countries from among the peoples themselves. It is a wise principle of missionary policy always to remember that we are there to render ourselves dispensable, not indispensable, to raise up leaders there who in their own way, under their own category of thought, with their own temperaments, shall work out in detail the eternal and the everlasting gospel of Jesus Christ; and for this purpose you must have men and women trained in higher education, for large problems await them and difficult problems in psychology, in philosophy.

We have blundered in the past. We must not hand over our blunders to them, but they must work out their own intellectual plans and schemes and forms according to the particular gifts that God has given to them. You can't bring them all over here to educate them in our institutions; and if you could, it would not be a wise thing, for another important point in wise educational policy is this, not to go out and Anglicize or Americanize, not to go out and denationalize those people, and there is that danger if they come here; but rather, we should develop in them love of country, love of race, love of the atmosphere in which they were born.

And the third justification for the establishment of higher institutions of learning in all parts of the world is this, that it offers a perfectly superb opportunity in giving the higher education to present to those people the highest education.

Now, I wish that I might take you just for a moment to one of the campuses of our Christian missionary institutions scattered here and there, far too widely apart, throughout the world. Here is the advantage—in the first place, you have your constituency ready-made in embarrassing numbers. If you are still praying that God should open the doors, let me tell you that long ago He has answered that prayer. Keep on praying, but don't pray for that. They are there in embarrassing numbers, crowding in, pushed back by us. Pray for more money that we may care for those men, pray for more teachers that they may teach those men and women. Pray for us that we may have greater wisdom and deeper and wider grace to meet the opportunities and the needs there. Not only is the constituency there, but it is a picked constituency. Those thousand students in Beirut are more eager than you are now. They are sitting on the edges of their chairs, because they want to press into the opportunities of the higher education, and they have come at great expense to them, out of terrible poverty, out of great difficulties of travel, out of opposition of their friends and their priests and their religious leaders. They have come to

this Christian missionary institution because they want the higher education. They want to be successful men. They want to belong to the assets of the world, as Dr. Parker said, and not simply to the liabilities, and they are there, eager, intent, earnest, with their diploma six years away from them, eight years, ten years, twelve years even, but with their eye upon their diploma to become doctors, dentists, journalists, preachers, teachers, men of business. There is our opportunity.

A third feature, and the most important one of that higher educational institution, as represented, as for example, by our college students, is this, they are men who are trained to the scientific habit of thought. And that is an awfully good thing for a missionary to know, that he is facing students who are thinking, and thinking in accordance with the principles of scientific thinking. We may not be careless with them in our statements. We may not think that we may exaggerate safely. We, too, must be fair and just and sympathetic and patient. You cannot insist upon Monday and Tuesday and Wednesday and Thursday and Friday and Saturday that those students should isolate the facts, that they should draw all the inferences from all the facts and nothing but the inferences from all the facts, and then on Sunday or at the chapel on weekdays, or in your bible classes, say, "Forget that method and shut your eyes and take a leap in the dark". That is not faith, that is credulity, that is folly. Faith is opening your eyes still wider, and you must tell those men in those chapels that they must be insistent in their search for truth.

We try to remember what Coleridge said, "He that begins by loving Christianity better than truth, will proceed by loving his own sect and denomination better than Christianity and end by loving himself better than all". You may not fumble the questions they ask. It would be fatal to say, "Don't ask those questions, they are awkward, they are embarrassing, they are difficult, they are not safe". Questioning is always safe. It is the safest thing in the world, and we welcome it there, surrounded as we hope and pray those students are with a sympathetic, a wise, a warm atmosphere in which it is safest to ask those questions.

O, I wish you could come into my Bible class at half past seven o'clock on a Sunday. Remember that more than half those students are non-Christians, eager Moslems, some of them fanatical Moslems, sure of their own faith. "Did not Islam supplant Christianity", they say, "because Christianity had become practically idolatrous in Mohammed's time?"

There are Jews, there are Greek Orthodox christians, and many others, and how eager they are, and what questions they are asking. I spoke of it yesterday. "Do you believe in the miracles? Do you, I am asking you. Do you believe in the miracles, all the

miracles of the Old Testament and the New Testament? What of the Trinity? What of the virgin birth? What of the bodily resurrection of Christ?" They are there with these eager questions, and we are there to try and put before them the highest and the best and the holiest interpretation of life. It is not easy, but it is a marvelous opportunity.

Now, what are you to do? Some of you are coming out. You must come out. Go back, as I said yesterday, not to daudle in your studies, but show that a Christian Volunteer Student can stand high in his class, will not try to get out of examination tests. Submit yourself to your brainiest men and your brainiest women. Get high marks, don't work for them, but get them, because great problems are before you, and then go back to live as Christian men and women should live.

To persuade those about you is a difficult task. Of course, it is difficult. But it is not an easy task in Syria or Japan or China. Beginning next week, beginning tonight, with your own delegation, and the week after next, and next year before you graduate, among medical students, among students of law, win them to the eternal gospel of Jesus Christ—a short creed perhaps, but make it intense and real and stand up against some of the abuses of your own college. Your college is full of abuses. Stand up as Christian men, and then when you are trained, come out into all the world to embrace this superb opportunity for true evangelism.

THE PROBLEMS OF HIGHER EDUCATION FOR WOMEN IN MISSION LANDS

MRS. LAWRENCE THURSTON

We chose as the motto of our women's college last year two Chinese words which mean "Abundant Life," having in mind that verse in John: "I came that they might have life and might have it more abundantly". It is more true that Christ has brought abundant life to women than it is true for men. It is true, practically true, that all colleges for women in the world are Christian. Either they exist only in Christian countries or they exist under Christian auspices in the non-Christian lands. In Japan, a girl may not go to college except under the auspices of Christian missionaries. She may not get a high school course, but she has no chance at a college course. In China it is almost true that she cannot even get a high school course unless she goes to a Christian school.

One-fourth of all the high school girls of the world are in China, but the Government recognizes in its system, by its own official statistics, only nine high schools for girls. There are between thirty and fifty high schools for girls in connection with the Christion missionary work of China, and the girl has her chance there to live the more abundant life of the mind which is possible to her because of Christ's promise.

The early schools for girls subsidized their students. We are not subsidizing our students today in the best schools for girls—this is true, I know, in all countries. I think the proportion of students who are receiving scholarship aid in the best colleges in this country is larger than the proportion of students who are on school scholarships in our best schools for girls in the mission field. I know that a larger proportion of girls at Smith College have scholarship help than at Ginling.

The demand for the graduates of these high schools and colleges is far beyond the supply. Take this fact alone,—that an average of three positions was open to every one of the graduates of our first class last spring, and each one of them had her place waiting for her and knew where she was to be by March. I challenge you to put that beside the statistics of the senior class of any our women's colleges in this country and not realize that there is a bigger demand for these girls who have gone to these higher institutions of learning under Christian auspices.

Two out of five girls are teaching in government schools in China, in which I think they have tremendous opportunity to be not only teachers but evangelists, and I know that the influence of one of those girls who is teaching one hundred and forty-two boys whose ages are from twelve to twenty-two is one we cannot fully estimate. Those boys are getting every day she stands before them a new ideal of what a woman may be. The future possibilities in girls schools are almost inexhaustible, if we had decent equipment and if we were properly stocked.

I am announced to speak particularly on the subject of the problems of the higher education of women. The big outstanding problem which crowds every other problem into the background is the problem of an insufficient supply of teachers. Absolutely nothing else is holding us back. Our schools could go on to almost any extent, could enlarge, could develop, could fulfil possibilities which are only in the germ as they exist today, if we had enough teachers.

In the case of women, there are difficulties which do not exist in the case of men, holding women back from service abroad. I know the kind of problem that you girls are facing. I traveled two years for the Student Volunteer Movement. I say you must

push forward and overcome those difficulties. The war work which women did in France and in other war countries, the way in which they were allowed to go out to places where they were far more exposed to dangers and all sorts of inconveniences and all sorts of improprieties, far more exposed than they are under the protection of a Christian missionary society on the mission field, the way in which they were allowed to go out into that work makes us hopeful for the future of our reconstruction work in education in the foreign field.

We hope you are going to be able to bring your mothers and your brothers and those people who feel they have a right to say what your life shall be to the place where they will see this large opportunity and leave you free to remove this great problem in our work and have us sufficiently staffed in these schools so that we may fulfil all the possibilities.

Every possibility that has been outlined along the line of evangelistic work connected with boys' schools is even greater in the girls' schools, just as I believe the importance of the educational work for girls is greater than that of the work for men.

A government educational authority in India said that a far greater proportional impulse to education and to the moral tone of the people to educate is found in educating the women than in educating the men. It is harder to reach the women of these non-Christian countries than it is to reach the men. As yet, the proportion of men in the churches in every mission land is far higher than that of women, and that means un-Christian homes, and that, of course, means something weak in our church system in those countries, and it is only through these educated Christian women that are being raised up in the girls' high schools and in the girls' colleges abroad that we can hope to reach the women and win them to Christ.

One third of the students in Ginling College come from non-Christian homes. Those girls are themselves first generation [illegible], and they became Christians in the girls high school from which the came to Ginling College. They are in their homes centers of influence where no foreign missionary can go, in families that are of a relatively higher social class than the families of the other two-thirds of the students who come from the Christian homes.

I wonder how you would like to be in charge of a college ten thousand miles away from a teachers' agency, facing in the summer four great big vacancies on your faculty, with a possibility of doubling your student body the next fall. That kind of situation is not an exceptional one in our educational work for women. There are cases that would take me ten minutes to list for you of

vacancies that have been standing two and three years in girls' schools on the mission field. The opportunities are varied. It would take me another ten minutes to list them. There is no ability that you have that will not find use somewhere on the mission field. Give us a chance to turn you down. There is no disgrace in it. Let us give you exemption from this service, as men and women were exempted from service abroad during the war.

The word in Chinese which means abundant also means generous. Freely we have received, freely let us give. America is God's promised land for women. Let us not keep to ourselves the abundant life which He has given us.

THE TRAINING OF CHRISTIAN WORKERS ON THE MISSION FIELD

Rev. Alden H. Clark

The supreme privileges and opportunity of the religious educator on the foreign field is to put his life alongside the lives of those who are to be the future leaders of the church in those lands. It is the contact of life with life. Whatever we teach them, it is we whom they follow.

Soon after I took charge of the Training School for Christian Teachers in Ahmednagar, we held a memorial service for Mr. Hague who had been the only one in charge of that school before and had conducted it for forty years. We gathered the alumni of the institution from near and far. One man came down who could scarcely use his own mother tongue, so long had he been a trusted leader in a different language area. They gathered there, leaders from all over western India, an area larger than the British Isles, and one by one, paid tribute to Mr. Hague.

Here was an editor of the principal religious periodical of western India, the only newspaper that dealt with questions from the religious point of view. Here was one who had been taking the part of a missionary, an outstanding leader recognized by Brahman, by government official, by all, leader in an area of a hundred thousand people, coming from the outcast quarter of his village, a graduate of that school. There were many others. There was our beloved pastor of Ahmednagar, one of the outstanding Christians for all India and one to whom they paid their tribute.

There were nine hundred who had graduated under Mr. Hague. Of that nine hundred, eight hundred were still in Christian service at the end of forty years, here and there out among the villages, some of them in the little wild villages, each one a center of Christian light. He had put his stamp upon those nine hundred leaders, and they had gone to transform the life about them. It was the contact of his life with their lives.

Of course, in these training institutions, we must put at the disposal of those who come the tools of their profession. They must be taught psychology, they must be taught how to speak, and those who are to be teachers how to teach. We must also give them knowledge of Christian history, and many forms of knowledge that are necessary to their work. We must develop in them habits of study, habits of thought, habits of industry, habits of religious observance. We must bring them into contact with the great personalities of Christian history. They must feel the inspiration of the great church of Christ from the time of Christ down through the centuries. But, after all, year by year, as I have been teaching these men, I have come to realize more and more clearly that what they get is not so much what we teach as what we are. It is Christ in us. It is the pervasive power of personality.

There are many things that make the work of training Christian leaders attractive. One of them is the fact that we have small groups. In our training school, we send them out by the fifteens and the twenties. We know each one, all about him. Christ trained only twelve, yet they set about to transform the world.

In our training institutions, we are not doing work by wholesale. We are picking men out and training them and sending them to their work one by one.

One of the aspects of the work that makes it attractive is the place of the religious teacher in the life of the Orient. There are sayings among the peoples of the Orient showing their supreme respect for the religious teacher. They are happy to do even menial tasks for their religious teachers, and we going as religious teachers occupy that position and have that influence.

They are wonderfully responsive. I have had men years afterwards tell of the influence of some little word dropped in the course of our teaching. It is attractive because they have capacity to understand the message of Christ. Many of them have that capacity more highly developed in some aspects than we of the West. You cannot give them anything so high that they cannot absorb it. The best that we have is not good enough to give to them. The work is attractive because through all these means we have in our training of Christian workers fellowship with those of kindred mind and a different race. Some of you may have had such fellowship

with fellow-students of a different race, and those who have I am sure will agree with me in saying that there is a peculiar flavor, there is an unusual quality to an international fellowship, a fellowship that has transcended some obstacles of thought and language and finds a kindred spirit across the world. That fellowship is ours and is of course the greatest attraction of all in the training of Christian workers, and also the fact that our work is at the heart of the Christian missionary enterprise.

You heard this morning of a thousand million people yet unreached. Who is going to reach them? How are they to be reached? Can we do it as missionaries? No, we cannot and we ought not to do it. It would be a misfortune. That is the task of the growing church of Christ in the mission field. It is our task to help them in the training of those who shall win their own countrymen in their own way, going into the villages and talking the vocabulary that the people know. Their fellows, they are the ones who are to win the non-Christians around them.

The greatness and importance of this work is brought out by the growth of the church. You have heard in all your sectional meetings of the important growth in recent years, how in China there is coming out a new class, the educated, and that we need a new type of ministry to win and hold those who are ready to come out as Christians. You have heard how in India we have them by the hundreds of thousands ready to come out as Christians. What holds them back? Our lack of leaders. It is ours to help train the leaders who are to do that task. The work is important because of the place of importance in the life of the native church occupied by the pastor. It is as it used to be in New England in the early days. The pastor is the center. We can help in training those pastors. It is important because of the great transformations of the new day.

All these countries are facing a new future. Who shall frame the new future for the Christian church? It must be the educated leaders, those who are trained in our higher institutions. There are many dangers that we face; the danger of Westernization is the worst, that we should try to impose on them the exact forms that we have received, the danger of trying to elaborate too much. What they want is the simple gospel, the power and the personality of Jesus Christ. Let them clothe Him in their own Oriental forms. You have all heard of the gift that the Orient has to give us. How can the Orient give that gift of its typical Oriental Christianity? Only as the leaders may be trained so that they can make that contribution to the life of the Christian world.

INDUSTRIAL EDUCATION ON THE MISSION FIELD

Rev. S. H. Soper

I come to you this afternoon with a message from sixty-six millions of people in the confines of one province in West China. There are abundant deposits of coal and iron throughout all the province. Every one of the thousands of villages of Szechwan provided with its local blacksmith who has all the supplies of local coal and iron that he desires. Yet there is in that province not one yard of workable railway or street car track, nor is there one automobile. In fact, there is not one yard of real macadam road.

The soil of West China has borne the demands of forty centuries of farmers, and yet there is not in that whole province any attempt at scientific agricultural education. Such is the challenge of Szechwan in West China to the students of North America.

The forces of modern industrial occupation are rapidly forcing themselves up past Shanghai, Nanking, Hankow, Ichang, Chungking, to the very sources of the Yangtze. Soulless corporations will bleed white the uneducated masses of West China, sowing seeds of social unrest in the future.

We stand face to face with this condition of affairs. The apprenticeship system is extant, in connection with every one of the three hundred and sixty trades of China. All the evils of the apprenticeship system are to be carried over into the modern industrial development without any of the counter-balancing influences of Christianity, unless we rise to our opportunity at this time. Modern industry as it occupies these heights of unoccupied territories is going to demand a band of trained leaders, scientists of every department, engineers, industrial chemists. All these are going to be needed to develop the great smelting plants and industrial plants of all kinds that are going to gather round the salt and iron and coal belts of Szechwan.

I come to you with a question this afternoon. Are all these leaders in modern industry to be non-Christian? Are we, with our modern science, to stand by and see a weaker people captured, exploited by soulless, un-Christian forces, while we are in possession of all the education necessary to give them a square deal?

We need today, after occupying that field for over thirty years, a Christian agricultural college, a Christian technical school, to give the forces of Christianity the place that they ought to have in the economic and industrial conditions of West China.

I stood one day on Mt. Omei, two thousand miles inland from Shanghai, towering eleven thousand feet above. I walked among the temples of the Buddhist religion. I visited the Temple of a Thousand Gods. I talked with the priests on Mt. Omei. I said to one man, "What was the rite of initiation whereby you dedicated yourself to serve your God?" He said, "I serve the god of lamps and god of light", and I said, "Tell me about your initiatory vows". He said, "The night I was initiated into this worship, they took one hundred eight candles. They sharpened the bamboo wicks to a point, and they stuck one hundred and eight of these sharpened bamboo wicks into my breast", and, throwing open his tunic, he showed us the scars, livid scars burned into the living flesh. Then he said, "They lit those hundred and eight candles until the flame had burned into my flesh, and they gathered about me and watched to see if I would flinch or moan, and if I gave one utterance of any sound of pain or agony, I would be considered unfit to be a Priest of the Order of Randen".

I want to come to you students of North America and of the forty nations that are gathered here and ask you, is it enough that we shall have all the training of our colleges and our associations and give nothing? Though I give my body to be burned and have not charity or love, it profiteth me nothing. High on the heights of Omei, with the plain crowded with seventeen hundred people to the square mile, this representative of Buddhism had given his body to be literally burned, and it had profited him nor the people nothing. In the high altitude of our Christian civilization, with all that our education means to us, we can give ourselves to burn the midnight oil until these weak bodies of ours go down into early graves, with our study and our selfish ambitions, and it will neither profit us nor the heathen world anything.

In 1915, I walked down the slopes of Omei. Around a bend in the trail, I found another heathen temple. I went in and heard there the babel of voices of the Chinese students. I went up to see who was in control. I found the old style teacher asleep at his task, while the boys babbled over the Confucian classics. I came further down the slope, and out on the densely populated plain, and I went up to one of the modern schools established at such cost by the Chinese Government, and I found the expensive scientific apparatus thrown onto the street, the books and property of its students scattered, their personal effects made into a bonfire, and the horses of the cavalry stationed in their dormitories and their

classrooms. That is what modern conditions in China are doing for their education.

I left that and I went on yonder to a little school, the only school among sixty-six millions of people that is endeavoring in any way to solve the industrial problem of West China, and what did I find? I found seventy boys gathered there. I found them out at three o'clock every afternoon. Their long finger-nails and their long gowns were gone, and they were at work, hard at it. Among the boys was a son of a bandit. Another was a man who had gone through the whole district at the time of the Boxer rebellion pasting up placards that they would drive out the foreigners. This latter boy has gone out from that industrial school to preach the gospel of Jesus Christ. I went further from that school, tracing the boys, and I found that the man who was sent by the board of management of the greatest hospital among all that sixty-six millions of people to study pedagogy and to go back to teach his fellow nurses the science of nursing, was a graduate of that school.

I stood on the steps of that school one night when the stars had come out in the vaulted blue of that oriental heaven, and as I stood there, a boy came up and I said to him, "What does the school mean to you?" He said, "My father was an opium-smoker. He sold my mother's clothing and the bedding and every ornament in the house that was worth anything. He left us in poverty. I made up my mind that I would get an education. I had one bowl of corn-meal gruel a day, and I made up my mind that I would go on. A man came to my village one day and told me that any boy that would work could go into that school and earn his way through. I came in. I brought my idol in my box that I might put it up and worship it each night before I went to sleep; but every morning at prayers, the matchless, marvelous story of the manhood of Jesus Christ was taught, and I learned to worship Him. I went home to my mother, and I said, 'Thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy strength'. I told mother that we had to worship this one true God, and we took down the family idols and put them aside. The next morning the neighbors came in and said, 'Where are your family idols?' We told them that we had put them aside, and they said that death and destruction and disease would come on the house before two weeks were gone. Well, they watched for the thing which they had predicted, but it didn't happen". That boy, a priest after the order of the priests of the Old Testament, had stood there face to face with the prophets of Baal, and he had won out. He had come out from that industrial school where he had learned to work, where the long finger-nails had gone and the long gown had gone, and he devoted himself to Jesus Christ.

THE TYPE OF EDUCATION NEEDED FOR THE GREAT MASSES OF PEOPLE ON THE MISSION FIELD

Dr. Thomas Jesse Jones

I have been given an impossible task. I come to plead not for higher education but for lower education. It is my experience, in several years of teaching and attending of educational meetings, that meetings that have to do with collegiate education are well attended, attended by those who have high degrees and are known for their great learning. But as we pass down the scale of education from secondary, to elementary, to the industrial, gradually, the group thins out, and especially is it supposed to diminish in learning.

It would be the height of conceit for me here this afternoon to endeavor to outline to you the particular type of education required by the masses represented here in this audience. All I can do is to suggest to you some touchstones, whereby we may leave this great conference with some conception, some consciousness of the responsibility that rests upon us as the representatives of the educated people of this world, to the great masses of whom we heard this morning in that eloquent talk by Dr. White—one thousand million of them untouched not only by Christianity but untouched by the simplest forms of education. I would there were the power of tongue or pen or picture here to cause to pass before us the great needs of these thousand millions, yea more than a thousand millions, for the number who enjoy the privileges which we have enjoyed are but a mere handful. I desire to call your attention first to this fact, that education has been and still is, to a considerable extent, aristocratic. We have been more concerned for the few than for the masses. We are perfectly willing here this afternoon and in all the schools of the land to admit that every one should have education, but we probably could have a debate right here as to the contents of education. We probably would have wide differences of opinion as to what are the essential elements of education.

Friends, I desire to make a plea that the needs of the masses shall determine the content of education. Not until the masses shall be considered shall we have an education that is worthy the

name. When God transferred His religion down to earth, it suited the needs of the people of Old Testament times, but as the centuries rolled on and the people's needs changed and the conceptions broadened, religion remained the same, and Jesus Christ came to plead for a religion that was adapted to the people in the highways and the hedges. It is even so in education.

Education yonder in the middle ages was established for the needs of that particular type of people, and even as cathedrals were built up for the few, so education was constructed for the aristocracy, and as the needs of the masses have come up, as democracy has asserted itself, we have come to see that education roots itself back in the common needs of the common man.

You are the representatives of so-called higher education. In a way, I resent the term, for there is no higher education except as it roots itself in the needs, the commonest needs of the commonest man and woman who needs our help. What are these needs? First are the needs of health. I plead with you that when you go to that community, to that nation, to that tribe that calls upon you, that awaits you, that you shall ask, What of the health of the people? What of the food which they eat? What of the water which they drink? What of the air which they breathe? What of the conditions of their daily life? Does it make for a robust, strong manhood and womanhood? What is the death-rate of the people to whom you desire to minister?

I wish that there were time to give you a brief examination just to see the extent to which your colleges have enabled you to appreciate possibly the most concrete test of human vitality, a test to see whether your schools have in that respect imparted to you the means of appreciating the vitality of your own communities or the communities to which you are going. To yourself apply this test.

Suppose that I tell you that the death-rate of a people is thirty, would you be able to tell me that the vitality of that people is high or low? Suppose that I were to tell you that the death rate of the infants under one was three hundred or one hundred and seventy, could you tell me that this people with seventy had attained to probably the highest degree of vitality that we could expect under present-day conditions. Until your higher education gives to you an appreciation of such vital elements of education as the death rate of infants and the death rate of adults, the general death rate of a community, you may rest assured that in that respect at any rate, your higher education is not preparing you to appreciate the needs of the people.

And so I may pass on down the line,—first as to health, and then as to the pleasures of the people. Are their pleasures conducive to morals? Do they make for a broad contentment, for a happy people, that looks upward rather than downward? What of

the work of the people? Are they obtaining from the soil and from the mountains and from all the resources surrounding them the results which should be theirs? What of their homes? Are the parents in their relation to their children appreciating their responsibilities and their opportunities? Does the boy and the girl understand his duties as a child in that home? What of the community in which they live? Do they understand what they owe to those who have gone before them? Have they any appreciation of the higher communities which are represented here in this audience? Does the education that you know, does the education that you will carry yonder carry with it spiritual appreciation?

Friends, I can only indicate to you these touchstones of the education of the masses, and with it give to you that word, the wisest word, it seems to me that Jesus Christ has ever given to us, the word which should guide us onward and downward to the deepest human needs, that word in which He said, "Blessed are the meek for they shall inherit the earth". Blessed are those whose minds and whose hearts are open to the needs of the little ones, however low those needs may be.

All that I can ask of you is that you shall awaken within your own minds and within your own hearts a real consciousness of the needs of the little peoples of the world, and the common needs of those people. Last summer it was my pleasure to conduct through a part of this country what seemed to me the wisest and the best educational commission of which I had ever heard. This commission was proceeding to India to study the needs of the sixty million outcasts of that great country. The composition of that commission represented the elements that should compose every commission, that should compose every element of our own minds if we are going to any country. This commission had first as its object to establish relationships with the people of India, and they had with them K. T. Paul, a native Indian, who guaranteed to that group that sympathy, that appreciation of the point of view of the Indians that every individual must have with the people whom he is to help. It had also as a member of that commission Dr. Fleming, a man who has interpreted so beautifully the world point of view in "The Marks of a World Christian". It had also as another member Miss Allen, of England, representing elementary education. Hitherto commissions have stressed the interests and point of view of higher education. Miss Allen came to represent the interests of elementary education, and to combine them all into one great spiritual whole. There was Frazer of Uganda, Frazer of Ceylon, Frazer of the Western Front, Frazer, the child of Almighty God who blended in himself and who filled all our hearts with that love of the blessed Master who shall point us to the masses.

QUALIFICATIONS OF AN EDUCATIONAL MISSIONARY

Dr. T. H. P. Sailer

I want to mention five important qualifications for those looking forward to educational work on the foreign field. These are not the only important qualifications, and some of them have already been mentioned, but there are those that we should consider.

The first is a breadth of social and intellectual contacts. Now, education stands for contacts. We wouldn't have education at all if our ordinary life furnished us with sufficient contact, and it is just because there are many things that are necessary but that are too complex and too remote in space or time to be picked up from our surroundings that we have to have systematic education. Education stands, in the first place, for that breadth of contact, and especially those who have to mediate between two contrasting civilizations of the East and the West need this breadth. If there is any puzzling problem on the face of the earth, it is this of how to knit together the very best of the East and the very best of the West. It is not so hard to give the best of one or the other, but to combine the two and get the best compound out of both, that indeed is a difficult thing, and the missionaries who have to perform that immensely difficult task, have to be broad people.

Now, as one travels on the foreign field, he can't help seeing that there are some missionaries who are not broad. They are not the ones who are going to mediate this western education and all that we have of our western social inheritance with people who are so different. This task requires breadth of intellectual horizon, and broad religious sympathies.

A missionary said a very wise thing when he said it was necessary for people to have a broad idea of religion because otherwise a man who goes to the foreign field is a most fruitful field for all sorts of curious religious bacilli, who would never be able to form their cultures in those individuals if they had had a little more breadth in the first place.

Therefore, we need as our training not a multitude of courses but broad courses, courses founded on the modern humanities, the social subjects, because they organize knowledge in the broadest way at the present time.

You should take advantage of the broadest kind of social opportunities that you can get. Associate with all sorts of people. Make just the broadest possible contacts you can, and then when you get out to the field, you will wish your training and your contacts had been very much broader than they were.

Second, a deep and contagious personal Christian experience. Education stands for contacts, and it stands for protracted contacts with plastic individuals. That is the characteristic thing of education. It stands for protracted contacts with plastic individuals, and therefore we need those with personal Christian experience. Nothing can make up for a lack at that point. If all you are is a candle inside of a skeleton, the most perfect knowledge of the book rules of pedagogy, the management of a class room is not going to make up for it. You have this opportunity of coming into these close personal contacts, and therefore your personality ought to be inspiring and contagious, and you ought to have the contacts with those who are leaders on the foreign field.

Therefore, you need two things. You need practice in these personal contacts here at home, so that you can find out whether you can touch people and move them. In the second place, you need knowledge of the broad fundamentals of Christianity, so that you can deal with men's difficulties when you come to them.

Missionaries write to me home from the field, and I have seen their work on the field, and know that many a person has regretted their narrow little bible training, the narrowness of their own Christian experience, when they stack up against the sort of bible class that President Bliss was talking about and which I had the pleasure once of attending.

Now, in the third place, we need a love for and ability to help the young and immature in their personal development and preparation for leadership, not only this personal contagious Christian experience, but a love for dealing with these people. Mr. Moody used to say that the very first qualification of a missionary was the ability to love people, and I believe it is true.

And then in addition to that, we need a keen sense of the possibilities of individuals. We need all the personal experience we can get, and then we need to stand on the shoulders of those who have broader personal experience and to understand just what are the things that have been brought to us by all this study of child training, dealing with adolescents, religious education; all that we can possibly get in addition to the experience that can come to us of our own personal contacts.

Fourth, we need ideals for Christian social institutions as well as for individuals. I believe with all my heart that a profound personal conversion is at the very fundamental basis of Christianity.

It is fundamental but it is not absolutely sufficient. We have seen that long ago, and we said that the aim of the missionary enterprise was not merely the conversion of individuals, but it was the building up of an autonomous Christian church, and that likewise is fundamental and absolutely necessary, but it is not sufficient.

And now we are saying that in addition to that, we need to build up not only the single Christian institutions, but we need to build up the Christian family and community and Christian vocation and the Christian state. We need to Christianize the whole social order, and if we do that, then the Christian moves into his strategic place.

The evangelist unaided simply cannot do that work. He can take hold of the individuals and he can lead them to personal acceptance of Christ. He can build up the Christian church, but I do not see how without Christian education we are ever going to build that broad foundation of Christian family and community and vocational and state life; and therefore I believe that Christian education is absolutely indispensable on the foreign field, and you ought to get those indeas into your head before ever you go out to undertake it.

And fifth, we need an insight into the larger educational problems. We would consider it was mere folly in medical work to send out somebody not above the trained nurse and dispensary helper. The China Medical Board has gone through China and indicated very emphatically its judgment that there was needed a higher grade of medical work than we have had. We need people who will undertake not only to administer the informational pill and put on the disciplinary poultice, not only to undertake these minor things, but undertake the major surgical operations of education. We need people who can take a curriculum absolutely divorced from the needs of the people, and transform it to bring it to bear on the needs so that it will reflect itself all through social life.

You need to understand those things, and that this is not an easy thing to do. I am thinking of a young missionary on the field, bright, progressive, lovable, and as green as grass from the standpoint of modern educational theory. I just coveted that man to get hold of him where he could get those ideas into his head. He came on and took a semester or two in one of our schools of education in the East. He said afterwards, "I have been running a traditional school on the field, because it never occurred to me there was any other kind to run. Now I am going back. I have an entirely new idea of the possibilities of this work, and the only question is—can I put it across?" And he wrote back after that, "Since I have gone on the field, I believe that that little work I got has

just about doubled my usefulness and effectiveness as a school man here". When I see those transformations taking place, I covet for all of you just that thing which the knowledge of larger educational problems may give you.

The best stone is worth the most polishing. Those of you who have the most native ability already are worth the most training.

And finally, we have to think in this same connection of bringing our courses to bear so that they will contribute to the missionary enterprise. Now, the trouble with education is it has taught the people how to hurdle the final examinations and then dismiss them into the world with a Godspeed, and counted its progress merely by the numbers of graduates it has turned out. The coming move in education is that we are going to be judged by sterner standards than that, and the thing that we need to do is to see whether our persons will tell. It is not enough to burn the best quality of powder and ammunition. It is the question of where your shots strike and whether they damage the target that is far away. That is what we need. That is the kind of training you need when you go out to the foreign field.

REMARKS

"What denomination is the girls' school at Nanking? How can one get in touch with it?" There are four girls' schools in Nanking, three high schools under the auspices of the Northern Presbyterian, the Northern Methodist and the Christian Mission, and Ginling College which is one of two Union colleges for women in China, in which those three missions and in addition the Northern Baptists and the Southern Methodists are cooperating. The secretaries of any one of those boards can put you in touch with the vacancies which at the present moment exist in any of those schools. The colleges for women in the mission field are practically all of them union colleges, so apply to your own board and find out.

"How much should Jesus Christ be emphasized in a school situated in a non-Christian country where the youth of the country are eager for education and character but not for the gospel?" I think I can answer that question with regard to India by saying that when I was in two Indian cities, I had more invitations to go and teach the Bible in Hindu schools than I could possibly accept. That is probably true of every missionary. Today inside missionary schools we get only children of parents who are quite willing to take the risk that their children shall become Christians, because they are so eager for them to get the reflex benefits of Christian teaching. On the other hand, if you went into a government school

or college in India, you wouldn't be allowed to teach any kind of Christianity at all in class hours.

"Will quality in Christian educational institutions keep them from being replaced by state institutions?" I think it is possible that in certain countries governments may be so ill-advised as to insist that there be no education except that provided by the state, but I think that is likely to occur in very few countries so far as the mission field is concerned for several generations to come. There is going to be ample room for every institution that can give an education of the right quality, and not only so, but experience has shown that it is going to draw students in larger numbers, because the people recognize at once a good education when they get it. I think we may take that as an absolute certainty.

"To what extent is the Chinese Government looking to missionary advice and leadership in its educational reconstruction?" As a government, I suppose the Chinese Government can hardly be said to be looking to missionary advice and leadership. However, it is true that a large number of the teachers in the government schools of China are those who have been trained in missionary institutions, and that must continue to be the case, so that the influence of the missionary education has been and must continue to be very great, provided the standard of that education is maintained above that of the government education.

"What are the distinctive needs and opportunities for industrial work in Africa?" The thing that we need most is men who are willing to put their lives into such work. There is all the opportunity there that it is possible to conceive of.

"Is there any place for physical educational missions? Will the board send a person out just for that phase of the work?" Any one who is going to the foreign field to work in schools should get all the training in physical education that he or she can get, because every one of the girls' schools or boys' schools from the primary grade to the highest technical school, is now giving organized definite instruction in physical education. The biggest opportunity for any one to go out to China or to the Far East for physical education alone lies in the Y.M.C.A. and Y.W.C.A. A few schools have built gymnasiums and are looking for physical directors, but the largest opportunity in that field lies with the Y.M.C.A. and Y.W.C.A. There are a few mission colleges which call for specialists in physical education. For example, Ginling College is now looking for a physical director.

"What are the requirements for a teacher in a woman's college in China in addition to an A. B. degree and three years of high

school teaching in the United States?" We would like all the things which Dr. Sailer suggested as desirable qualifications for people going into educational work on the mission field. Just at present we especially need people who are able to handle a department. Most of our college teachers are heads of departments, and all the abilities that can organize and make a strong department in the college, are needed. Those are qualities of personality more than they are of specific training, although the fullest professional training is very desirable.

"What type of educational work is most needed in South America and what should be the preparation for educational missionary work in South America?" There really are two types which are especially desirable there. The type of educational work most widely needed is elementary work, because the missions there have not fully developed their program. Then elementary work is desirable, but there is a more strategic work which awaits the church.

At the Panama Congress in 1916, we talked about the possibility of a great Christian University, one university for all South America, which was to do for the people what nothing else could do. Now, preparation for a university chair, so to speak, or several university chairs, is what would be most desirable. You should have the type of education that you would desire for a good university here, because you know that the intellectuals of South America are at present going to Europe for their higher education and mainly to France. That was true before the war.

"What work in foreign mission lands is open for a girl who has a degree of bachelor of music in piano and pipe organ?" I know personally of two vacancies for music teachers. In all of the girls' schools in the mission field there are frequently calls for music teachers. The degree in music would not, I think, be too high, because the opportunity to do something to help to improve the church music of those mission countries is in our hands through the girls that we teach in the girls' schools.

"Is there any call for men to teach bookkeeping, accounting and like subjects, and what preparation is necessary?" If by this question is meant mere bookkeeping and keeping balances and keeping accounts straight, that is not necessary, as far as my experience has gone. The people are able to do that. But if by this question is meant teaching people that there is such a thing as integrity, banking and the ordinary affairs of business men in a way that nothing but the light of the gospel has ever given, yes, there is a honesty, confidence, by which people can conduct business and

place, many places, where men could be used. I can only name one just at this moment, the new American University at Cairo is calling for a man who shall do this very thing.

There are needs under some of the boards for teachers of bookkeeping.

There are several schools of commerce on the mission field which call for thoroughly trained teachers.

"What have the missions in Japan done through Christianity for industrial order in that country?" If you would read "The Christian Movement in Japan" of this year, you would find that it was filled with the industrial problems. They are just beginning to wake up to that work, and I think that any one who is interested in industrial conditions and in work among laboring people, would find a great opportunity for work in Japan. In the next five years there is going to be a great revolution in the work done by Christian missions for the people in the industries in Japan.

"Should special training be postponed until the first furlough?" There is a special advantage in postponing some special training until the first furlough, because then you will have made good on the field, and you will know so much better what you want.

On the other hand, it is highly desirable to take enough special training before you go out at all, that you can recognize certain possibilities that otherwise you would never even notice. I would take some what you might call broader special training before you go out for the first time. Then by all means arrange so that the first time you come home you can spend one solid year in further supplementary study. But if you get the chance to take the training before you go out, by all means take it.

MEDICAL MISSIONS

Dr. J. H. Franklin, Chairman

Medical Work on the Mission Field—Dr. J. H. Franklin
Hospital Practice—Dr. T. D. Sloan

The Field Practice of Medicine—Dr. O. L. Kilborn

Hygiene, Sanitation, and Physical Education—Dr. J. H. Gray

The Management of Plague—Dr. Belle J. Allen

War Time and Other Emergency Work—Dr. H. W. Newman

The Missionary Nurse—Miss Margaret Jones

The China Medical Board—Dr. George E. Vincent

The Teaching of Medicine—Dr. James B. McCord

The Preparation for Medical Service—Dr. Cyril H. Haas

Calling the Medical Missionary—Dr. Edward H. Hume

Essential Motives of Medical Missions—Dr. A. J. P. Barger

The Mission to Lepers—William M. Danner

Remarks—Dr. T. D. Sloan, Dr. H. W. Newman, Miss Hobein, Dr. O. L. Kilborn, Dr. J. H. Gray, Dr. R. S. Hall, Miss Margaret Jones, Dr. George E. Vincent, Dr. Royal Dye, Dr. James B. McCord, Dr. Belle J. Allen, Dr. Edward H. Hume.

MEDICAL WORK ON THE MISSION FIELD

Dr. J. H. Franklin

The year 1919, just closed, marks the completion of the first century of medical missionary service. While it is true that before John Scudder sailed from Boston for India there were two or three men who had gone as foreign missionaries and had some knowledge of Western medicine, those few men seemed to have been missionaries in spite of the fact that they had a knowledge of medicine and not because of that fact.

In those days if a man had a knowledge of medicine, it was placed in the background. He did not let it interfere with his regular missionary work, but John Scudder seems to have been the first man who was appointed a missionary largely because he had a knowledge of Western medicine as well as a passion for preaching the gospel, so we stand today at the conclusion of one hundred years of medical missionary work.

There are a great many people who questioned the propriety of medical missionary work, not merely one hundred years ago, but fifty years ago, and some even twenty-five years ago. They said they believed in the great commission, if that commission were interpreted according to the tenets of the particular church represented by that particular individual, but there are few people today who are so short-sighted, who so far forget the ministry of Jesus as to question at all the value of medical missionary service. We are seeing that the gospel has to be lived before many people can appreciate it. "The life was the light of men".

In a hospital in China which I visited, one of the medical missionaries treated an old Chinese woman for some weeks. She went back into the city where later she was found by one of the women from the mission compound. Knowing that the old Chinese woman had been a patient in the hospital near by she asked her if she knew anything about the true God. The old woman said, "No, I don't know anything about the true God, but I do know the doctor of the Christian hospital".

"What you are speaks so loud I cannot hear what you say", said Emerson. Light travels more quickly than sound, and oftentimes the gospel must be lived before there are people ready to be-

lieve in a God whose chief attribute we believe to be love.

After one hundred years of medical missionary service, the situation was as follows: The grand total of medical missionaries, seven hundred forty-three men, three hundred nine women, five hundred thirty-seven foreign nurses, two hundred thirty native physicians. Trained assistants, nine hundred sixty-eight. Total assistants, women, one thousand one hundred thirty-eight. The number of dispensary treatments given in a single year, eight million, eight hundred thirty-three thousand seven hundred fifty-nine. Number of dispensaries, one thousand two hundred thirty-four. Treated in the hospitals, not merely single treatments by individuals, total number treated, three million, one hundred seven thousand seven hundred fifty-five. In-patients a total number of two hundred fifty-three thousand six hundred thirty-three. Hospitals, seven hundred three, and major operations, three thousand six hundred forty-four. I might give details from the many fields but I have said enough to give you some idea of the great progress of this form of Christian work in the first century of medical missionary service when so much prejudice must be overcome. Let us hope that the second century will show results many times as great as those recorded in the first century.

HOSPITAL PRACTICE

Dr. T. D. Sloan

The mission hospital has recently become the livest theme for discussion that medical missions present. This is inevitably so because the mission hospital is the principal functioning unit in the scheme of medical mission work. In China the Medical Missionary Association at its Biennial Congress meeting to be held now in a few weeks, has decided to give a great deal of its time to the consideration of the problems of the mission hospital. The mission hospital holds an equally responsible place with the mission school and the mission church in the propagation of the Christian message.

What, then, is the specific function of the mission hospital? To give a practical demonstration of Christian effort directed toward the cure and elimination of disease. The Christian in action. To serve as a model to native medical endeavor. That at once suggests the necessity of improving our hospitals until they are worthy models. To train native helpers—internes, nurses and technicians. To pomote public health by propaganda and example. To attract and win men to the Christian life. If we do all the first four things

and fail in this last, we have failed in our purpose as mission hospitals.

Then, are these functions at present being realized? Partially only, owing to deficiencies in staff, equipment and method. However, there is a distinctly brighter outlook ahead because of the splendid work that has been done and the experience that has been gained in the years that have gone by and because of the far greater interest and appreciation both at home and abroad of medical missionary endeavor. At the present time many mission hospitals are little more than hospitals where the patients reside during the treatment. We must advance the standards of these hospitals until they shall be worthy of the great cause which they represent.

What kind of hospitals, then, are needed today? I shall mention three classes. In the first place, large modern plants in connection with medical schools. These should be the equals of best American institutions in staff, equipment, methods of investigation, diagnosis, nursing and treatment. Second: Well equipped and adequately staffed hospitals to meet the demands of the larger cities and treaty ports. Third: Hospitals with less elaborate staff and equipment, but of a high grade to meet the demands of the smaller centers.

Dr. Henry Houghton of the Methodist Mission at Wuhu, China and of Harvard at Shanghai and at present of the China Medical Board at Peking, says the hospital should contain not more than sixty beds. Dr. Preston Maxwell thinks every hospital should have on its staff a physician, a surgeon, a pathologist, two foreign nurses and a business manager. Many will need in addition a specialist on eye, ear, nose and throat. There should be one resident native medical officer for each twenty-five patients in addition to the visiting staff.

How can the desired efficiency be attained? First, there must be greater discrimination in the choice of medical missionary candidates. If a hospital has a surgeon it needs some one to supplement the surgeon. If it has a medical man, it needs some one to supplement the medical man. Second, there must be larger appropriations. I want to add my word of testimony to the great usefulness of the China Medical Board in advancing the standards of mission work and in furnishing special inspiration in the way of technical guidance but, there must be most of all an adequate outpouring of life to meet the present needs.

Last year seven hundred ninety-two foreign physicians and less than half that number of native physicians, carried on the work of seven hundred hospitals and twelve hundred dispensaries in various parts of the non-Christian world. It is not right. We need the life to make the work efficient. In China the average number of

patients treated by each physician, native and foreign, was six thousand.

In general, the staff of mission hospitals should be doubled. There has been a great actual loss of workers in this field during the world war. China alone lost one hundred forty-four. Many of these losses are permanent.

In medical work as perhaps nowhere else can it be said. "Others have labored and ye have entered into their labors". With prejudice practically already eliminated, a general advance now would mean the establishment of Western medicine with the Christian stamp in all the world within a single generation.

"Lift up your eyes and look on the fields that they are white already unto harvest. The harvest truly is great and the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth more laborers into His harvest".

THE FIELD PRACTICE OF MEDICINE

Dr. O. L. Kilborn

The first qualification a medical missionary should have is a sure foundation on the eternal principles of Jesus. After that, the highest scholarship which it is within his or her power to obtain before going to the field. It should include, if possible, a year's post-graduate work. That may be general or it may be special, depending on the field or the part of the field to which he should go.

A further qualification is that of language requirement, and that is just as necessary for the medical missionary as for any other kind of a missionary. The medical missionary, other things being equal, who speaks the language easily, fluently and well, will receive the confidence of the patients to a greater degree than the one who speaks the language brokenly.

A medical missionary has a very real duty towards his fellow-missionaries. It is his responsibility to look after the health of his fellow-missionaries. That means attending them when they are ill, and advising them when they are well. It may have to do with screening their houses. It may have to do with the wearing of sun helmets. It may have to do with a great many things connected with life and work in a tropical or a semi-tropical country. It is a great deal cheaper, I believe, to send out a few medical missionaries and save and prolong the lives of other missionaries than it is to pay too many funeral expenses and engage a lot more new missionaries and start them out.

My subject includes dispensary work, a work which is necessary, however, to every hospital work, a work which is sometimes carried on without hospital work. If funds have not arrived to erect the hospital, dispensary work may be carried on with very meager equipment. Great numbers of patients are seen in the dispensaries and the gospel is preached there. They take their medicine, go away and return. They often hear the gospel a number of times. Some never return and some return a great many times. The average is about twice. Dispensary work is absolutely essential as a feeder to the hospital, to the wards.

There we believe we get the very best opportunity, in the wards of the hospital, but the dispensary is essential and is always the first work that is undertaken. We do a certain amount of work in the way of visiting patients in their homes. That is not very satisfactory in China, because Chinese custom requires, as many of you know, that one should be invited every time he pays a visit. It does not do to presume on a request to go today that we may go tomorrow. We are apt to find out that the patient is entirely well when we go to him, that is if we haven't received a special invitation to go to him and then in a few days, we hear that he is dead. Visits to patients in their homes are not very satisfactory, and yet they have to be made. We no longer believe medical mission work to be merely a means to break down prejudice and to open closed doors. It used to be so regarded. We still regard it as such but as something very much more. If that was all the use of medical mission work, we would be withdrawing the medical missionary from China, because the barrier is broken down, the doors are open, but we believe it is an integral part of the Christian propaganda. It is Christianity in action, love in action. It is something concrete, something that every man and every woman no matter how illiterate, how ignorant, can understand.

HYGIENE, SANITATION, AND PHYSICAL EDUCATION

Dr. J. H. Gray

I come to present that department of health or hygiene which might be expressed in the two words, "prevention" and "body-building". We might say that it is represented in this country by the physical director of the Young Men's Christian Association, by the department of hygiene in any college or university or by some of the other organizations of similar nature.

This thing we know to be new in our own country is even newer in these far off lands. It now has become a world movement, so you will find this desire for health, for body-building, in China, in Japan, in the Philippines, in South America, in India and in all parts of the world. This is a revolutionary thing in the ideas of all of these non-Christian nations and means a thousand-fold more to them than to our own people of this country. In terms of the individual, we might speak of it as a body-building, health education program. In terms of municipal or of group activity, it is that attempt to popularize health education, to give it to the people in a way that they can understand it, grasp it, so they will take it into their own lives and utilize it.

I think of a villager out in India who said he was to take that stuff the doctor gave him, (meaning quinine) because it would grow bigger and bigger until it killed him. You have got to educate these people. You have to overcome superstition, and so we aim through this work to work through the schools and through popular organizations for the dissemination of knowledge which can be given to them from a layman's point of view.

Thinking of it from a national standpoint, one might say it is an attempt in great biological engineering to raise the health life of a great mass of people such as the 400,000,000 of China or the 315,000,000 of India. You say that is an impossible task. It is unless God is behind it. With God we know that it is not impossible. We strike out with faith to try to raise the living and health standards of these people who are the sickest people in all the world. They are sick because they do not know of our Christian message of health and physical education such as we know it in our country. It has passed the pioneer state where for eleven years we have been developing and experimenting with this, until today we find it is acceptable; whether in the tropics or in the North it is adaptable, and these people themselves are as keen as they can be for it.

We find we can get government cooperation for this in every country we go to. I happen to be called Advisor to the Governor of Bengal, advisor in physical education. As such, I have the privilege of training teachers, writing text books and putting on a program that is not simply a physical education program but a program of Christian Physical Education. That same relationship goes on straight through the whole country. We have about fifteen men, I should say, around the world trying to do this at the present time. We have opportunities for literally hundreds and I know of no way in which a medically trained man or woman can make his life count for more in these foreign fields than putting it into these great upbuilding, body-building, character-building programs of physical education around the world.

THE MANAGEMENT OF PLAGUE

Dr. Belle J. Allen

The medical man or woman who loves a hard job should come to India. India presents a fertile field for you. One of the scourges which increases the natural inherent fear of people in India is the Plague. For hundreds of years it has appeared and reappeared, mention being made in the Puranas which are eight hundred years old.

In a translation of the diary of a late King, Jehangir, the rat theory was foreshadowed. A servant maid saw a rat acting as though it were drunk. She held it by the tail for the cat to eat and, so the diary goes, cat and maid and seven or eight other servants died. Meagre instructions also are outlined to the Hindus as to the necessary precautions to be taken in the event of its appearance.

The resistance of the plague germ is variable. Recrudescence has been recorded after an absence of two hundred years. Seasonal conditions are thought to affect it, sunlight and dryness being its greatest enemies and dampness and darkness its chief allies.

It is thought by the best authorities that without rats, fleas and a human case of plague, there can be practically no extension. In India with her poverty and her ignorance and her apathy and her fear of taking life in any form, rats are as numerous as humans and under present conditions there is rarely ever an entire absence of human cases. Like the poor, it is always with us and always is associated with religion.

One of the difficulties in administering treatment is ignorance of the channels by which the disease is conveyed. The other reason is, as I said before, the religious fear of taking life in any form, and there is the supreme confidence in the old ways.

Plague carts are made, crudely, and laden with flowers and food, and the people with beating of drums and howling to drive away the demons, draw the cart to a neighboring village where they leave it, the villagers way of loving their neighbors. Notwithstanding these efforts, people die at the rate, perhaps, of seven hundred out of one thousand and the people say, "God wills it" or "It is my fate". Others say that they are getting what is coming to them and they must not try to prevent it for that would be fighting against

God. With this attitude of the people towards disease, not only with the plague but other things, one has the ability to change that attitude has a problem of colossal proportions.

The submerged half of the population, the women folks, for the most part, may not be reached by men, and so there develops a complex and difficult situation. Opposition and hostility in the homes of the people develop toward the generous efforts of the Government to rid the people of their foe. But the difficulty does not end there. Plague spots are not confined to any one locality, for where ships go, rats also go, flea ridden and plague infested. Should the plague present itself in its virulent and diffusive pandemic form, no nation is safe against its ravages.

Modern methods of handling the plague are: First, to depopulate the unsanitary quarters. Second, to build rat-proof houses and third, rat trapping. To do the first would be difficult even where intelligence and confidence were exhibited. The second would be a great expense to the poor and would therefore be almost prohibitive and would demand a strong public sentiment. The third, also would be a difficult proposition for the people will not take life—even of ants, parasites or snakes. In order to induce cooperation, this work is made profitable. At the Port of Liverpool in 1917 and 1918, 34,199 rats were caught, and this measure should be a matter of international importance.

Prophylaxis and immunization with anti-pest serum gives the largest results and reduces mortality one-half or one-fourth per cent. On occasions of recrudescence the meagre staffs at every hospital center are kept busy with inoculations, for there are people to whom the knowledge of its value has slowly percolated. It is pathetic to see the fear dominated masses.

The woman doctor or nurse alone can enter the women's quarters, so that if ever on God's earth there is a place for consecrated self-sacrifice and womanly service, it is here. The necessity for a well trained, efficient and adequate native sanitary service needs no further elucidation, to the practical medical man, but to many there is need also of remembering that for the medical missionary there is something more to do than skillfully inject serum with such care as to prevent anaphalaxies or increase the fear lying not more than skin deep. Here, as in every other act, the witnessing physician is to do this in remembrance of Him. He has to inoculate the fear-ridden, God-hungry Indian with human sympathy and brotherly kindness and by so doing help him to lead his own people into that abundant life provided by the Great Physician.

WAR TIME AND OTHER EMERGENCY WORK

Dr. H. W. Newman

During the period of the war, there appeared in America the greatest foreign missionary society that the world has ever known. This foreign missionary society had in its membership during the war, tens of millions of members and they subscribed to the foreign work of the society, hundreds of millions of gold dollars. This organization was the American Red Cross.

The work that was carried on by the Red Cross, was carried on all over the world, wherever the war was ravaging the peoples of the earth.

Do I hear some one say that the Red Cross was a war organization and not a missionary society? I say to you in reply that the American Red Cross work started where the war left off. It was not a war organization. I have seen a German lie in a bed alongside a Frenchman. I have seen a Bolshevist lie in bed suffering with fever and looking his thanks into the eyes of a nurse whose brothers and sisters had been killed by other Bolshevists. I have spent a few years in China as a medical missionary. I spent more than a year in Siberia with the Red Cross and I fail to see any difference between the work of mercy carried on by the American Red Cross and that carried on by medical missionaries in the mission field. The same spirit that sends men to China, to Turkey and to India, sends men and women into the foreign countries to work under the Red Cross auspices, and it is very close kin to the same spirit that sent the Lord Jesus Christ to die on the Cross of Calvary.

With the passing of the fever of war, it was to be expected that the crest of this great wave of sacrificial impulse should pass. It has passed, but the wave has not entirely fallen; it has not entirely receded. It has not left us as we were before.

I know a man of big business, a millionaire who had large business in New York. He was working overseas and he came back and expected to take up his business where he left off. He is back now and is the most dissatisfied man in the world because he tasted of the sweets of unselfish service to stricken humanity, and he will never be satisfied to go on with mere money-making again.

A few weeks ago, directly after my return from Siberia, I was

walking down Fifth Avenue and I came toward the intersection of Twenty-third Street, and here was a great arch built over Broadway. It was a beautiful thing. It commemorates all of the battles in which our men in khaki and blue took place in France. I thought what a wonderful thing for the children and the great-grandchildren of these men that passed under that, to look up to in years to come. I came up to it and it was nothing but wood and plaster. I thought what a pity that wasn't built in stone.

Let us take this wonderful impulse for sacrificial service that sprang up during the war and was manifested in service in the Red Cross and other organizations, and carve it in human lives. Let us put human lives into foreign service to commemorate this great thing. I have given my life to China. Who is going to put a life down in some of these countries where it is needed?

THE MISSIONARY NURSE

Miss Margaret Jones

Nurses and women who hope to be nurses, my message is to you this afternoon. I have the joy of living in a district of four thousand villages, and there are from one hundred fifty to two hundred people in each village and I am the only nurse there. Does not to spell opportunity to some of you girls who are thinking of this work? Oh, we need you so much over there.

I recall one night having to go to the home of a wealthy family. When we got there we found a patient lying on a rope bed with a dirty cloth over her. She was sick and therefore anything was good enough for her. She had just given birth to a baby and they had given her a dreadful drug. I don't know what it was, but it had rendered her unconscious. Some one to drive the evil spirits away had placed live coals under the bed and there was a burn on her back the size of my two hands and an inch deep. They had done all the dreadful things they knew how to do and then had sent for us. We told them they must bring her to the hospital and they said, "Oh, we can't take her outside". The doctor told them that he could not treat her unless she was brought to the hospital, so they brought her. They do when they have to. They had her there five weeks. She was fifteen years old. Her husband was still in high school. It was five days before she came back to consciousness.

During that time the other members of the household were also there. There were from three to five there all the time and we had a blessed opportunity to preach the gospel of Jesus to those people. We cannot keep our hospitals as clean as you do here, but we have a chance to give them the gospel of Jesus Christ.

One afternoon I was on the veranda thinking I would have an

easy afternoon when I heard an ox cart come into the yard. I went out and a woman was lying in it who had been brought in twenty miles. We had to operate. She had been in labor for five days and the atrocious things they did to her I wouldn't dare stand here and tell you. Oh, we need you girls. Come over. The life is hard and the work is hard, but if you are worth while, it won't matter. The missionaries that are worth while are not those that are afraid of hardships. Come over and help us. We need women doctors, also, but we need nurses so much. That locality where I told you there were four thousand villages, has no nurse. There is one woman doctor working there alone. Oh, the need is so great and the people are so appreciative. They do appreciate the little things we do for them so much.

In the home where the woman was so badly burned, we were admitted. We got an entrance into that home and she has become a believer and I think that the older sister believes although she has not openly said so. There is a mother, a father and four sons and four wives all living in one home, and it is very difficult for them to come out and openly confess Jesus Christ. We have hundreds of women in our districts who have gone through our hospital who are real believers in Jesus Christ, but not counted as Christians because they have not come out and been baptized and confessed Christ.

THE CHINA MEDICAL BOARD

Dr. George E. Vincent

In 1914, the missionaries in China had established three hundred hospitals, had five hundred doctors and one hundred and fifty foreign trained nurses in the field. They had during the years established firmly the foundations not only of hospital and dispensary service, but the foundations that are indispensable to the establishment of medical education. They must train assistants. It would be impossible for them to establish an adequate system of dispensaries and hospitals and therefore the question of training young Chinese to be assistants, surgeons and doctors becomes one of the important questions.

A medical missionary in China has a rather varied job. In most hospitals he looks after all the medical work, keeps all the books and is expected to turn his hand to everything. When there is some prominent Chinese taken ill, he must render service. He is daily called upon to do all sorts of things, so there is nothing surprising about the fact that he is called upon to train medical students.

It is quite astonishing to see what they accomplished. They found good pupils and these pupils were selected and sifted in various ways. Some of the best of them were chosen to come to this country and receive further education. Gradually, through these primitive and pioneer methods, if you please, surgeons and physicians were trained, Chinese surgeons and physicians.

As one goes about in China now, one finds a great many of these Chinese who have rendered important service and who in these hospitals give significant service. This was pioneer work.

Although pleasant allusions have been made to this work of the China Medical Board, it is merely an attempt to cooperate with these missionary organizations, with these men and women who have done the work, are prepared to do the work and whose successors are going on prepared to carry this work through the decades that are before us.

There are many in this room who will find themselves engaged in this alluring service in China.

I am not here to depict the hardships which people suffer in China. I am not here to tell you how you must sacrifice everything to go out, and spend yourselves relentlessly in the service of mankind. I am here to tell you that in China there is one of the finest chances to live a large, rich and satisfying life that there is anywhere.

I have no use for a person who sacrifices himself and who is always talking about the great sacrifices he is making. I say to myself, "Here is a petty soul". When I find people who are all on fire with their work, whose imaginations have been swept and stirred so they cannot be happy except in doing this work, then I say, "Here are the people who have the genuine call."

Of course I have never been in any field except China, so I can't imagine any better place than China. Just consider it for a few moments. What is the object of medical education? To train doctors and also to keep doctors after they are trained, keep them alive.

One of the hardships medical missionaries have to suffer is professional isolation. Men and women have been trained and prepared to do without a great many things, but it is too much to ask them to do without their growth in that profession, to do without opportunities for growth except when they come home on furlough, to do without contact with the things that keep the medical profession alive.

That has been one of the difficulties, but now that difficulty is being lessened. Within the next few years in China there will be as fine an opportunity for graduate students as can be found any where in the world on a similar scale.

Then there is the necessity for maintaining hospitals at a high level, because the hospital is a most essential part of medical education. One of the difficulties here is that we turn out thousands and thousands of medical students and only twenty per cent. of the doctors of the United States today have an opportunity to come in contact with diagnostic laboratories and work in hospitals. Eighty per cent. of them are practicing in isolation from the resources of modern medicine. Only the rich have an opportunity to come in contact with the best of medical surgery in the United States of America. Eighty per cent. of them are divorced from opportunity of intellectual and professional growth, and the great majority are deprived of the best opportunity for access to the things that make modern medicine most important. Therefore, when we talk about foreign fields, we must remember that we will have to lift the standard at home and that we may be able to obtain some things abroad that will react on us.

The time is coming when every medical student in China can go to a medical center for a short course. In Peking there is such a course being established, and later I hope in Shanghai it will be possible for them to have access to laboratories, all the latest resources and clinics which will be given by men and women distinguished in medicine, and there will be summer schools of medicine, graduate schools of medicine that can be offered any where. You can see that I do not represent life of a professional character in China as a desolate waste and isolation. There is going to be a splendid chance to keep abreast of the times.

The hospitals I have alluded to, three hundred twenty of them that one of the speakers has spoken of already, are mostly one man hospitals. Most of them are pathetic little places with a few beds in Chinese buildings. Some of them in the larger places are beginning encouragingly to attain a high level. Two or three doctors will be in attendance. A few of them in some of the larger cities have reached a high level, indeed, and it is necessary that they have an increased staff in order to give opportunity for interne service, for medical progress to the native Chinese who have been trained under the medical system to which I have alluded.

The hospital is essential not only to medical education, but it is essential to preserving that professional standard, that ethical loyalty which is absolutely essential if this work is to be successful.

One of the difficulties we have every where is to preserve the standards of any profession. There is always a tendency toward sagging unless there is an idealistic effort, unless there are those who have high ideals and are insistent upon them all the while. If we have difficulty in keeping the medical profession to as high a level as it ought to attain, think how difficult it would be in China

where it is a new thing. Men and women are trained and are sent out to practice and there is a danger that they will relapse from the ethical and professional standards they have attained. It is almost futile to train Chinese as physicians and surgeons unless we can keep them in touch with professional hospitals. They should be kept to a high level of ethical responsibility and loyalty.

One of the greatest dangers of all our professions is the danger which comes from individualism rather than a devotion to social service. In this day we are making new phrases. We are prefixing the word "social" to everything. We have social economics, social philosophy and we are doing the same thing in medicine; we speak of social medicine. It means a medicine administered by those who think of themselves as social functionaries and not as private individuals, who are seeking successful individual careers by means of practicing an art which brings them a revenue. Of course, these men who practice an individual art and who gain a livelihood from it have always rendered a large amount of social service. There is no physician or surgeon who does not devote a part of his time to gratuitous service in some form or other, but the man I am speaking of is one who receives a fixed salary and gives his services to some group or constituency to whom he is responsible.

Do you realize it is the medical missionary who has set the type and who is the prototype of socialized medicine? It is the medical missionary who gives himself freely and gladly and without thought of additional personal revenue to the service of those who come to the dispensary and to those who are students in the medical schools. There are many people who react from the old individual form of service and who perform this new type of social service, so we find men and women going into public health, into preventive medicine and into service in this and in other countries.

There is no finer opportunity, no more inspiring appeal than this appeal to service in the foreign field, because this appeal need not involve that sacrifice, that most difficult sacrifice for a professionally-trained person, the sacrifice of growth and keeping abreast of one's profession. The outlook in China is most encouraging for medical education, the outlook for hospitals and centers where medicine can be taught, where graduate work can be carried on and research work, and most important of all, one's largest responsibility to one's fellow-man can be realized in a sane, tangible, concrete way.

I heard a little story about Dr. Grenfell which has always been a source of inspiration to me. He was describing his work in Philadelphia one day and after it was over a lady said, "Dr. Grenfell, how beautiful it is for you to sacrifice yourself in this way in Labrador". Dr. Grenfell said, "You don't understand. I am having

the time of my life in Labrador". There spoke the true man. There spoke every inch the man so carried away by his task, the man who so lost himself in those with whom he lived and served that he thought of his work only as the work which gave him an opportunity to have the time of his life.

I believe these days present the greatest, most inspiring opportunities that have ever come to young men and women in the United States of America and I believe this is a time when one calls upon them not for the sacrifice of dearly-regarded petty, personal, narrow interests, but when one opens up to them great, glorious, satisfying, joyous service and says to them, "Come into these fields which give you an opportunity to have the time of your lives".

Remember that the greatest need of China, however great that need may be, is not after all for highly trained scientists, although they are essential; it is not after all for the greatest technical skill, although that is absolutely necessary if the great end is to be attained, but the great need of China is scientific knowledge and technical skill dominated by idealistic loyalty to the highest and noblest things in human life, and that idealism that is most enduring, that could be most counted upon, that is less likely to fail, is an idealism based upon a deep and abiding religious conviction which sees in skill and in knowledge the means by which one may make himself count in that great ongoing process which we believe expresses the Almighty Will of this universe, while in our hearts as we serve is the love of Him who had so great an ideal of self that He did not sacrifice Himself. No. I like to think of Christ not as sacrificing Himself, but as realizing the largest, the most divine, the most inspiring conception of personality that has ever been revealed to men; a personality so large that it conceived and embraced and had made vividly its own, the welfare of all mankind, all mankind in the past, in the present and in all the ages to come.

Medical education in China is a guarantee of splendid opportunity, is a call to inspiring service, and I hope for many young men and young women in this audience that they will find in China, and in other fields, an opportunity to have, in a deep and rich and full sense, "the time of their lives".

THE TEACHING OF MEDICINE

Dr. James B. McCord

I speak of Africa. Africa for many generations is the happy hunting ground of the slave-trader, the rum-seller, the seeker for red rubber and the witch-doctor; and of all the evils that have cursed that fair land, the witch-doctor easily takes the lead, the

witch-doctor and the religion of witchcraft. He holds the people of Africa in the bondage of heathen ignorance, superstition, degradation and fear. He goes forth ostensibly to help the people, but he leaves death and invalidism in his wake.

As a practicing physician he is a curse to the country. As a high priest of the religion of Africa, he is the strongest obstacle to the advance of the gospel of Christ and the uplift of the people; and as long as sickness continues to be in the home of the African and as long as the witch-doctor is the only doctor obtainable, his position will be unassailable and his sinister influence will be all-inclusive and profound. If we would save Africa from her heathen superstitions, we must get rid of the witch-doctor. If we would get rid of him, we must put a competent, well-trained Christian doctor in his place.

How are we going to do this? Do you know how much it would cost to give Africa what she needs in the way of medical attention? It would take ten thousand missionary doctors and would cost $25,000,000 a year, and even then the work would only be partially done for each doctor would have to be responsible for ten thousand of the population scattered over a thousand square miles of territory.

If Africa is to be saved from the witch-doctor and witchcraft, she must be saved by the Christian sons of Africa, well trained in modern medical science.

We have established medical colleges in China to train Chinese young men for the service of China. We have established medical schools in India to train young men of India for the service of India. Shall I tell you what we have done in the way of medical education for the young men of Africa? Absolutely nothing. Shall I tell you what medical education we are giving the young men of Africa? Nothing whatever. But I want you to understand we are going to give them medical education and we are going to take the start just as soon as I can get back to Natal. The Zulu young men are keen for a medical education. They have the ability, and if we can't give them a medical education, the fault will be with the teachers. Many of them have the preliminary education to start the study of medicine. All we need is the teaching staff. This we must supply. We haven't the resources and the millions such as the medical schools in China. The start must be modest, but the material for medical students and doctors is there and there is the tremendous and crying need. The movement once started cannot stop.

If I were a prophet or the son of a prophet, I could tell you what the end will be, but we must live and work in faith; faith that this movement will grow until every African community has its well

trained Christian native doctors. And with a Christian native doctor and the Christian native preacher and the Christian native teacher, working together as a team, Africa will soon be won for Christ. Medical education for the natives of Africa! I would rather be the fellow that starts that movement than be the president of the United States.

THE PREPARATION FOR MEDICAL SERVICE

Dr. Cyril H. Haas

About three years ago I was sitting in my home one evening when there came a quiet knock at the door. Immediately there was presented to me an officer from the Government of that region. He said, "The Governor wishes you in his home immediately". I was taken from there in his automobile and I found four or five Oriental physicians in attendance on his wife. These doctors were looking grave, indeed. She had a temperature of 105 and pulse of 140. She was the victim of a tremendous infection.

We went to a room for consultation and I told him unless she had an operation immediately the patient would die. He said, "Will you perform the operation?" In that moment I did not know what to do. Here was the wife of this Governor, the sister of Enver Pasha, Generalissimo, and I knew that if that operation failed I would be expelled from Turkey mighty soon because all the other American physicians had been sent away except one. I knew if we succeeded that I could stay on and help the poor Christians that were being harassed right and left and killed.

We operated immediately. The doctors, then, after the operation, went to the Governor's room and had their coffee and cigars, etc., and I went to pray. For six hours we waited, and in six hours the temperature was normal and recovery was certain. That is one story.

A year later I was in my clinic surrounded with one hundred fifty Armenian people when the officer said, "Hereafter you cannot see anybody unless you take the regular fee".

"But", I said, "These poor people will die. What shall we do?"

"You must accept the regular fee if you wish to practice", he said. That was their effort to cut off our relief work.

"All right, I will accept it", I said.

I saw my nurses and I said to them, "Go out into the city silently and see these people and tell me about their diseases. You can take their medicine to them, and let it be known to the city that I am willing to see anybody for the regular fee".

In one year and a half, the fees amounted to seventeen thousand Turkish lires and at the same time we were carrying on that private practice.

These two stories, to my mind, illustrate the four qualities which anybody should have for the preparation of medical service. First, technical skill. Oh, I covet it. Second, practicability, that ingenuity that can meet any emergency. Third, business efficiency. Every doctor who goes out must be a business expert if he wishes to finance and manage his hospital. Fourth, a man with spiritual and high personality.

God does not want us to go out simply to be doctors. He wants personalities, men who shall study how to create new life, new atmosphere and new ideals. God is going up and down this audience today looking for men and women who are big enough and great enough to go out into the Orient, into the Far East and Near East to love people as Christ loved them, to serve them as He served them, and to touch them with His own heart, fill them with patience, enthusiasm and optimism.

CALLING THE MEDICAL MISSIONARY

Dr. Edward H. Hume

Several times since I have been here, questions have been put to me by those of you who are now medical students or planning to be. I want to say what I have to say definitely in answer to your questions.

Frequently on the walls of the city of Changsha, I have seen a poster which says, "Looking for a man", and the word man is turned upside down. That means it is the notice of a man that is lost. The point I want to make is this: The man who is going to be a medical missionary has got to be so well trained in his Bible that he can take a thing like that and use it to advantage. He can tell them that the Son of Man has come to seek and to save that which is lost.

On the walls of that city where I practice in China, there stands an old iron gun evidently fired not many times, but there is a piece broken out of the mouth of it. There is a red cloth decorating it and the Chinese call it the "Great Red-capped General". That city was besieged, and the story is that that gun was fired but once and it drove the enemy away and the city was not taken. Since that time that gun has become a physician. Self-sacrifice, you see, because it lost part of its being when fired in that way, and now it is the child doctor of the city. When the prescription writer fails,

they burn incense in front of this Red-Capped General and expect his aid. You will smile when I tell you that you are up against competition like that.

I want you who are internes or medical students to plan for a long term of preparation. Jesus Christ took thirty years of preparation for three years of practice. We, as doctors can afford to follow his example.

I, too, have been thinking about knocks as Dr. Haas has. I want to tell you of two knocks on my door. The first was in 1910, back in the spring. The gate keeper said, "Run, there are mobs at the door and they are going to destroy your place. There is no place to go, but you have to run". We got through that all right and I want to tell you about the knock that succeeded it. Just a few months ago at five o'clock in the morning a knock came on the door and some one said, "Dr. Hume, the Governor of the City has fled and his wife wants you to protect her". I said, "Tell the matron to get her a room". I went to take a nap and presently there was a second knock and the door keeper said, "Dr. Hume, the Police Commissioner has fled and his wife is down stairs and wants you to take care of her". You see what I am getting at, do you?

First of all, the tables are turned. Where we had to take refuge and flee, they are coming to us now. You and I, if we want to be successful missionary physicians, have got to learn in this country how to come in contact with every class of people, governors and peasants, scholars and street workers, people of every kind. I want to urge those of you who are internes, medical students, or those of you who are going to be medical students, to spend your lives in Christian work preparing for the work you are going to do there, spend your lives here in meeting as many people as you can, because you are going to do with people of so many different stations.

Somebody spoke about having the time of his life. I want to echo that in saying I have been given an indefinite sentence by our trustees to stay in this country and I am going to be on good behavior so I can get back to my job, because it is the finest thing in the world and it is living after Christ who said, "The spirit of the Lord is on me to heal". I want many of you to come out there, too.

ESSENTIAL MOTIVES OF MEDICAL MISSIONS

Dr. A. J. P. Barger

We are seeking for the essential motive for the medical missionary. I studied the commands of Christ, seeking to look at them

as I would the map of a great city. I give in this chart what seems to be the main lines of the general plan of Christ's commands. I have called it Christ's program. It has served me as a key for classifying my own thoughts about religion and religious activities. It has guided me in planning my own part of the missionary program and it sets forth the essential motive.

Looking at the map from Christ's viewpoint. His commands are to you, you individually and you collectively. Most of them may be placed in three general classifications, covering your obligations to God, to yourself, and to your fellow men. Your obligations to God include groups of commands to know and believe God, to love and obey God and to worship God. Your obligations to yourself include commands to be perfect physically, spiritually and intellectually. Love and serve your fellow-men. Give the gospel to your fellow-men.

Only in the case of one of the last groups which supplies the essential motive, may I recall with you a few of Christ's commands. I will only refer to the golden rule. "A new commandment I give unto you", says Christ, "That ye love one another as I have loved you". "Love your enemies". These words of Him are supported by the example of Him who came not to be ministered unto, but to minister. Christ links together the central motive for which we are seeking, namely, love for our fellow-men and its natural expression, service. Let us look at a few adjoining links that we may see this great essential motive in its proper setting.

The source of the motive power. If we are obedient to our obligations to God, we shall find there the source of the motive power. We shall find there the ideals, the materials for enthusiasm, the knowledge of righteousness, and the sufficient reward.

Being voluntary instruments of service, we are obligated by the commands of our Leader to be sharp, useful instruments; and to that end we should train and perfect all our faculties to the utmost.

May I add one quality of service? The doing of God's will is not a thing to which we must submit, but a thing in which we may glory. It is not a load we get under to which we must bow, but a flag which we may follow. It is the one glad and glorious thing of the universe.

THE MISSION TO LEPERS

WILLIAM M. DANNER

Dr. V. G. Heiser says there are two million lepers in the world. That would be one person out of every eight hundred is

afflicted with leprosy. They are suffering human beings and should be considered. Suffering of any sort appeals to us, in the first place.

Second, they should be considered because of the economic waste. The leper has lost his earning capacity, and if there are two million people in the world who have lost their earning capacity, what does that mean? It takes some one else to take care of them. It is not only a question of two million people losing their earning capacity, but it is a question of the other people who have to help take care of them.

I would like to give you a third reason. Jesus said, "Cleanse the lepers". If we were to go no further, we would have all the reason we needed. Dr. King always refers people to Matthew, the tenth chapter, seventh and eighth verses. He reminds people that we are to think of healing the sick and cleansing the lepers. I remind you this afternoon that of all the sick people we know anything about, the leper is the one person that Jesus put up especially for the sympathy of His church. As you think of that, I ask you to think of the Leper Mission.

It is a cooperative agency working in harmony with the Protestant missions of all the land to do four things, first, to preach the gospel to the lepers; second, to relieve their sufferings; third, to supply their simple wants, and fourth, something that is very much worth while. I finished a series of meetings in Shanghai, China a while ago and one of the missionary secretaries was good enough to write up a story about it. I was so pleased because he gave me a new war cry, "Ridding the World of Leprosy". If lepers could be properly segregated, there would be no contagion and in a comparatively few years lepers would be off the face of the earth. In Norway, within a few years, great changes have come, and you are all familiar with how the number was reduced by half in the Philippines.

Would you like to join in a program of preaching the gospel to the lepers, of relieving them of their suffering? Well, if you would keep this work in mind and cooperate with the Mission to Lepers in making it possible to really rid the world of leprosy.

REMARKS

"Do you advise specialization on the part of a medical student?" Yes, if you are going to a hospital where there are other missionaries. If you are not, you must have a general, all-around preparation. If you are going to a hospital where there are other missionaries, get the special preparation for the special work that is most needed in that place.—Dr. T. D. Sloan.

"What do you consider the necessary requirements of a nurse for the foreign field?" Good Christian character, knowledge of the Bible and a thorough knowledge of nursing.—Miss Hobein.

"Can special teachers of public hygiene and social work among the peasant class find opportunity in China?" The mass of the people in China are peasants. Ninety-five out of one hundred of the people are peasants. If you can teach them anything about hygiene, there is a place for you in China.—Dr. H. W. Newman.

"How much need is there for a sanitary engineer who has been trained in a sanitary technical school and what can he do?" He can do a great and good work in China. He needs to be a specialist. He should look for his special place before going. Certainly there is abundant opportunity for him.—Dr. O. L. Kilborn.

"What is the need for medical missionaries in Japan?" I may say there is some difference of opinion on that. Although most of the boards discontinued a long time ago sending medical missionaries to Japan, one board does send some there for the conduct of a splendid hospital. There may be more than one board sending them, but most of the boards decided sometime ago that the Japanese were able to meet most of their own medical needs.—Dr. J. H. Franklin.

"What is the opportunity for pharmacists in China? What is the opportunity for dentists in China?" Pharmacists and dentists are both needed, especially in the larger hospitals. The University of Nanking has had a dentist on its staff.—Dr. T. D. Sloan.

"What is the medical need in South America? Does it compare with China's need?" There is no question about that. South America has plenty of well qualified physicians of her own and China has not.—Dr. T. D. Sloan.

"What is the opportunity for the bacteriologist in the foreign field?" If he can be attached to a mission medical school, there is a splendid opportunty.—Dr. O. L. Kilborn.

"What is the need in China for a specialist in mental and nervous diseases?" One is called for immediately in the John G. Curr Hospital for the insane, in Canton, China. They are needed in other places but as yet there are no institutions outside of Canton, China except for some special wards in one or two hospitals in Hu-Chow.—Dr. T. D. Sloan.

"What are the medical needs in Korea?" We need many women physicians as well as men. We need four nurses at the head of our training schools.—Dr. R. S. Hall.

"Does the China Medical Board send out women?" We sent out eighteen recently. They are nurses, but the school in Shanghai and the school in Peking will be open to men and women on equal terms. Already appointments have been made to the Peking faculty of women. We will appoint good people to the faculty, irrespective of sex.—Dr. George E. Vincent.

"What would be the place of a trained dietitian in a missionary hospital?" In countries where diet has not been studied, there would be a splendid place for such a person. I know of no branch of research work that would be more interesting than that, especially in India.—Dr. J. H. Gray.

"Is there a field for medical research work in China?" There are a number of special diseases in China about which almost nothing is known, and there is very important work with respect to these diseases to be done. Last summer while I was in China I met two missionary doctors who in the little spare time they could find, chiefly at night, were working on two of these diseases and they are going to be given special facilities in Peking and a little vacation, during which they can push on their investigation. There is a large field in China for medical research.—Dr. George E. Vincent.

"What bible knowledge and evangelistic training should a medical missionary have?" A year or two in any first class bible school would fill that need. Get the simple Bible just as thoroughly in your mind and life as you can.—Dr. J. H. Gray.

"Is there a place for osteopathic doctors in home or foreign missions?" There is no call for osteopathic doctors in foreign missions so far as I know. I may be misinformed. So far as home missions are concerned, I do not know.—Dr. J. H. Franklin.

"Is there a need for medical missionaries in the Near East?" There is immediate need for at least nine medical men under the American Board in Asiatic Turkey, not counting the need in Syria or Northern Africa. The war was terrific on the American medical doctors in Turkey. At least five died from typhus. Now the hospitals are being run by the nearest relief committee. There is immediate need for dozens of doctors there—Dr. Cyril Haas.

"What should a young man do upon completing his internship in this country?"—If a young man or a young woman knows that he is going out under a certain board, they should find out what kind of a place that board proposes to send them to, and prepare to take a specialty that will prepare you for the country that you are going to, that is, if you can find out from the board. For in-

stance, some board secretary might prepare to send you to a part of the country like Canton that has a great deal of eye work. You would be foolish not to take special training in eye work in addition to your internship. If you cannot find out what kind of a field you are going to be put into, then the answer I should say is this: Take a long course of a rotating internship of at least two years. Two years should be the minimum so you will be prepared for any kind of an emergency.—Dr. Edward H. Hume.

AGRICULTURAL MISSIONS

H. C. Wallace, Chairman

The Scriptural Basis for Agricultural Missions—H. C. Wallace

Advancement of the Kingdom of God Through the Teaching of Agriculture—Dr. Thomas Jesse Jones

Agricultural Missions an Aid to Evangelistic Work—
Rev. Benson Baker

Cooperative and Credit Societies in the Farm Villages of India—
O. O. Stanchfield

Agricultural Missions in Brazil—B. H. Hunnicutt

Agricultural Education in India—Sam Higginbottom

Remarks—H. B. Hunnicutt, Sam Higginbottom, Rev. Benson Baker, O. O. Stanchfield, F. P. Turner.

THE SCRIPTURAL BASIS FOR AGRICULTURAL MISSIONS

H. C. Wallace

The scriptures give us some hint of God's mind on the question of bringing the Word to the people of the open country. When the people of the earth became so wicked that God thought it best to wipe them out and start over again, he chose Noah to save seed of the various animal life, and Noah took in addition only enough to set himself up as a farmer. Generations after, when the people had multiplied and got together in cities and got into all sorts of wickedness as happens too often when they get together in cities, God scattered them abroad.

When God wanted a man to become the founder of a great nation, through which His word might be transmitted to the peoples of the earth, He chose Abram, a ranchman. He made that nation an agricultural nation. His truth was kept alive and grew in the hearts and minds of the people of the open country. When a man was needed to lead the children of Israel out of bondage, God chose Moses, but to make him fit to do the thing he was chosen to do, He sent him first for forty years' training out in the wilderness, with old Jethro, the stockman.

Througout Old Testament times the gospel was kept alive and spread by farmers and stockmen. There was Abram and Isaac and Jacob, the ranchman, David the shepherd, Saul the Son of a stockman, Amos the herdsman, and many others. And when God sent His Son into the world, His coming was made known first to the shepherds who guarded their flocks by night.

These things give us some hint of God's mind on this matter of agricultural missions. The farmer, more than most men, comes near to God in his daily work. Before him always are the manifestations of God's power. He produces just in proportion as he obeys natural laws, which are simply the human expression of the divine will. In his business, therefore, the farmer is really a partner of God and there is most intimate connection between good farming and the truly religious life. There can be no sustaining agriculture without not only a moral culture but a righteousness in living and inasmuch as our entire civilization depends upon sus-

taining agriculture we have a double incentive to bring God's word to the people of the open country in those lands which know him not.

In some ways the agricultural missionary has an easier task than the missionary who goes to the city and other fields, for life in the open country has prepared men better to receive the truth. In other ways the agricultural missionary has a much more difficult task than the missionary in any other field. The people with whom he hopes to work are more widely scattered, and therefore not subject so easily to the mass appeal, and they are more likely to demand that religion be interpreted in terms of life. Therefore, the man who hopes to reach a high measure of service in this field not only must be a man of strong religious spirit, but also must have a broad knowledge of agricultural practice and science, and with it a large fund of common sense, which will enable him to apply that knowledge to the widely differing conditions of agriculture in the various countries.

In addition to that he must have a business initiative which will enable him to serve the economic needs of the community, to help the farmer secure a just reward for his labor, to help him establish economical systems of marketing. For religion should do more than strive to save simply the individual soul, it should be the servant of the community. Man has a body to be taken care of as well as a soul and as many missionaries have learned, very often the surest approach to the soul is by ministering to the material and social needs of the body.

What a challenge it is to young men and young women of the right sort who are not afraid of hard work and who are willing to tackle big things! First, as an evangelist doing personal work among a class of people whose minds and hearts are peculiarly open to the word of God. Second, as an interpreter and a teacher of God's great laws which govern animal and plant life and growth. And third, as the organizer and leader of Christian communities in which good farming, clear thinking, right living shall be the ruling motives, and from which will flow a living stream of pure manhood and womanhood, qualified for Christian leadership in every walk of life.

ADVANCEMENT OF THE KINGDOM OF GOD THROUGH THE TEACHING OF AGRICULTURE

Dr. Thomas Jesse Jones

The message that I desire to impress upon you more than all else that may be said to you this afternoon, either by myself or

any one else, is this, that the Kingdom of God is advanced through the teaching of agriculture itself. I want you to understand, when you go out as the missionaries of agriculture, that you are advancing His Kingdom when you enable that boy and that girl, that young man and that young woman, the older people also, to cooperate with God so successfully in the handling of God's soil as to increase the productivity of the region in which they live.

I am sure that all that shall be said from this platform this afternoon shall bear out that lesson. It is my deepest prayer that you shall go out with a deep feeling that increasing the productivity of the soil is doing God's will, establishing His Kingdom in the hearts of the people everywhere.

The subject on which I desire to say a few words more, as given to me is "The Adaptation of Education to the Life of the People". To me, the word adaptation, democracy and Christianity are synonomous. Adaptation to the life of the people in education is democracy in education. Democracy in education is the Christianization of education. It is to give to the boy and the girl, the man and the woman just that type of training which he and she requires.

The great tendency of social institutions is to crystalize. They begin with a splendid notion rooted in the life of the people as they live morning, noon and night. They construct a system of thought, a system of institutions and it continues well through one year, two years, three years, but as the decades roll on, the institutions remain just where they were organized and the people move elsewhere. It was that, you remember, that gave Christ his greatest sorrow. He found that the religion which God, his Father, had passed to Abraham and to the people of the Old Testament, had stood where it was and that they were worshipping forms and ceremonies and forgetting the people in the highways and hedges.

It is even so with agriculture. We can no longer depend upon the traditions of the past. We must come to the present time, and one of the great touchstones of the changes that must come was hinted at this morning in Dr. White's remarkable talk, when he brought before us those millions. I would that it were possible that not only the millions should stand before us, but that individuals, so that we should so dramatize the needs, the poverty, the limited lives of these millions. Friends, let me beseech you as I endeavor to impress upon you the drama of the millions, that you shall stop and think what suffering comes because of starvation, of poverty, the unlimited means which you have the power to pass on to the world awaiting you.

To me the greatest word of the Bible, the greatest message that Jesus Christ passed on to the world, the message which convinces

me more than all else that He was the Son of God, was the message of that beatitude, when He said, "Blessed are the meek for they shall inherit the earth". Who on this earth, who of those who are to lead the world have more truly an appreciation of that message than those who are to teach His message of the soil? You who are to go out and become the missionaries of the soil are the ones who have opened your minds and your hearts to see the wonders of God's universe.

I feel that the prayer which Jesus Christ uttered on another occasion should be the prayer that we utter here this afternoon when He said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and hast revealed them unto babes". Those who have the conceit of ancient learning, those who have the conceit of their own supposed knowledge, are blind to the great lessons of agriculture. To you who turn to the simple blade of grass, to the growing life upon the surface of the earth, you are the messengers of God. May you stand up as the sons and daughters of Almighty God, carrying on that message until His Kingdom shall be established in the hearts of all people everywhere.

AGRICULTURAL MISSIONS AN AID TO EVANGELISTIC WORK

Rev. Benson Baker

It so happens that my work is that of going out superintending preachers and native workers in the villages, but I have a very direct interest in the subject we are trying to consider today. We are trying to build a church out yonder on the foreign fields, a Christian church. Men and women are born into the Kingdom of Jesus Christ. It is not a slight task to build this church, and we are most decidedly interested in all that concerns the men and women who are a part of this church.

Now I want to talk this afternoon in a very informal and direct way, just as if I were talking to one of you men face to face about some of the needs that we are facing yonder in India. I choose India because that is where I live. That is my home and I know something about India.

In the district where I have been superintendent, there are now something like forty-five thousand Christians—forty-five thousand in one district living in thirteen hundred villages. I am the only missionary to work among those people out in the villages. I go night and day and I am able to go pretty fast because I am from

America, and because a good lady in Philadelphia whom I have never even seen, sent me a Ford car. (Laughter) If you are going out in any of these fields, wrap up a Ford car and take it along, because you will need it.

Now as I go in and out of that district among those people, I have been profoundly convinced of a few things. Those forty-five thousand Christian are farmers, most of them, in fact ninety per cent. of the people of India are directly related to farming. So you can see how vital this question is to us. Practically all of my Christians, as I call them, are very directly related to farming. They are serfs, nothing else—you can't call them anything else but serfs. They are in the hands of the landlords. They are bound down by debt and by poverty and by superstition and by everything that is bad which keeps them there.

When we go in to baptize a group of folks in a village the landlord objects as a rule. He does not want those folks to become Christian. After we have gone he persecutes them. I have had them brought to me with their bones broken and faces beaten up and all sorts of persecution. I never knew one man to go back because of persecution. But they are persecuted because that landlord knows that when these serfs become Christians, they are going to get out of his hands. Christianity means freedom and progress and he knows it.

But there are those farmers of ours, those Christians. We go in to educate them. We say, "We will organize a village school". There are twenty thousand boys and girls in my district to be educated. They are absolutely illiterate. We want that they shall be able at least to read their Bible. That is our slogan to begin with. If we don't educate them they will not get educated at all. There is no other way. We go in and start a school. The preacher calls the boys and girls around him. A native pastor teaches twelve or fourteen or twenty of them and they come and the prospect seems bright, but we soon find this out, that the fathers and the mothers are so poor that they cannot afford to let their children go to school. Every boy and girl, as soon as he is old enough to work, has to work in order to eat. You know they get a salary of four, five or six cents a day and a man with a big family can't support them in very much luxury on that salary unless they all work.

And so, the moment we start to organize a village school we are dead up against that proposition that they are so poor they can't go to school. It is the same proposition that the Rockefeller Foundation met in the southern states. So we are up against it. We are just facing this question and we are trying to work our way through these problems ourselves. The thing to do is to change their economic situation. How are you going to do it? How are

you going to change that economic situation? Well, the most natural thing is, as they are all farmers, there must be something wrong with their farming if they are so poor. And there you have it.

They are still ploughing with a crooked stick, except around Allahabad. They still reap the grain with a little hook, handsful at a time, squatting on the ground and piling it up in little piles, carrying it on their heads to the threshing floor and tramping it out with oxen just as they did in Abram's time. They throw it up and let the wind blow the chaff away. They have absolutely no machinery. They use as ancient methods as you could find any place in the world.

Now we are saying—If I could get a man in my district (and I am looking for him this afternoon) to go into a community and teach those folks how to farm, to do like Griffin down there at Allahabad, invent a little plow that would plough the soil right. Let such a man adapt methods of farming to India; methods of ploughing, of reaping.

In India, the people make no selection of seed. They sow any kind of seed that comes to hand as a rule. There is no rotation of crops. There is no such fertilization as there should be. They burn the manure for fuel. Think of it. In that land of millions of farmers they actually burn practically all of the manure as fuel with which to cook their food.

I need a man to go into a situation like that and teach them fertilization, teach them these modern methods of farming and seed selection; not only that, but also teach them how to market their crops. There you are again. There are really wonderful opportunities in India. Every acre in my district is irrigated by the British Government. May I just stop long enough to give all honor to the British Government in India? They are doing a wonderful work there, believe me. I have lived for fifteen years out in villages and I know what I am talking about. Every acre of my district is irrigated with running water, if they want it, and yet they don't get the crops they should get.

When a man goes to sow a crop of cane or of wheat, or cotton, whatever it may be, he has to go to the village banker to borrow the money with which to buy the seed or the oxen with which to plough the ground. When he does that he has mortgaged his crop and when the crop is reaped, he does not handle it. The money lender handles the crop and gives this farmer just a mere pittance upon which to live.

So we are trying to face that question. Mr. Stanchfield here will tell you about Cooperative Societies and how we are trying to face that question of their economic situation and change it so that

we can, for instance, give them education. That isn't the only thing. But education is one thing and we can never do anything until the people are educated.

Then there is the question of the support of the church. We are trying our best to make a living church out yonder and a church that will be self-supporting, but how in the world can people, living on a pittance and deep in debt, support their church? But if you come in and show them how to farm, don't you see that it means that after a little while, they will begin to support their own church?

As I said, I am an Evangelistic Missionary, so-called, and the foundation of the whole thing as I see it today, is for men to go out yonder and put themselves into the lives of the people and change their economic situation as the basis of the whole thing. Every day you do that you will be preaching to them and teaching them and living with them and changing their lives.

Dear me! I was talking to a lad out yonder in Kansas who was going out to be a county organizer, a fine Christian fellow. He thought that was a big task, and it is. I said, "Why man, I can put you in the midst of forty-five thousand Christians and you can transform the whole life of that forty-five thousand people from the ground up." Isn't that worth while?

COOPERATIVE AND CREDIT SOCIETIES IN THE FARM VILLAGES OF INDIA

O. O. Stanchfield

Daniel Swamidoss, the Booker T. Washington of India, took me into the first Indian village that I ever went into, Konakondal. He said, "Mr. Stanchfield, from such villages as this, there is coming into our Christian Church every month in India, according to our last census, five thousand men and women, who are turning their backs on the hopelessness of Mohammedanism and Hinduism and starting on that long, uphill road that leads uphill almost all the way until they achieve what you and I call Christian character". He said, "In this sort of a village, the outcaste village, one-fifth of all the three hundred thirty millions of people live", and it is from this sort of outcaste village that we find the most encouraging hopes in India.

When I left India a short time ago, I saw Swamidoss in Calcutta just before leaving and he said, "Mr. Stanchfield, that stream of five thousand men and women has increased until it is a great stream of ten thousand men and women, not knocking at the doors of the Christian Church, but clamoring to come in". There has

never been any movement in the history of Christianity that compares with that as far as I have been able to learn.

The other outstanding thing about India is that week by week thousands of the million and a quarter volunteer Indian soldiers, woh have fought on every battle front, except the Italian and the Russian fronts, are returning by shiploads to India with their minds quickened, with this marvelous touch with western life and western civilization, ready, if we can give them the leadership, to transform that conservative land of tiny villages into a great power for Christ and His Kingdom.

We discovered in that first Indian village that I went into that the head of every family was in debt, and I turned to Swamidoss and said, "Mr. Swamidoss, what will be the first thing that we will do in this Indian village in order that we may establish here a Y. M. C. A.? He said, "The first thing that we want to do here, Mr. Stanchfield, is to organize a bank". We discovered afterwards that two hundred sixty millions of the people of India were in debt, paying not five or six or seven per cent., but paying from eighteen to one hundred fifty per cent. a year interest.

When the time comes for the Indian girl to be married, the Indian father goes to the money lender and arranges a loan. He says, "I need a little bit of money". You see there are no love matches out there. He said, "I need a little bit of money for the dowry, a little bit more money for the other wedding expenses. I would like to borrow three dollars for the dowry and another dollar for the wedding expenses. Can you help me out?" When that time comes the money lender say, "Sure, I will help you out provided you will pay the ordinary terms of interest", which were in that village, seventy-five per cent. a year. If he borrows four dollars and pays seventy-five per cent. a year, that is only three dollars a year interest, but link up with that fact that in central India, if a man works at hard farm labor on the farm thirty days, his wages are one dollar. In South India his wages are one dollar fifty cents. So that if he borrows four dollars and agrees to pay seventy-five per cent. interest and lives in Central India, he gives a contract that he will give everything that he earns in three or four months in order to meet that interest alone.

So we organized, in the city of Madras, what we call the Christian Central Cooperative Credit Bank, a great financing bank that Y. M. C. A. secretaries like Mr. Swamidoss. The Indian secretary would go into the village and teach the people how to get together, how to cooperate, teach them the essential elements of cooperative credit banking, and show them how to lift themselves out

of that old life into the more abundant life which we believe they ought to find in Christ Himself.

The Indian farmer would go to his village bank and borrow enough money at seven and one-half per cent. to pay off his old debts. He would save the difference, don't you see, between seven and one-half per cent. and seventy-five per cent. or sixty-seven and one-half per cent. and the interest saved in two years would wipe off the debt and for the first time in his memory he was a free man, able to look the future in the face with hope, the hope that he had found in this Christ who is saving us all.

Then we had to go a step further and teach those men how to use this capital in productive investment and we heard about this great Griffin plough that had been perfected up there at Allahabad after making thirty-two different models and after experimenting month after month, and we would get the little Indian farmer enough money to buy this adapted American and Indian plough, and with it he would be able to turn over three or four inches of black soil. You see the plough they had been using only turned over the surface of the soil. So that would increase his crop at an investment of $3.50.

Then we would get him to borrow a little bit more money and buy some carefully selected seed that would increase the crop again. Then we would teach him the proper method of transplanting that seed from the seed bed into the open field. Or, if he was a weaver, we would get him to borrow enough money from his bank to buy an adapted Indian loom and American fly shuttle loom and after two or three weeks' practice he would be able with that new loom to weave two and three times as many yards of cloth in a day as he could before.

We discovered that we were able in these six years, to go into an Indian village, following men like Mr. Baker, and in two or three or four years, double and treble the earning power of every man, woman and child in the village, and you see what that means. It means that there is a little bit of money to spare to store up food in time of plenty in the little natural store places that they have out in Indian villages to prepare against the famine. Then there is a little bit of money to spare to hire a little Indian teacher. That doesn't make much difference in this generation, but it makes a lot of difference in the next. There is money for medicine, for the church, for clothing, for everything that goes into the making of Christian character and Christian civilization.

Then we discovered that we had a powerful lever because men began coming, not by threes or fours, but by whole villages to the places where our Indian secretaries were at work, saying, "Won't you come over into our village and help us?" They might say, "We

have a money lender over there and he is not charging us seventy-five per cent. but he is charging us one hundred fifty". And whenever possible, one of our forty-two Indian Secretaries would go over into that village and sit down by the men and say, "We are glad you sent for us because we believe it would be a good thing for you to have a Y. M. C. A. bank in your town, but if you have a Y. M. C. A. bank here there are certain conditions and certain principles that you have got to meet. Now if a man gets drunk and gets into a quarrel (we are still talking to the Indian villager) with another man and is killed or gets killed or jailed—those are the three things that might happen when a man gets under the influence of liquor—when the time comes for him to pay back the money he will be either in jail or dead or, even if he is in the village he would not have money enough to pay the bill. He is not a good risk".

So, every man who joins our Y. M. C. A. Bank must agree to cut out the booze. Under those circumstances we will agree to come into a village. We tell them, "If you will agree to keep your village clean, because if a man gets plagued, or cholera, or diphtheria, or any one of a thousand other things, and is laid up or dies, he is not a good risk. So, if you will agree that every time an Indian secretary comes into your village that he can go up and down every street and every alley and every house, and if he finds anything there that he thinks is not sanitary (and he is an educated man) that will be cleaned up, not next week or next month, but that will be cleaned up before he leaves the village that day, we will agree to come in to your village".

"Then we will come into your village if you will agree to send your boys and girls over here to this mission school in this neighboring village, in a school that will be started here maybe". They will say, "Mr. Swamidoss, we know that you are joking. We are willing to debate the question of whether or not we ought to send our boys to school, but we are dead sure you are only joking about sending our girls to school because even if you sent them to school, they haven't got brains enough to read or write".

Swamidoss would then have to tell them how his little girl of eight was better in school than his boy of ten and about how his wife was a high school graduate. They would agree, not because they thought it was a good thing, but because they had to, and we had a system of compulsory education, compulsory sanitation, compulsory prohibition. We need all those things, even in the United States. But we had a great lever that would help these people lift themselves up out of the old life into this more abundant life without which the world cannot live and go forward.

Daniel Swamidoss might have been born in any little Indian village because his mother was a little low caste woman. When he was a babe in arms, his father died and that day his mother got down on her knees and said, "Lord, if you will spare this baby boy that you have given me until he reaches manhood, I promise you that he will give his life in your service". She was a Christian woman. She got a job pulling a punka rope. A punka is a big fan that we have in our houses out there in some of our big places. We run a beam across a room, drop a carpet from it and run a rope over to the outside, and as the beam swings back and forth, keeping the air moving with the carpet, the room is fairly comfortable. She got $1.32 a month for pulling this punka rope and got enough money in that way to keep body and soul together while Daniel Swamidoss was going on through a little mission school on through a mission high school and one day saw him enter the University of Madras. Down there he got a job working at night pulling a punka rope. He said, "In those days, Mr. Stanchfield, I was too poor to pay for the oil that a kerosene wick would consume, so I got a little saucer and filled it with cocoanut oil and dropped a string over the side, and with a textbook in one hand and the punka rope in the other I studied all night, as well as I could by that flickering and flaring light. I recited the next day when I had to, slept when I had a chance".

I venture to say that in India it is ten times more difficult to work your way through college than it is here because there the textbooks are in English, the recitations are in English, the lectures are in English and the examinations are in English. This little Indian boy had to master a foreign language as well as work his way through college and when he was about ready to graduate from the University of Madras in that hot city of ours, a government official came to him and said, "Mr. Swamidoss, we have been watching your work for two years. We would like to have you take a government job. If you take a government job we will give you one hundred rupees a month (about eighty more than he could get in the Y. M. C. A. work). We will give you an increase in salary every year; we will give you a pension at the end of ten years and if you stay with us twenty-five years a pension that will make you independent for life".

Swamidoss, in telling me about it, said, "It was the greatest temptation of my life, Mr. Stanchfield, because I knew that my mother had paid a terrific price in order that I might have an eduwithout decent clothes and I decided that I would take that government job. I got on the train at Madras and went out to this little village of Nellore, where my mother was living at that time and cation. I knew that she had gone without food many a time and

there in the cool of the evening, outside of our little house I told her about this great opportunity that I thought had come. I said, 'Mother, I haven't said very much to you about it but I have appreciated all that you have done for me. I know how many times you have gone without food, how many times you have gone without decent clothes in order that I might have this chance to get an education. I want to tell you, mother, that that day is over. I want you to take it easy all the rest of the days of your life' ".

Just that quick, little Indian village woman said, "Daniel, if you want to break my heart, take this government job. When your father left us that day so many years ago, I got down on my knees and I said, 'Lord, if you will spare this baby boy that you have given me until he reaches manhood I promise that he will give his life in your service. And Daniel, what do you suppose I care about a little bit more food or a few more dresses in my old age when I know that out here in these Indian villages there are hundreds, may be thousands, of people who need the help that you can bring, who won't have that help unless you go to them with this fine education that God has made it possible for you to have and reach out a helping hand and lift them to Christ himself' ".

Don't you see, this little Indian village woman had reached out one day and touched the hem of Christ's garment and enough power had come in her life from that touch to help her see that after all the only kind of life worth living in this world is a life of sacrifice and a life of service?

I have told you this story and run overtime because I wanted to throw that challenge at you. Are you men and women ready to put yourselves alongside Mrs. Swamidoss? And young Indian men like Daniel Swamidoss who are ready to match your life and your effort and your sacrifice in order to bring a decent chance to those who won't have that decent chance unless out of the abundance of the things that you have been blessed with by God, you will go out and share the richness of your life and your opportunity with those who won't have that opportunity unless you go out in the spirit of Him who taught us how to live.

AGRICULTURAL MISSIONS IN BRAZIL

B. H. Hunnicutt

One of the favorite chapters of the Bible for me is the ninth chapter of the gospel according to Matthew. If you will just take that chapter and go from paragraph to paragraph, from flash to flash and see the very practical things Christ did for those who had

faith in Him, it seems to me we have all the justification that might be asked for agricultural missions. It seems to me that we go out to carry the gospel and we must do for the men and women among whom we go to work, that thing that they most need. As Grenfell of Labrador has said, "If you want to commend your gospel to anybody who does not want it, you must do something for him that he will understand", and carrying agriculture to the people who need agriculture we reach them just as the medical missionary reaches them, or just as the general educational missionary tries to reach them.

We have in Brazil a very different proposition from what they have in India. I want to call your attention to the size of Brazil. It is one-half of South America; not only one-half in area, but it has one-half the population. The Amazon Valley, as Humboldt, the great scientist, said, has fertility enough to support the population of the whole earth. There are not ten persons per square mile in that territory. I doubt if there is one person per square mile in all that vast territory. We have only twenty-five million people in Brazil as against three hundred million of India and possibly four hundred million of China, and neither India nor China are much, if any, larger than is Brazil.

Brazil has great agricultural possibilities. A French scientist who resided in my state in Brazil a good many years, said that in that state alone any plant that could be grown anywhere else in the world, would grow. In our school orchard at Lavras we raise apples, peaches and pears in the same orchard with pineapples, bananas. We can raise any crop.

We used to import large quantities of rice from Japan and today we are exporting enormous quantities of rice to Europe. Brazil is third in corn production of the whole world. She is second in hog production. She produces eighty per cent. of the coffee of the world.

There are some interesting things which happened in the agricultural world. An Englishman who thought he was very sly, and in a way he was, slipped in on an Amazon river boat, loaded that boat with rubber seed and then slipped out with it. Nobody knows where the mouth of the Amazon is, but he got out where the ships leave. He took those seed to the Kew Gardens in London, planted them and took the plants and hurried on another ship out to Ceylon and the rubber industry was stolen from Brazil and transplanted to the orient. It is well that it should be, I think. I don't believe we would have any automobiles today if he hadn't done that. It costs us two or three dollars a day to maintain a workman and our friends say that in India they can sustain them on five cents. We had to have something in exchange so

we took the coffee away from Java, and you still buy Mocha and Java coffee in the market, but there isn't ten per cent. of the coffee of the world which comes from those places.

We have brought from Brazil one of the things to this country that means enormous wealth; the seedless orange came from Brazil to California. A missionary sent three trees to Washington, D. C. One of them can still be seen in a greenhouse in the Capital City. Another can be seen at Riverside, Cal. Those are the parent trees of all the seedless oranges, and you would be surprised to know that the seedless orange industry, or growing the naval orange in Florida, amounts to almost as much as the great coffee trade of Brazil.

So we are making an interchange of products. Surely we are going to make an interchange of knowledge and of service.

Let us take just a glimpse at the rural situation in Brazil. There our farmer lives an isolated life. If I had a flivver, Mr. Baker, I don't know where I would go with it. I might get five miles out of town but I don't know whether I would ever get back, and if a Ford won't make it I don't believe anything on wheels will. (Laughter) All of our traveling is done by horseback. We have some poor people in Brazil too, and if the family is too poor to have but one horse, the man rides and the woman walks. He will put one baby on the front and maybe two or three behind, and all the family but the poor woman will ride. There in that faraway country he will live that isolated life and until very recently with no transportation facilities whatever.

Since I have been in Brazil twelve years I have seen railroad after railroad penetrate into the interior. When I first went there friends of mine said, "Come on, let us go up on one of these new railways and buy some land. They say it is awfully cheap". I said, "That sounds good". I could have bought that land by the square mile and I could be selling it today for twenty-five dollars an acre. I could have bought it for twenty-five dollars a square mile, but then that was eight years ago. You can easily figure where I would be if I had invested a few twenty-five dollar bills about eight years ago. I could conduct most of our mission work in Brazil at the rate the boards are sending us money.

In their social life these people are simple. They are hearty, sincere, they are open-minded. The doorlatch is always on the outside. Nobody will ever be refused an entrance into a Brazilian home. It is inconceivable that I should go out on the plains at night or out on the hills and mountains and go up to a home if I were lost (as I have been lost in the dark at night) and knock at that door and be refused an entrance and a lodging, even though it may be some such as I have visited in our mountains of North and

South Carolina, where the whole family and the guests had to sleep in the same room.

In the country is where the religious life of the people exists. The people of the city have drifted into wicked ways as cities are accustomed to do, and it is there that we must preach to them. We must go at them and get a contact through their greatest need, and that is to teach them to earn their living through the land.

Our friends from India speak of the crooked plough. We don't even have that in Brazil. It is the hoe. And a Brazilian can do more with a hoe than some of our farmers can with their farm machinery. He makes a shovel and a scythe and when he wants to clean up a piece of ground he always has a match by and the fire soon does the cleaning part. I figure that at least one or two hundred million dollars worth of fertility is burned off of Brazilian lands everywhere. We have about three months in the year when it is always hazy from the carbon that is floating through the air. You can hardly see across the hillside for the floating vegetable matter.

How are we going to settle this problem in agriculture? I wish I had a large chart, but I have only this small one. We have the Federated or Evangelical University of Brazil. We have the Agricultural College at Lavras, which is an agricultural unit. We intend to develop five lines of service; a four years' course, a two years' course, a short course, extension work and experimental work. All of you agricultural men are familiar with this sort of scheme. The four year course will subdivide into five sections, agronomy, agriculture, engineering, dairying, horticulture, and in the short courses we will only give general work. Then we have corn clubs, pig clubs and reach the people through correspondence, visits and through the fairs. In our experimental work we conduct general experiments along the lines of those in the United States. As I said yesterday at one of the meetings, one of the experiments alone at our school is worth more than a million dollars a year to the Brazilian people. This is the way we hope to do it. We will have a building for each department and five or six dormitories where we will put only twenty-five men to a dormitory, because we are in this agricultural work for Christ; not alone that people may be better fed and people may have more food and more of the comforts of life, but we want to reach them for Christ. That is the challenge I bring to you men.

When I became a student volunteer fifteen years ago I fought the battle out for myself: "Where can I put my life that it will count most?" I had a life job in this country. It was easy; pay was good and I enjoyed it, but when I got on my knees before God to fight out that battle, "Where can I put my life that it will count

most?" I had to see which way the balance leaned, and see that in a foreign field I could multiply myself a thousand times. One of my graduates is now speaking in a neighboring church here, a fine Christian specimen, who has been here in one of the agricultural colleges as a government scholarship student. Through those young men I can do more than I would be able to do here at home had I remained here at home for ten generations. I was down at one of our universities the other day where they have more students of agriculture in the freshman class than we have in all Brazil. I asked one of the Christian members of the faculty, "Have you got any men whom I can take back to Brazil?" He replied, "I am afraid not. Only a few years back we had men around here just waiting for such an opportunity as you offer where they could put in their life for service. "Now," he said, "They all want the dollar". Agricultural graduates used to be at a discount. Today they are at a premium. Any good agricultural graduate can step out into a fine position today and some of them get more than their professors back at the college who have been laboring for twenty years.

Are you willing to forego those financial gains? Are you willing to forego all that it brings to you personally in your selfish way so that you can invest your life for Christ on the foreign field? The opportunity is before you. This is a significant meeting here this afternoon when agriculture is recognized as a distinct part in our missionary life. The challenge is before you, young men.

AGRICULTURAL EDUCATION IN INDIA

SAM HIGGINBOTTOM

I would state that the government maintains one great Imperial Institute at Poona, and there has a body of scientists with a great record. Mr. and Mrs. Howard have improved wheat, of which twenty million acres was sown last year, giving an average acreage increase of five dollars per acre. There is one hundred million dollars and that will go on increasing year after year. Mr. Barber, the economic botanist, has sugar cane, which I have seen growing at Poona, growing anywhere from forty to fifty tons of cane, yielding from four to five tons of refined sugar. India grows more sugar than any other country on earth, and yet it imports nearly a million tons a year. The average yield of sugar per acre in India was less than half a ton. Through the seven years' work of Mr. Barber it is now possible to grow four or five tons.

Mr. Leek, the economic botanist, has an improved cotton gin which has raised the ginning percentage from twenty-eight to forty,

and the yield per acre from eighty pounds to four hundred, the staple being both finer and longer, worth double the cotton he began with.

Then the government maintains an agricultural college in each one of the provinces. There are seven agricultural colleges in India. Those of you who are mathematicians can see that if India has three hundred fifteen millions there are forty-five millions of people for every school. Therefore there is room for others to enter this great field.

Of the government agricultural colleges until very recently only one, that in Bombay, would take a student for a degree. The others gave them a certificate and in India, as in any other country, the government wanted to make agriculture popular so they lowered the bars, allowed inferior men to come in, with the idea that that would popularize it, with the result that they got the worst of the students of India in the agricultural colleges. Then there was no outlet for the product. The government had in mind the training of men for its own service. In India we have the Department of Revenue and Agriculture in one portfolio. To most of us those two departments are mutually exclusive. Your agriculturist is seeing how he can spend money and improve conditions; your revenue member is seeing how he can gather in money. It has not been a fortunate partnership in India.

As a matter of historical record, since agricultural education is so popular now, the first agricultural high school in the world, as far as record goes, was in India. Mr. Miller, who established it is present at this conference. He was in the meeting yesterday afternoon. He is not here today, I believe.

You have already heard of the poverty of India and of the great need for agricultural improvement. I was teaching economics in a mission college and came home and took a course in agriculture and went back. I had had a good deal of debate and argument with government officials as to the possibility of improving Indian agriculture. They said that it was impossible. I have since learned that it is very little use wasting time arguing and debating with the government. The best thing to do is to inform it.

I got a great deal of American agricultural literature. I got a hundred copies. I first of all got one copy of the General Education Board's Report. Then I got a dozen; then I got two hundred; then I got five hundred copies and distributed them to not only government officials, but to all kinds of missionaries. I think Mr. Benson Baker will bear me out that the General Education Board's Report of the Rockefeller Foundation has contributed not a little It is a wonderful document. That has taught India. Ten years to his education and prepared him to make his speech here today.

ago the government said, "You can't do anything". Up jumped the Hon. Mr. Bernard Coventry, the Imperial advisor to the government of India, saying, "I have the solution. I am not making a speech of my own. I am telling you what I found in an American bulletin and this is the way out for India".

I was on a train going up to Simla and I had a lot of bulletins on what is being done in the Philippine Islands. With me were two directors of agriculture and an Indian gentleman. One, a canny Scot, said, "It is absolute rot, Mr. Higginbottom, to talk about teaching agriculture in schools". I said, "It may be rot but they are doing it". I gave him the bulletin. I said, "Take this and read it". The next day in the conference he said, "I can see it now and I will vote with you". This was a conference of twenty gathered by the Imperial government to discuss rural education. This man who had been for years debating against it, voted for it.

The thing passed, so that now the government has legislation and they have agricultural high schools, either actually at work or being built in every one of the provinces of India.

On our own mission farm at Allahabad we have two hundred seventy-five acres. We have found that by taking government seed, using American tools and methods that we double the yield of the soil. We take these poor boys from the villages—the few of them that can stand education because they have centuries of oppression and degradation behind them and lots of them can't stand much in the way of an education. We have learned that you compare the training given to the boy, the ordinary literary education and agricultural education. As a rural school teaches the boy, when he rises to the full dignity of manhood and the prime of life, he can look forward to about six dollars a month as a salary. If he is a little more ambitious and gets on the railroad it gives him eight dollars. If he studies agriculture for just the same length of time he is earning anywhere (I am speaking of our own graduates that I know about) from twenty to fifty dollars a month.

So we have learned not only how to multiply the produce of the soil, but how to multiply the earning capacity of the boy. In those two facts you have the reason for an India from which famine has been swept away.

There is also the self-supporting church. What we have learned on the mission farm only needs spreading all over India. How is it to be done? We believe that it is to be done through an institution something like Hampton, and I am asking for two million dollars. I say that if America can support Mt. Hermon and Hampton and Tuskegee and all this wonderful wealth of state institutions, India should have at least one such institution. Recently I was at Pennsylvania State College. I am a graduate of

Ohio State. Almost the smallest building on any American campus costs more than every contribution that America has made to agricultural improvement in India, to agricultural mission work in India. When I asked for two million dollars, they said, "You are mad, you will never get it". I say, "Wait a bit. I have spent so much of time in doing things that can't be done that I am not discouraged yet". I will tell you a bit later whether it can be done or not. It is going to be done by the Christian church because this is a part of the spreading of the gospel.

Then you must not leave out of account, in agricultural education in India, work for the women of India, training for them because so much of our work in India is very much too hard for a man to do and they let the women do it. It is the only proper way to do, of course. We think the woman ought to receive a little training also.

Then I have been asked to serve as Director of Agriculture for one of the native states half as large as Iowa, with a budget of two hundred thousand dollars a year. We have put in eleven demonstration farms. We have built our own laboratory which was built by a graduate of Dr. Caner, who was here at Iowa State. He was a graduate of Kansas and later went to Chicago. We have one hundred acres in our experiment station.

The great Hindu University asked me if I would draw up their plan for a college of agriculture in connection with that great institution. They also asked me if I could secure men from America to man that institution. Have you ever heard of anything like that? That a Hindu College, a Hindu University, which is very largely a revolt against Christian missionary education, should come to Christian missions and say, "Will you help us in this matter?" Some of my friends came to me and said, "What are you going to do for the Hindu University? Do you think it is right to help them? I said, "I am going to give them the very best I have and the very best America has, for that is none too good for India if we can help them in this way".

I don't like to accuse Jesus of loose thinking in that great prayer that He uttered and aught us. On one side He takes us up on those very high plains, "Hallowed be Thy name, Thy Kingdom come, Thy will be done". Then a good many of us have wondered why He lets us down to that petition, "Give us this day our daily bread." Then He goes up again to great heights, revealing to us our sin and our need of forgiveness and a good many of us when we pray and think of that prayer, wonder why Jesus put it in. I think he put it in for a great purpose. First of all it is give us our "daily" bread. When I pray that prayer I am praying for every other man and every other woman on God's earth. That prayer

shows me the greater brotherhood of all humanity and furthermore before I can eat my daily bread, what I have to do. I have to plough the ground, I have to put in my seed. I have to weed it. I have to irrigate it. I have to watch it. I have to harvest it, and I can do everything and let the harvest go and what is my labor? "Fields white unto the harvest and no laborers to take the harvest".

Now missionary education in India demands what kind of men? Any man can get rich in India who wants to go there as a trained agriculturist. I have turned down offers that would have given me over ten thousand dollars a month. I had a job offered me of the management of a very large piece of land. Six thousand acres of it are in sugar cane and that will give a net profit of two or three hundred dollars an acre. There is a very great temptation for men to try to get rich when they come out to India. Every man has to face this thing if he goes out to India: "Am I going out for myself?" or "Am I going out to help forward the Kingdom of God?" There is a great temptation out there in that respect. "When those go out to fight the battle, if any man has built a house and has not lived in it, let him stay at home. If any other man has planted a vineyard and not tasted the fruit thereof, let him keep out of it. If a man has become betrothed and not taken his wife, he also had better stay out". Then Moses said to his captains, "If there is any man faint-hearted, any man who is terrified, send him home". We only want the men of courage; we only want the men of high faith; we only want the men who go to India to do agricultural work who are driven by the Spirit of God, as Christ was driven into the wilderness and there tempted, so God is to drive the men who will do this work. No other kind of man must go. If you are looking for the heroic, if you are looking for an easy time, if you are looking for riches, I beg of you, turn some other way. India is calling for men who can endure its heat, who can endure the irritation that comes from any group of men who are trying to get things done. People say to me, "You talk in your addresses as though your life in India were high spots, as though you never had any difficulties or troubles, that it was one success after another". I tell you I have had my full share of difficulties and worries and anxieties and my experience in India leads me to believe that the only place on earth where you get men together without friction is in the cemetery. Wherever you have live men there is going to be friction, but see to it that that friction is without bitterness, see to it that that friction moves forward the Kingdom of God, and criticism, if it is Christ-like is helpful and upbuilding.

REMARKS

"What is the general size of farms in Brazil?" That depends entirely on the section of the country. Where I live where land is

already worth fifty dollars an acre we have some small farms, although a good-sized farm is supposed to have from two to five hundred acres. Our school farm has six hundred acres. We expect soon to have a thousand. I was down visiting out on the frontier. A man does not even call it a farm down there if it does not have as many as eight thousand acres. I know of one farm on which there are 250,000 head of cattle.—B. H. HUNNICUTT.

"Is there need for home economic extension work among the rural districts of India or Brazil?" I won't answer for India, but I would say that in Brazil we are contemplating just something of that kind. I think I have a young lady already lined up to go to Brazil to start the home economics in our girls' school. Of course there is a great opportunity for this work out in the rural country among the rural population as they know nothing about the ordinary sanitation and comforts of life.—B. H. HUNNICUTT.

I can say for India that we do need home economics. We had a graduate of University of Chicago who had been a demonstrator for Illinois and had articles in the Country Gentleman who made a very great success of her work in India.—SAM HIGGINBOTTOM.

"Is agriculture taught in the English language in India?" All education in India beyond the second year of high school is taught in English. Of course we are going to reach the people that are way down. We have courses in Hindustani as well as English courses in our college, but while a man is learning Hindustani he can be teaching in English.—SAM HIGGINBOTTOM.

"Is graduation from an agricultural college sufficient education for an agricultural missionary?" To that I should frankly say, "No". In all of our mission work the ordained missionaries have generally had a pretty good general education. They are as a rule graduates of college and then they have had three years of theological training. I think a very splendid combination is agriculture plus theological seminary because agricultural missions is a great spiritual enterprise. The usual graduate of an agricultural college who has had no post graduate work and who has had no experience is not quite up to the type that we want. For instance, in India, most of my work is in association with members of the British government who are graduates of Oxford and Cambridge and somehow or other I have got to meet those men. I have noticed among a certain number of agricultural graduates that their grounding in English grammar has not been quite as thorough as it should have been. There are certain mistakes which men make which to some of us seem a little crude. I am being frank in this because I have known thoroughly good men to hurt themselves with British of-

ficials by such simple little expressions as, "I had went", and "He hadn't ought to", and things like that. A man isn't going to be spoiled because of that but it is such a little thing that a man ought to go and get a thing like that corrected.—Sam Higginbottom.

"Would an agricultural missionary to South America need a four year course in an agricultural college?" I would say, as Mr. Higginbottom has said, that it is hardly enough. If he had one year's experience on a farm, unless he had been raised on a farm it would be almost essential and if he had post-graduate work, it would be to his advantage. I differ with him on the theological training. I would not advise agricultural graduates who go to South America, to have theological training. If they could have one year in some good Bible course, I would rather have some one who had taken a course of that kind than a fully trained theological student.—B. H. Hunnicut.

"What line of agricultural training would be taken for active work in Brazil?" I might say there is room for every specialty of agriculture in Brazil. We are developing among all normal lines of knowledge. Animal husbandry is especially needed in Brazil now. The great packing interests of the United States have gone into Brazil and all of the five great packers, as they are called, that the government is persecuting so now, have plants in Brazil. Then we are developing horticulture and dairying. It is the greatest dairying section of South America. Of course soils and crops are important in any land.—B. H. Hunnicutt.

"What can be done in Brazil toward the use of better farm implements? Will it appeal to the people?" I might say that I am looking for a man who is trained in agriculture implement work, agricultural engineering, to go to Brazil right away, just as soon as he can get there, if I can find one who is trained for that work. It is the most needy work for Brazil and it is a work that appeals to the people immensely. I wrote a little booklet for the government, a little "A B C" on agricultural farm implements, and thousands of copies of it have been distributed and they are already getting many implements from the United States, although I still estimate that ninety per cent. of the farms have no ploughs on them.—B. H. Hunnicutt.

"Is there agricultural work for others than teachers?" There is, to go in and establish an agricultural farm in a district like I have, for instance, and show the people all around you modern methods. That would be a fine thing even if you are not a teacher. You would teach a little, I suppose, eventually, but there is room for you whether you are a teacher or not.—Rev. Benson Baker.

"Is there equal opportunity in all parts of India to do agricultural work?" I should say, "Yes". As Mr. Stanchfield has told you, each part of India is as needy as every other. There are different kinds of work, but the need is as broad as the country is—Rev. Benson Baker.

"Would a man going to India as an agricultural missionary need to know a language other than English?" He certainly would, but he can get a working knowledge of the language in a year's hard work, and in two or three years he would have it mastered so that he would be quite free in his work.—O. O. Stanchfield.

"Is there any demand in India for persons without special agricultural training but who are interested in farming and who are graduates in arts and theology?" I suppose the reason that they let me appear on this program is because I have no agricultural training. The opportunity is unlimited in India for men who can go out there with a thorough understanding of some of the organizing possibilities of teaching people how to work together and how to solve some of their problems. We need men, hundreds of them for that type of work.—O. O. Stanchfield.

"What is the attitude of the Indian Government to American missions, especially the agricultural program?" I would like to re-echo what Mr. Baker said a few moments ago. They give absolutely complete backing to every program that will in any way lead to betterment of the people. For instance, in my own line, the Cooperative Department of the Indian Government has come at us to do two very distinct things. First, to organize a cattle insurance scheme, giving us the money to finance it. In the second place, to plant in each one of the places where our forty-two Indian secretaries are now at work, model Indian villages, sanitary, well-planned, with a good school and a playground and good sanitary arrangements, offering to lend us for this building and loan society, the initial money that we would require for this sort of a demonstration. I have never gone to an English official in India or an Indian official who has not given us unlimited backing for whatever program I decided I could go to him to get his cooperation on.—O. O. Stanchfield.

"How long has the Y. M. C. A. village banking system been at work in India?" I went out there in 1913. When I left we had a string of one hundred sixty. We had forty-two Indian secretaries at work on the job. We were organizing two village banks a week and in the six years we hadn't lost either a single cent of interest or capital re-payments and we never had a lawsuit.—O. O Stanchfield.

"Is there any agricultural missionary work being carried on in the West Indies?" There ins't that I know of. I know that there is being planned work for practically every country in Latin America, every part of the West Indies and Mexico. There is one plan calling for eight schools in Mexico alone. There is an enormous farm which has recently been bought in Chile and a school started there and there will be opportunities in all of the South American countries.—B.H. HUNNICUTT.

"Are the conditions in Argentina anything similar to those in Brazil?" I sat on the platform yesterday with a brother from Argentina and he made some remarks with which I did not agree. I said today that it was only because I had learned to be very polite while living in Brazil that I kept quiet while he made them. They are wonderfully progressive, the Argentinians, in cattle raising and in grain. They are very different from Brazil in the fact that they are very much more advanced in their cattle raising and wheat is their great crop. Wheat is not a profitable crop in Brazil except in a very limited portion of Brazil. The cattle of Brazil have not been improved to the extent of those of Argentina. The social conditions, I imagine, are somewhat similar. A Brazilian is rather of a more staid and conservative character than is the Argentinian.—B. H. HUNNICUTT.

"What language is used in the agricultural colleges in Brazil?" It is Portuguese, yet ninety per cent. of the people whom I meet ask me if they speak Spanish in Brazil. Don't forget, please, that they speak Portuguese in Brazil and Portuguese is not Spanish.—B. H. HUNNICUTT.

"What opportunity in India is there for a horticulturist? If so, what kind of fruits would be raised?" On the plains of India there is great opportunity. We have one horticulturist and we need more. We have at Allahabad, the mango, the guava, the papaya, the pomelo, the jack fruit, the custard apple and the banana, as well as quite a number of others. Any one of these fruits is so important in the life of the people of India that it would pay to be worked out and improved. I think our Indian pomelo is a very much finer flavor but coarser grain than the grapefruit of Florida. I have just come up from Florida. I had about ten days down there and I have seen land there growing a thousand dollars worth of profit in citrus fruits. I believe there is a lot of land in India that is now practically useless, that a horticulturist could work out and turn into very productive land.—SAM HIGGINBOTTOM.

"Why not make that money and then use it in mission work?" It is a good question and it has to be considered and I have to face it. In the first case if I left my present work as a missionary and took this large salary, no amount of explaining to the people of

India would convince them that I had done it unselfishly. They would say, "Yes, he is just like the rest. He gets the opportunity for something for himself and he can't stand it". Then, what effect would it have here in America? "Sam Higginbottom just for a handful of silver left his work! Just for an honor from some government!" Would it sound right? I can't think of it so. I am quite willing to let some other man earn the million. I have a bigger job. In my speech I didn't get time to say that while I was in Simla Lord Chelmsford called me to the Vice Regal Lodge. He also had a copy of the General Education Board's report which was well thumbed. The gentleman who led me into his presence said, "You have ten minutes with His Excellency". At the end of ten minutes I got up and was going out. He said, "Oh, but come on here, Higginbottom, I want to have a talk with you". So we sat in front of a big log fire on a big settee. He turned over the pages of the book and asked questions of all kinds. For about fifty minutes I got about the stiffest examination that I ever took. Then he said, "Now look here. You know, on that little mission farm down there at Allahabad, you can't do very much. I hope to visit you and see what you are doing. You have this American background, these wonderful miracles in the southern states. What I am looking to you to do is to get a course for the training of demonstrators, to work out a course of rural education which can go into every village of India. If you do that, the government with its vast resources will take your results and multiply them all over India". I think that moving three hundred fifteen millions of people from the bottom up is a bigger job than making the million dollars, and I am willing to look at it that way.—Sam Higginbottom.

"Are the agricultural missions doing anything for the country women in foreign countries? Is there any place for a woman agriculturist in the mission field?" We repeatedly have women missionaries in charge of girls' orphanages, in charge of women's homes. Women come to us to study our gardens, study how to use a Planet, Jr., they want to study poultry and all kinds of things, and when we get this Hampton in India we will have to have a Woman's Department. They say that co-educational work can't be done in India, that India is so constituted, the sex problem is always so eternally to the front that you can't associate the sexes in India. There again I am going to wait until it has been properly tried. I don't believe that the Hindu is any worse than the negro was after his emancipation, and so we will try it. There is a great place today for women agriculturists in the mission field in India. I can speak of that because there is so much of the work in India that can only be done by women. For instance, no man would ever have access to the higher caste women of India. If they are

reached at all it must be through women and not through men.—SAM HIGGINBOTTOM.

"Would not a sprinkling of American Christian agriculturists be a beneficial supplement to agricultural mission work?" I presume that what that question means is, should not a certain number of American Christian farmers go out to India, take up land and there be a farmer, and use their Christian influence and helpfulness? I doubt very much if the British Government would let any one go on that basis. The British Government is trying to protect India from exploitation by the white man. It will not allow any of its own servants to buy land in the province in which they are serving. A Britisher in India is used to the country. He loves it. He loves its people. He wants to stay and end his days there. He would like to putter about a garden or have a little farm. The Government says, "No, you can't do that". The British Government is keeping India for the Indians. If the man wishes to spend his life where it is going to count for the most, let him think the thing through and be either one thing or the other; either be a missionary or stay at home.—SAM HIGGINBOTTOM.

"Are the potential resources of Asia adequate to guarantee to its preseent population a standard of living approximately equal to our own?" In India, as I have already stated, the yields are the lowest for any of the civilized countries on earth. One-third of the cultivatable acres of India still lie uncultivated. In Gwalior state alone, there are 750,000 acres of land. Every acre is as good as the best land in the state of Iowa. It isn't returning to the state four cents an acre. India could easily support double its present population at a very much higher standard of living than they are now. I don't believe that any of us will live to see the day when India cannot support adequately any population which may come there. For a good many years to come Indian agriculture is going to follow what the economists calls the law of increasing return. That is, to every application of capital and land you are going to get a more than proportionate profit return.—SAM HIGGINBOTTOM.

"What will put an end to the famines in India? Will agriculture do it?" Agriculture will be a great contributing cause. I might say that at Allahabad we are training the Y. M. C. A. Secretaries in scientific agriculture, because if you teach them cooperative credit, if you lower the rate of interest to the man, you have helped him mightily. But if you can teach him how to increase the yield of the soil, that along with cheap credit is very soon going to make India able to support its own people and to store enough to tide over any period of famine.—SAM HIGGINBOTTOM.

I want to spend just a minute or two on some of the fundamental considerations of this matter we have been talking about. I

think Higginbottom has stated the case when he said that it wasn't agriculture. It gets down to the thing that Christianity is supposed to do for a people, and when you get right down in there you strike the same sort of difficulty in India, only in an exaggerated form perhaps, than we have here at home.

We heard last night about the industrial problem and the problem of international relationships and the problem of applying Christianity to daily living. That is the practical difficulty about the whole problem. It is making Christianity practical, and you are concerned in the newer relationships to your fellows just as much as these people in India are concerned in it in their relationships to their fellows.

Have you stopped to ask whether or not the money you have been living on while you are in college has been earned honestly? Or, have you stopped to think about whether that money has been secured for your benefit by exploitation, by exploitation of people who are less fortunate than yourself?

Now we go out as agricultural missionaries to help these people and we go out in accordance with the principle which Christ laid down, when he said he came "not to be ministered unto but to minister", when he said he had come to preach to the poor, to heal the sick, to visit those who were imprisoned, and to loose those who were bound. Now Sam Higginbottom has been out there in India doing just that thing. He has been trying to get hold of people who are bound down to the soil by the economic system which exists there. He was saying that he had to get some legislation to protect those people, and those people are bound in the very sense, in the sense in which Christ was talking about it.

Another fundamental consideration, not only in this matter that we go not to be ministered unto but to minister, is that unless we have a message to go and take, we had better not go. The man who goes out simply as an agriculturist, simply because he understands scientific agriculture or thinks he does, the man who goes out to do that sort of thing without this motive that has carried Sam Higginbottom out there, I would advise you never to sail from the United States. You will find it a very uncomfortable, unsatisfactory sort of thing. You have got to go out there with a message, and the fact that you go out as an agriculturist does not relieve you of the responsibility of having the message. The fact that you haven't taken training in a theological seminary and do not attach the prefix "Rev." to your name, does not at all relieve you of the responsibility of understanding what the message of Christianity is, and of getting some sort of a conception of how you are going to interpret Christianity to these people. Because we may go out there and make a great stab at improving industrial

conditions, improving these agricultural conditions, but unless we introduce a spirit, unless we introduce the kind of a spirit which Christ came to introduce, we are not going to improve the conditions between men. It will be just like those landlords. They will come along and they will say, "Why, you are producing all this additional crop instead of what you were producing last year, therefore I will charge you more rent", and he leaves these poor people just as bad off as they were before.

There must be introduced this spirit, this spirit of unselfish service, this spirit of not coming to be ministered unto but to minister, this interpretation to the people of Jesus Christ and of the principles which He laid down. Unless that spirit which moved Christ to come to the earth moves you, you won't be able to play the game. You won't be able to stay there. You won't stand it. You must have this same spirit and you have got to go out there in this same spirit, otherwise your work will be of little consequence.

Furthermore, one of the speakers this morning spoke about the sacrificial element, and that is one of the things which Christ came to teach and to live, and the only way he could teach it, the only way he could make people understand it, was to suffer the consequences Himself, to lay down His own life to interpret what He meant by all His teachings, and the only way you can interpret the spirit of Christ and the real message of Christ is to go out there and lay down your life if need be in order to interpret it; not lay down your life in the same way that these holy men in India lay down their lives, but in the same way that Christ laid down his life. Whether you go to India as a doctor, or whether you go there as an agriculturist, whether you go there as an evangelistic missionary, whether you go there as an educational missionary, or whether you go to China or to Latin America or to Brazil or any of these places, your life is not going to yield the fruit which it ought to yield, unless you go out in the same spirit which characterized Christ, and unless you go out in the spirit of willingness to lay down your life if need be in order to demonstrate that spirit. He that would find his life must lose it, and he that would lose his life will find it; and the man that would teach the fundamental principles of Christianity has got to be willing to live it, even if it means that in living it, he dies.

APPENDIX

Concerning the Speakers

Honor Roll of War Dead

Messages from Student Movements of Other Lands

Convention Exhibit

A Word of Appreciation to Des Moines

Officers of the Convention

Statistics of the Convention

Executive Committee and Officers of the Student Volunteer Movement

CONCERNING THE SPEAKERS

ABERLY, REV. J., D.D. Missionary. United Lutheran Church. India.

ADAMS, REV. JAMES E., D.D. Missionary. Presbyterian Church, U.S.A. Korea.

ALLEN, BELLE J., M.D. Traveling Secretary Student Volunteer Movement. Returned Missionary. Methodist Episcopal Church. India.

ARRITAN, RAMISO. Chilian Delegate.

BAKER, REV. A. G. Returned Missionary. Canadian Baptist Church. Bolivia.

BAKER, REV. BENSON. Missionary. Methodist Episcopal Church. India.

BARGER, A. J. P., M.D. Missionary. Disciples Church. Belgian Congo.

BENNETT, MRS. F. S. President Woman's Board of Home Missions. Presbyterian Church, U.S.A. President Council of Women for Home Missions.

BISHOP, CHARLES W. Senior Secretary National Council Y.M.C.A. of Canada. Member Executive Committee Student Volunteer Movement.

BLISS, REV. HOWARD, D.D. President Syrian Protestant College.

BROWN, REV. CHARLES R., D.D., LL.D. Dean Yale School of Religion.

BUZZELL, MISS ANNA. Missionary. American Board of Commissioners for Foreign Missions. Japan.

CAMMACK, MRS. L. S., M.D. Missionary. American Board of Commissioners for Foreign Missions. Angola.

CHAMBERLAIN, REV. WILLIAM I., Ph.D. Corresponding Secretary Board of Foreign Missions. Reformed Church in America.

CLARK, REV. ALDEN H. Candidate Secretary American Board of Commissioners for Foreign Missions. Returned Missionary. India.

COAN, REV. F. G., D.D. Missionary. Presbyterian Church, U. S. A. Persia.

COLTON, E. T. Assistant General Secretary, Foreign Department, International Committee, Y.M.C.A.

CONDE, MISS BERTHA. Senior Student Secretary National Board Y.W.C.A. Member Executive Committee Student Volunteer Movement. Member General Executive Committee World's Student Christian Federation.

COOK, REV. EDWARD C., D.D. President Scarrett Biblical Training School.

COREY, REV. STEPHEN J., LL.D. Secretary Foreign Christian Missionary Society.

CORY, REV. A. E., D.D. Secretary Foreign Christian Missionary Society.

CRANE, MISS HELEN BOND. Educational Secretary Student Volunteer Movement. Returned Missionary. Y.W.C.A. China.

DANNER, W. M. Secretary Mission to Lepers.

DAVIS, DR. Medical Missionary. British West Africa.

DENYES, REV. JOHN R. Lecturer on Missions Drew Theological Seminary. Missionary. Methodist Episcopal Church. Malaysia.

DICKINSON, MISS JEAN. Delegate from Teachers' College. Post-Graduate. New York.

DODGE, BAYARD. Corresponding Secretary Trustees of Syrian Protestant College.

DYE, DR. ROYAL J. Missionary. Disciples Church. Belgian Congo.

EDDY, GEORGE SHERWOOD. Associate General Secretary International Committee Y.M.C.A. for Asia.

EDDY, MRS. GEORGE SHERWOOD. Wife of George Sherwood Eddy.

ENDICOTT, REV. JAMES, D.D. General Secretary Foreign Department. Missionary Society of the Methodist Church, Canada. Returned Missionary. China.

ERICSON, REV. CHARLES T. Missionary. American Board, Albania.

FARMER, REV. HARRY, D.D. Returned Missionary Methodist Episcopal Church; Assistant Secretary Board of Foreign Missions Methodist Episcopal Church.

FISHER, GALEN M. Senior Secretary Foreign Department Y.M.C.A. Japan.

FISHER, ROBERT. Missionary. Near East.

FOULKES, REV. WILLIAM H., D.D., LL.D. General Secretary New Era Movement of Presbyterian Church in U.S.A.

FRANKLIN, REV. JAMES H., D.D. Foreign Secretary American Baptist Foreign Mission Society.

FRIES, DR. KARL. Chairman World's Student Christian Federation. Chairman Swedish Christian Student Movement.

GANDIER, PRINCIPAL ALFRED, D.D. Theological College, University of Toronto.

GRAY, J. H., M.D. Missionary. Y.M.C.A. India. Specialist in Physical Education.

HAAS, CYRIL H., M.D. Traveling Secretary Student Volunteer Movement. Missionary. American Board of Commissioners for Foreign Missions. Turkey.

HALL, MRS. R. S., M.D. Missionary. Methodist Episcopal Church. Korea.

HARADA, REV. TASUKU, D.D. LL.D. President Doshisha University. Japan.

HARDIE, REV. R. A., M.D. Missionary. Methodist Episcopal Church. South Korea.

HARVEY, MRS. A Missionary.

HASLAM, REV. R. H. A. Missionary Church of England in Canada. India.

HAYNES, GEORGE E., Ph.D. Advisor U.S. Department of Labor. Secretary Interchurch World Movement of North America.

HENRIOD, REV. HENRY LOUIS. Foreign Student Secretary, Student Christian Movement of Great Britain and Ireland.

HIGGINBOTTOM, SAM. Missionary. Presbyterian Church in U.S.A. Principal Allahabad Agricultural Institute. India.

HILL, MISS AGNES. Missionary. Presbyterian Church in U.S.A. India.

HIWALI, B. P. East Indian Delegate. Student at Andover Theological Seminary.

HOBEIN, MISS CORA. Missionary Nurse. United Evangelical Church. China.

HOLLAND, MRS. PERN. Missionary. Methodist Episcopal Church. India.

HOLMES, HARRY. Representative of the Student Volunteer Movement of Australia and New Zealand.

HOLMQUIST, MISS LOUISE. Executive Secretary Department Research and Method National Board Y.W.C.A.

HUBBARD, PROF. JOHN K. Missionary. Porto Rico. Professor in Evangelical Seminary.

HUME, DR. EDWARD H. Dean of Medical School, Yale Mission. China.

HUME, REV. ROBERT A., D.D., LL.D. Missionary. American Board of Commissioners for Foreign Missions. India.

HUMPHREY, MISS ANNE M. Delegate from University of Wisconsin.

HUNNICUTT, B. H. Missionary. Southern Presbyterian Church, Brazil. Director Lavras Agricultural College.

HURREY, CHARLES D. General Secretary Committee on Friendly Relations with Foreign Students Y.M.C.A. Returned Missionary. Y.M.C.A. South America.

HURSH, REV. E. W. Missionary. West Africa.

HUTCHINS, MISS GRACE. Member Executive Committee Student Volunteer Movement. Returned Missionary. Episcopal Church. China.

INMAN, REV. SAMUEL G., Ph.D. Executive Secretary, Committee on Co-operation in Latin America. Returned Missionary. Disciples' Church. Mexico.

JACOB, E. O. Secretary International Committee Y.M.C.A. Returned Missionary. Y.M.C.A. Near East.

JANVIER, REV. C. A. R., D.D. Missionary. Presbyterian Church, U.S.A. President Ewing Christian College, Allahabad. India.

JONES, MISS MARGARET. Missionary. Northern Baptist Church. China.

JONES, DR. THOMAS JESSE. Director Phelps Stokes Foundation.

KANAMORI, REV. PAUL. Japanese Evangelist.

KILBORN, MISS CORA A. Student Secretary Y.W.C.A. University of Toronto. Member Executive Committee Student Volunteer Movement.

KILBORN, O. L., M.D. Missionary. Canadian Methodist Church. China.

KIM, MISS. Korean Delegate.

LEROY, A. E. Missionary. South Africa.

LEW, T. T., M.A., Ph.D. (Columbia) Professor Elect Theological College University of Nanking. China.

LEW, MRS. T. T., M.A. (Columbia). President Elect Government Woman's Normal College, Nanking. China.

MACDONALD, REV. R. G. Scottish Secretary of the British Christian Student Movement.

MACKENZIE, REV. W. DOUGLAS, D.D., LL.D. President Hartford Theological Seminary.

MAURY, CAPT. PIERRE M. General Secretary Christian Student Movement in France.

MCCONNELL, BISHOP FRANCIS J., Ph.D., D.D., LL.D. Methodist Episcopal Church.

MCCORD, JAMES B., M.D. Missionary. American Board of Commissioners for Foreign Missions. South Africa.

MCDOWELL, BISHOP, W. F., D.D., LL.D. Methodist Episcopal Church.

MELCHER, MISS MARGERY. Personal Secretary, National Board Y.W.C.A. Returned Missionary. India.

MONTGOMERY, MRS. W. A. President Woman's American Baptist Foreign Mission Society.

MOTT, JOHN R., F.R.G.S., LL.D. General Secretary International Committee Y.M.C.A. Chairman Executive Committee Student Volunteer Movement. General Secretary World's Student Christian Federation.

MYERS, MISS M. D. Missionary. Methodist Episcopal Church South. Korea.

NEWMAN, H. W., M.D. Missionary. Northern Baptist Church. China.

OLDHAM, J. H., M.A. Editor International Review of Missions. Returned Missionary, Y.M.C.A. India.

OSTROM, REV. H. CONRAD. Traveling Secretary Student Volunteer Movement. Missionary. Southern Presbyterian Church. Japan.

PATTERSON, MISS. Missionary. Near East.

PETTIT, MISS RUTH OLIVE. Delegate from Occidental College, California.

PRICE, REV. P. F., D.D. Missionary. Southern Presbyterian Church, China.

PRICE, MRS. P. F. Missionary. Southern Presbyterian Church. China.

PORTER, DAVID R. Executive Secretary Student Department International Committee Y.M.C.A. Member Executive Committee Student Volunteer Movement.

REAVIS, REV. T. F. Missionary. Disciples Church. Argentina.

ROAD, MR. Missionary. East Africa.

ROBBINS, REV. JOSEPH C., D.D. Foreign Secretary American Baptist Foreign Mission Society. Member Executive Committee Student Volunteer

Movement. Returned Missionary. Philippine Islands.

ROOTS, BISHOP LOGAN H., D.D. Episcopal Church. Hankow, China.

RUTGERS, HENRY C., Ph.D. Secretary Student Christian Movement. The Netherlands.

SAILER, PROF. T. H. P., Ph.D. Faculty, Teachers' College, Columbia University.

SCOTT, J. W. Delegate from Medical College, University of Alberta, Canada.

SCUDDER, DR. WALTER D. Missionary. Reformed Church in America. India.

SEIN, H. M. Mexican Delegate. Student at University of California.

SHIMAZU, REV. Japanese Delegate.

SIRCAR, REV. B. C. Indian Delegate. Presbyterian Church. India.

SLOAN, T. D., M.D. Missionary. Presbyterian Church U.S.A. University of Nanking, China. Travelling Secretary Student Volunteer Movement.

SMITH, MISS MILDRED. Missionary. Presbyterian Church, U.S.A. Porto Rico.

SMYRES, REV. ROY S. Missionary. Methodist Episcopal Church. Belgian Congo.

SOPER, PROF. E. D. Chair of Comparative Religions. Northwestern University.

SOPER, REV. S. H. Missionary. Methodist Church of Canada. China.

SPEER, REV. ROBERT E., M.A., D.D. Secretary Board of Foreign Missions Presbyterian Church in U.S.A. Member Executive Committee Student Volunteer Movement.

SPRINGER, REV. JOHN M. Missionary. Methodist Episcopal Church. Belgian Congo.

SPRINGER, MRS. JOHN M. Missionary. Methodist Episcopal Church. Belgian Congo.

STANCHFIELD, O. O. Missionary. Y.M.C.A. India. National Rural Secretary.

STEADY, I. C. African Delegate. Student at Yale School of Religion.

STEVENSON, REV. J. ROSS, D.D., LL.D. President Princeton Theological Seminary. Vice-Chairman Executive Committee Student Volunteer Movement.

ST. JOHN, REV. BURTON. Candidate Secretary. Student Volunteer Movement. Returned Missionary. Methodist Episcopal Church. China.

STUNTZ, BISHOP HOMER, D.D. Methodist Episcopal Church. Returned Missionary. India and Philippines.

TAYLOR, S. EARL, LL.D. General Secretary Interchurch World Movement of North America.

THURSTON, MRS. LAWRENCE. Principal Ginling College for Women. Nanking, China.

TRUETT, REV. GEORGE W., D.D. Pastor First Baptist Church. Dallas, Texas.

TURNER, FENNELL P. Secretary Committee of Reference and Counsel of the Foreign Missions Conference of North America. Member Executive Committee Student Volunteer Movement. Former General Secretary Student Volunteer Movement.

VANCE, REV. JAMES I., D.D., LL.D. Chairman Executive Committee for Foreign Missions Presbyterian Church in U. S.

VAUGHN, MISS OLIVE M. Missionary. Presbyterian Church, U.S.A. Near East.

VAUGHN, DR. J. G. Medical Secretary. Board of Foreign Missions, Methodist Episcopal Church. Returned Missionary. China.

VINCENT, GEORGE E., Ph.D., LL.D. Director Rockefeller Foundation. President China Medical Board.

WALKUP, MISS BESS R. Delegate from Randolph-Macon Woman's College, Lynchburg, Virginia.

WALLACE, H. C. Editor, Agricultural Magazines. Des Moines.

WARNSHUIS, REV. A. L. Missionary. Reformed Church in America. China. Secretary for Evangelistic Work of China Continuation Committee.

WATSON, REV. CHARLES R., D.D. President Cairo University. Director American Christian Literature Society for Moslems.

White, J. Campbell, M.A., LL.D. Director Life Work Department Interchurch World Movement of North America. Returned Missionary. Y.M.C.A. India.

Wilder, Robert P. General Secretary Student Volunteer Movement. Returned Missionary. Y.M.C.A. India.

Wilson, J. R. Traveling Secretary Student Volunteer Movement.

Yen, P. C. James. Chinese Delegate. Graduate Student, Princeton. President Chinese Students' Christian Association of North America.

Zwemer, Rev. Samuel M., F.R.G.S., D.D. Missionary to Moslems. Editor Moslem World. President American Christian Literature Society for Moslems.

Zwemer, Mrs. Samuel M. Missionary. Reformed Church in America. Cairo, Egypt.

STUDENT VOLUNTEERS
WHO DIED
WHILE IN MILITARY SERVICE

Name	*College*	*Field*
ALLAN, HUBERT GORDON	University of Toronto	Died at Y.M.C.A., Dieppe, France
BLOOM, RAYMOND C.	Williams College	Died at Camp Thurston
BOUTWELL, DR. LLOYD	Park College	Wounded three days before armistice and died three days after
BRYAN, CHAS.	St. Johns College	Killed in action
BUCHANAN, JAMES REGINALD	Western University (Ont.) Huron College	Killed in action
CHANDLER, WM. H. (2nd Lieut.)	Yale College Union Theological Seminary	Killed in action
CLARK, RALPH BRADFORD	University of New Brunswick Presbyterian College, Halifax	Killed in action
CLARK, THEODORE HARVEY	Colgate University University of Michigan University of Chicago	Died of heat prostration in Mesopotamia while in Y.M.C.A. war work
CONAWAY, OTHO B.	Ohio University	Died in camp in Michigan
DICKSON, DOUGLAS	Albert College	Died of gunshot wounds in France
FERGUSON, RICHARD MARTIN	McGill University	Killed at Battle of Somme
FISHER, LIEUT. JOHN T.	United College, Winnipeg	Killed in action, France
FLETCHER, CAPT. LEE CHASE	Union College, N. Y.	Died at Fismes, France
FORBES, LIEUT. EARL	University of Nebraska	Killed in aeroplane combat
FRENCH, CECIL J. T.	Maryville College	Killed in action
GALBRAITH, CHAS. C.	William Jewell College Missouri State University	Died in service

Graham, James Donald	University College, Toronto	Accidentally killed; awarded military cross
Gould, Gordon S. M.	University of Saskatchewan	Killed at Ypres
Haig, David Elliot	Toronto University	Died in service
Hart, Charles Crowthers	Moody Bible Institute	Died in Africa
Harvard, Lionel deJersey	Harvard College	Killed in action
Hately, John	Trinity College, Toronto	Killed in action
Hodge, Henry Boyd	Wycliffe College	Killed in action
Irwin, Oscar Michael Dennitt	Knox College	Died in service
Jansma, William A.	Hope College	Died in England
Justesen, Axel	Iowa State Teachers College	Died in Training Camp
Kelly Clark Phillips	Denison University	Died in France
Kettering, Eugene Lester	Campbell College	Killed in action
Lawrence, Henry C.	Wycliffe College	Died in service
Lewis, Wilfred	University of Washington	Died in France
MacKay, Philip	Westminster College, B. C.	Drowned in transportation
Matheson, James Frederick	Queens University (Medical)	Killed in action
Maynor, Eldridge W.	University of Alberta	Died in France
McConnell, William Orr	Occidental College	Killed at the Marne
McNaught, Robert Donald	Westminster College, B. C.	Killed in action
Mills, Lieut. Harold C.	Trinity College Berkeley Divinity School	Killed in Battle of Belleau Wood
Muckle, John E.	Queens University	Killed in action
Olmstead, Hawley B.	University of Virginia	Died in France

Olsen, Chester Arthur	Rhode Island State College	Died at Plattsburg Camp
Rayner, Walter John	Presbyterian College, Montreal	Killed in action
Rodig, Milton Theodore	Leland Stanford University	Died at Camp Pike
Smith, William Fishburn Donkin	Huron College	Accidentally killed in England
Snider, V. E. C.	Gettysburg College	Killed in action
Springer, Isaac E.	Northwestern University	Died at sea
Stone, Everett E.	Bucknell University	Killed in action
Sundvall, August Leo	Franklin College	Killed in action
	University of Chicago	
Sutherland, Murray C.	McGill University	Died of wounds
Sutherland, Paul	Wesleyan University	Died in Training Camp
	Berkeley Divinity School	
Tait, Lee	Hampden Sidney College	Killed in action
	Union Theological Seminary, Va.	
Taylor, Frank Ivanhoe	Trinity College	
	McGill University	Killed in action
Thomson, Andrew Bennett	College of Idaho	Killed at Vimy Ridge
Twiner, William S.	Robertson College	Killed in action
West, Carroll B.	Milton College	Killed in action
Willby, Chaplain William H. J.	Drury College	Died at sea
Wilson, Adlai E.	Moore's Hill College	Died in army
Wyman, Verne	Kingswood College	Killed in France
	Asbury College	
Yock, William Henry	Ursinus College	Died in service
Young, Percy	University of Alberta	Killed in action

MESSAGES TO THE CONVENTION

Des Moines, Iowa
January 3, 1920.

The day unquestionably has dawned that the Christian people of North America should respond to the urgent need of Africa in this generation through the united forces both of Christianized and organized African students and of North American Christian leaders.

Yours for the Redemption of Africa,
Signed by *Isaac C. Steady* and
Forty other Native African Delegates.

FROM WINNIPEG:—..

"May 1920 see the dawn of a new and better day for the world and may the delegates of the Des Moines Convention go forth as young crusaders to establish among the nations the Kingdom of Heaven which is righteousness and peace and joy. Let the whole line advance. The Lord of Hosts is with us." (Signed) *Ralph Connor.*

FROM MEXICO CITY:—

"We pray for spiritual guidance to lead the Student Volunteer Convention to accept the world call for Christian service. Mexico welcomes consecrated leadership in meeting our reconstruction problems." (Signed) *Aguierre.*

FROM RIO, BRAZIL:—

"Brazilian students greet their American and Canadian colleagues, asking cooperation while they themselves prepare for participation in the great world enterprise." (Signed) *Warner.*

FROM BUENOS AIRES, ARGENTINA:—

"The southern half of the Americas on the threshold of a great awakening. Chaotic reconstruction era initiated. Christian forces alarmingly inadequate. Who will help to make Christ and His teachings a reality throughout this contiennt?" (Signed) *Ewing.*

FROM HUNGARY:—

"Greetings to the Student Conference at Des Moines. As you take upon your hearts the needs of the world, do not forget Southeastern Europe. The real sources of the evils of our day cannot be reached by any means of military victory nor by the genius of statesmanship. Still less are political resources adequate to build up positively a new world among these peoples numbering seventy millions. Southeastern Europe awaits the superhuman healing forces of Christ's reign over the hearts and affairs of men, Hungary being at present the country most cruelly rent by the pains of the old Christless spirit at work among these nations. The Student Christian Movement of this land assumes to voice to you the urgent need of the whole of Southeastern Europe. Fellow students, in North America, you have fought and sacrificed to make this part of the world, too, safe. Give your lives and gifts and your prayerful interest now to the task that remains. May our King be present in your midst, and may He give His commands to you. on behalf of the Student Christian Movement of Hungary." (Signed) *John Victor.*

From Bucharest, Roumania:—
"Eleven Association workers in Bucharest gree the Convention." (Signed) *Miss E. I. M. Boyd.*"

From Verdun:—
"The Russian Student war prisoners appeal to the North American Volunteers to speed the Evangelization of the new Russia. John 12:23. 'The hour is come that the Son of Man should be glorified.'" (Signed) Secretary *Berkhogue.*

From United Presbyterian Seminary in Cairo:—
"Your help greatly needed in person and in prayer for Egypt. Our deep and hearty greetings to all of you. Our motto, 'Egypt for Christ'."

From Cairo:—
"Reviving paganism, untiring Mohammedanism, advancing westernism constitute Africa's challenge and your unprecedented opportunity." (Signed) *Gairdner.* (*A student leader from Oxford.*)

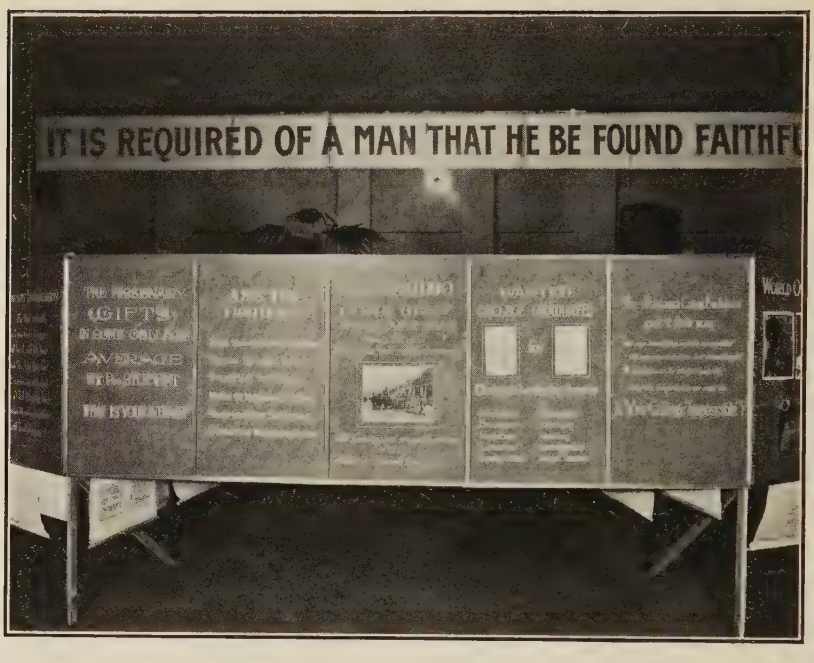
From Constantinople:—
"The volunteers in Turkey, gratefully remembering former Volunteer Conventions, send greetings. The post-war opportunity facilitates Christian service in the Near East and lays upon us a responsibilty which we must share with you. Send such help as will make the defeat of Christ's purpose for this city, Constantinople, and the whole Near East, impossible. The world's peace, without promise of victory for Christ, will be fruitless." (Signed) *Perry.*

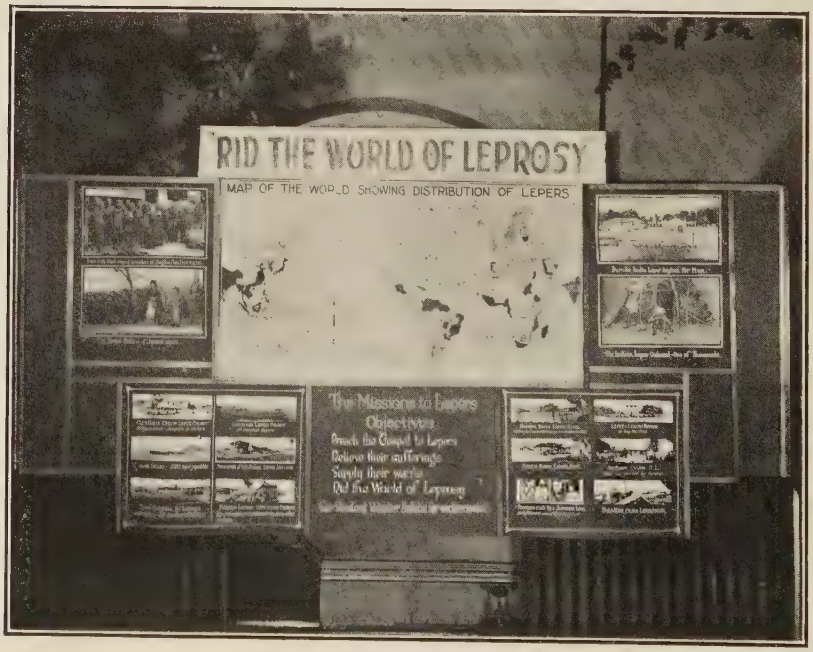
From Calcutta:—
"India, entering new era of democratic responsibilities, needs that every contact of the West both secular and religious should be genuinely Christian, animated by Christ's idealism and expressed in Christlike friendship." (Signed) *Paul Slack.*

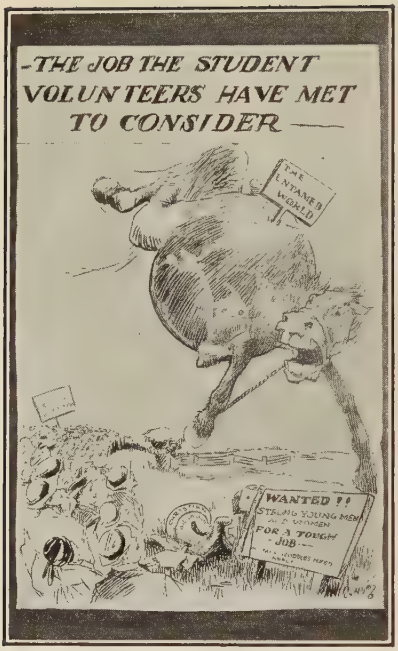
From Shanghai:—
"Life of China in peril. Chinese Christians are launching a nationwide China for Christ Movement. May we expect North American Christian student to repeat war-time sacrifices to save China?" (Signed) *David Yui and Arthur Rugh.*

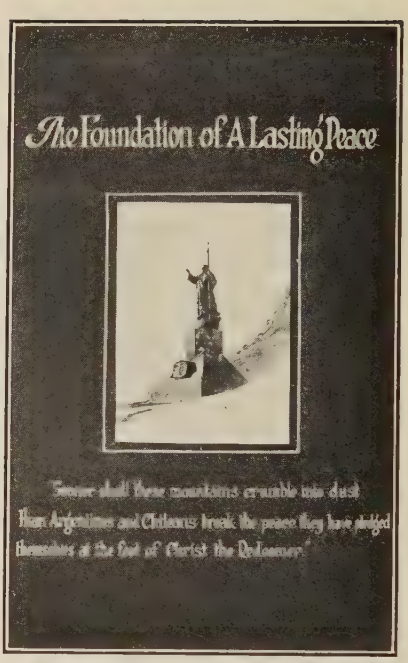
From Philippine Islands:—
"Awakened Filipino students make tremendous appeal to delegates." (Signed) *Student Conferences.*

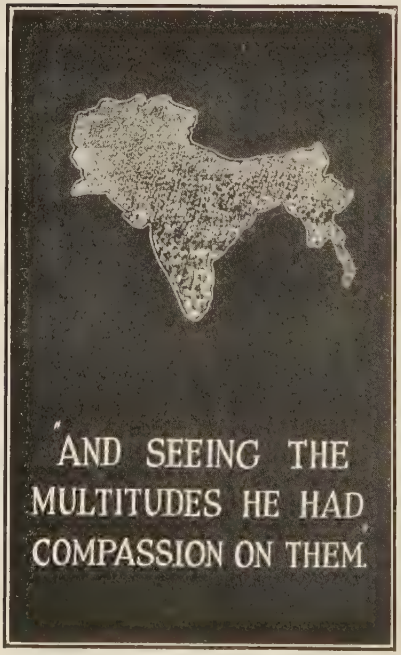
THE EXHIBIT

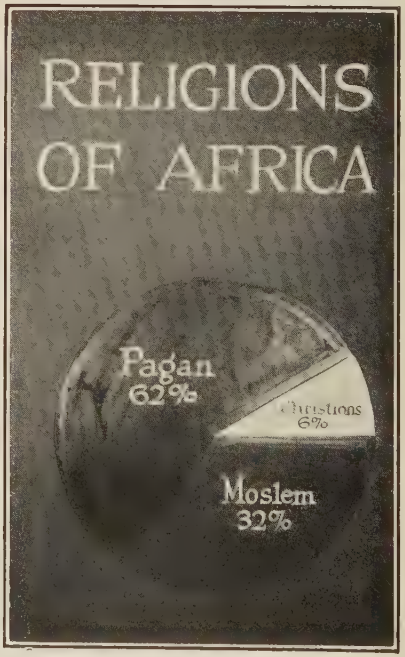

IT IS REQUIRED OF A MAN THAT HE BE FOUND FAITHFU


RID THE WORLD OF LEPROSY
MAP OF THE WORLD SHOWING DISTRIBUTION OF LEPERS
The Missions to Lepers
Objectives
Preach the Gospel to Lepers
Relieve their sufferings
Simply their needs
Rid the World of Leprosy


-THE JOB THE STUDENT VOLUNTEERS HAVE MET TO CONSIDER —
THE UNTAMED WORLD
WANTED !!
FOR A TOUGH JOB —


The Foundation of A Lasting Peace


AND SEEING THE MULTITUDES HE HAD COMPASSION ON THEM.


RELIGIONS OF AFRICA
Pagan 62%
Christians 6%
Moslem 32%

A WORLD IN ITSELF

MASS MOVEMENTS

Areas in red indicate where Mass Movements are taking place.

Young South America Is Not Satisfied With Its Old Religion

Which Way Will This Boy Look?

Manila Theological Seminary turns out such men each year to spread the truth among the tribes.

It's a hard job
to bring hope to folks

Whose life is a drab span

Social Service by College Girls
Peking Woman's College

Flood Refugees
Six Weeks Before Service

Six Weeks Later

PROGRESS
FOLLOWS the PLOW

IN THE
PHILIPPINES

A PRACTICAL COURSE.

At the old Umtali Mission.

The Medicine Man
Of The Kaffirs

Your Competitor In
AFRICA

"One of the
Least of These."

No One Knew
How To Cure Him.

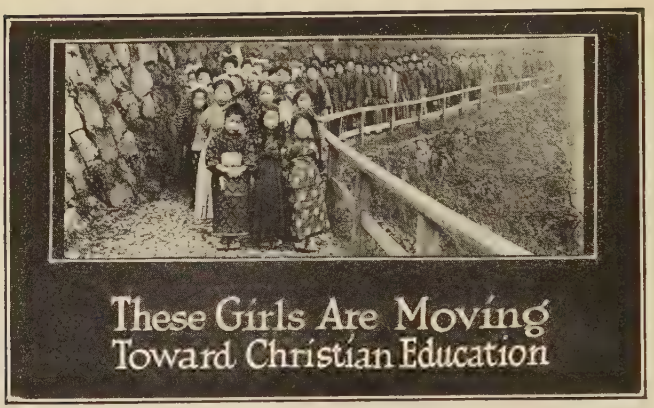
THE KINDERGARTEN

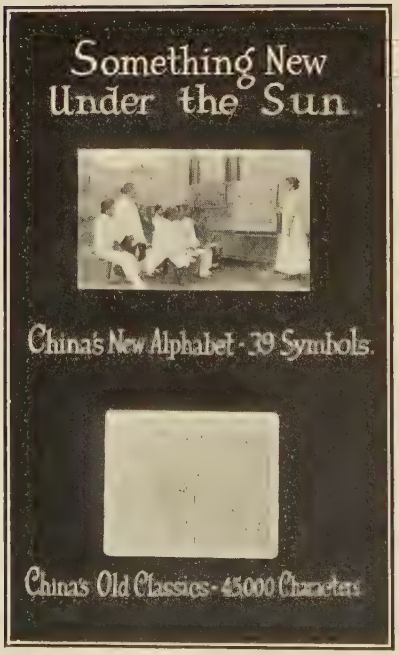
"The most effective Evangelizing Agency in Japan."

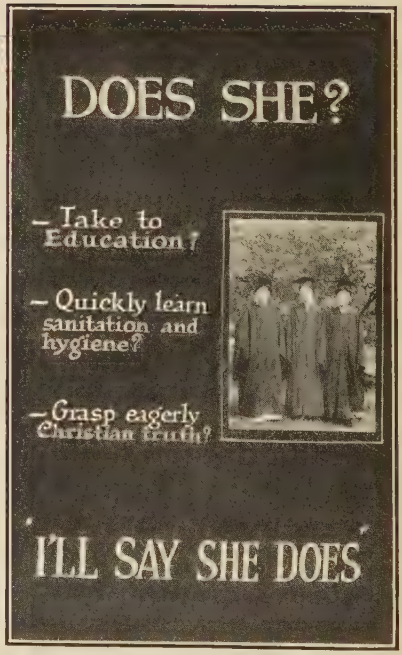
Fourteen in a Bed.

A Girl's School in Africa

Is Education as popular as this in your School?


These Girls Are Moving
Toward Christian Education


Something New
Under the Sun
China's New Alphabet - 39 Symbols.
China's Old Classics - 45000 Characters


DOES SHE?
– Take to Education?
– Quickly learn sanitation and hygiene?
– Grasp eagerly Christian truth?
I'LL SAY SHE DOES

SENTENCES FROM SOME OF THE EXHIBIT PANELS

Africa

Africa has 514 languages and 321 dialects.

"Every Mohammedan trader is a Mohammedan Propagandist".

In Nigeria there are 200,000 pupils in Mohammedan Schools. There are 1,830 pupils in Government and Mission Schools.

In the Great War there died in Europe 80,000 North Africans. The United States lost 60,000.

China

Shansi Province alone has enough anthracite coal to supply the world for 2,000 years.

"Whoever understands that mighty empire (China)—socially, politically, economically, religiously,—has the key to world politics for the next five centuries."—John Hay.

The Chinese "Second Nile": In the United War Work Campaign, China contributed fourteen times her quota. Quota $100,000. Paid in, $1,400,000.

28,000,000 of China's young women will be married without knowing how to read a cook book!

Japan

"The indirect influence of Christianity has poured into every realm of Japanese life. The origin of modern civilization is to be found in the teachings of the sage of Judea."—Count Okuma.

Korea

In Korea, one in 100 is a Church Member or an Enquirer.

Latin America

"With the signing of peace, the World's attention will shift from Europe to Latin America".—S. G. Inman.

Mexico needs not guns but schools, not curses but friends, not creeds but Christ.

Pan-American Solidarity: No one longer doubts its desirability. South America is much nearer ready for it than we realize. All of North America is ready except Mexico. Friendship is necessary for safety. The Church is one of the strongest links for friendship.

Near East

Athens asks for a college like Robert College.

Bulgaria asks that its two Mission high schools be transformed into colleges.

"Arabia offers hard tasks for strong men. Dangerous tasks for brave men. Tedious tasks for faithful men".—Paul W. Harrison, M. D.

The horizon of Islam is broadening. The influence of Christianity is penetrating. The alignment of Mohammedanism is changing. The promises of God are challenging.

Armenian refugees in the Syrian Desert: "As the Church in Jerusalem decides so the Church in the Desert will do. Shall we deny Christ, become Moslems, or starve to death?" The Church in Jerusalem had neither funds nor food. They answered, "Be Thou Faithful unto death, and I will give you a Crown of Life". The Church in the Desert was Faithful.

During the War: Two hundred and sixty-two Missionaries did Relief Work, nine Stations had to be abandoned, four Stations were held by single women, countless Schools were broken up. Mission Boards are calling for two hundred and thirty-seven new workers for Syria, Turkey, Persia and Arabia.

South Eastern Asia

All the races of the East mingle in Malaysia. Will Christianity shape the molten race?

"'The Philippines are a race quick to learn and to profit by knowledge".—President McKinley.

There are now 10,000 Filipinos teaching in English.

The Philippines, 1900—Mission work just beginning. 1919—twelve Missionary Societies, two hundred Missionaries, seventy-five thousand Protestant Christians.

Unoccupied Fields

Their cry does not come up to us for there is no one to voice their need.

Thibet has not a wheel within its borders except a prayer wheel. cruelty."

In China there are 1.557 walled cities without a Missionary.

In India, seventeen districts containing a population of 16,000,000 have no Missionary.

In Japan eighty per cent. of the whole population are still unevangelized (largely in rural districts).

"The dark places of the earth are full of the habitations of cruelty."

America's greatest unoccupied field is the Indians of South America.

General

All that is human must care for all that is human.

The war worker was a snapshot. The missionary is a time exposure.

There are 1,000,000,000 non-Christians in the world. There have not yet been 1,000,000,000 minutes since Christ started His public ministry.

"I am not a Christian I am a Confucianist, but unless the ethics of Christianity shall dominate the Scholarship of China there is no hope for the Republic."—Yuan Shi Kai.

For the preservation of peace between the Colonists and the natives one missionary is worth more than a whole battalion of soldiers".—Gen. Sir Chas. Warren.

"I see many Knights going out to the Holy Land, but that is not the way the Holy Land will ever be conquered. It is by tears and blood and suffering even as Christ and His apostles went out". Raymond Lull, pioneer missionary to the Moslems.

"There is a legion that never was listed, that carries no colors nor crest; but split in a thousand detachments, is breaking the road for the rest".

"Peace, like war, has its obscure tasks which are not always the least delicate, or the least dangerous".

Educational

"When the child goes to school, his father will soon follow him to church".

One half the world does not know how to read.

Among volunteer Indian troops: Christians, seventy-five per cent. could write; others, five and one-half per cent. could write.

The school safeguards the mass movement from an illiterate church.

Medical

"The City of Brooklyn could provide one physician for every Protestant medical missionary on the foreign field and still have six hundred and ninety-six left to minister to its own needs".

New York City has five hundred trained nurses in the Department of Health. The Protestant churches of the world have five hundred nurses on the mission field.

"No work so nearly approaches and repeats the life of Christ as medical missions; none presents so pitiful a need and so glorious an opportunity.—George Sherwood Eddy.

What is a Hospital? A little American girls says: "A place to be sick in." A little Chinese girl says: "A place to get well in."

150,000,000 women in India, one hundred fifty-nine Protestant women missionary physicians.

200,000,000 women in China, ninety-three Protestant women missionary physicians.

50,000,000 women in Africa, fifteen Protestant women missionary physicians.

100,000,000 women in Moslem lands, twenty Protestant women missionary physicians.

Industrial

"This is the Gospel of Labor, ring it, ye bells of the kirk, the Lord of Love came down from above to dwell with the men who work".

Christian Literature

"Nearly all the enquirers in Moslem lands have first been led to Christ by means of a book or tract". Dr. Zwemer.

Position of Women

Christianity: "He who made them from the beginning made them male and female, and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder' ". "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus".

Mohammedanism: "Men are superior to women on account of the qualities with which God hath gifted the one above the other". "Ye may divorce your wives twice; and then either retain them with humanity, or dismiss them with kindness". "Of other women who seem good to your eyes, take but two or three or four".

Buddhism: "Just as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long; just so under whatsoever doctrine and discipline women are allowed, that religion will not last long". "Bad conduct is the taint of women". "Verily, the life of women is always darkness".

Confucianism: "The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented' ". "The woman follows and obeys the man. In her youth she follows her father and elder brother. When married, she follows her son".

Hinduism: "With women there can be no lasting friendship; hearts of hyenas are the hearts of women". "The husband should not eat in the presence of his wife. Such indeed is the divine ordinance". "Woman, the low caste Sundre, the dog and the black

crow, are untruth". "Stealing grain, base metals or cattle * * * slaying women and low caste Sundres, * * * and atheism, are all minor offenses".

Social Conditions

"The threshold weeps forty days when a girl is born."—*Mohammedan Proverb.*

"A nation will not be better than its homes". *Shailer Mathews.*

"Democracy is 'You are as good as I am,' not 'I am as good as you are' ".—*Dr. Yuiaka Minakuchi.*

"Surely there can be no joy today that does not know of our inevitable debts, even to those tto whom we owe nothing.—*Christmas Editorial Des Moines Register.*

"The world is now an indissoluble unity, and we can no more tolerate the existence of racial slums in that unity than we can afford to allow slums to exist in our great cities". *J. H. Oldham.*

"Since the armistice, wherever the allies have set foot, they have turned the country wet. Saloons and cafes are springing up in the sacred city of Constantinople like mushrooms, where as formerly liquor was sold in European stores and hotels patronized by its followers. In Asia Minor, too, all zones occupied by the allied troops are getting wetter and wetter". *Essed Bey.*

"Among the foreigners who set the pace of drinking in Latin America, North America's are not the least influential, and the 'American Bar' is one of the best known exponents of our boasted civilization". *Webster E. Browning.*

"In Pagan Africa, alas, it is the Christian trader who represents the damnable traffic in alcohol, while the Moslem trader represents the principles of prohibition". *Samuel M. Zwemer.*

A WORD OF APPRECIATION TO DES MOINES

Dr. J. Ross Stevenson

Very few of us can understand or appreciate all that is involved in preparing for and in caring for a Convention of such magnitude as this one, and yet each, I am sure, will wish to give some expression of his indebtedness to those who have made possible the memorable privileges of these few days. It would be impossible for any one to adequately express that gratitude which is in your hearts or even to enumerate the benefits which have been so graciously bestowed upon us by the hospitable people of this flourishing city.

I wish in the name of the Committee and in your name to mention the Chairman of the Committee of Arrangements, Mr. John P. Wallace, who has given so much time to the preparation and entertainment of this Convention that his friends in business circles have been asking when and where he could find time for his own business. His high standing in the community has enlisted their interest and the loyal support of the whole community whereby the holding of such a Convention has been made possible.

And associated with him has been as Chairman of the Finance Committee, the Honorable James F. Weaver, President of the Chamber of Commerce in this city, and around whose capable and trustworthy financial leadership, the business interests of the city and the people generally have rallied promptly and without any stint, most generously, so that the funds necessary have been provided.

And associated with these men have been the Treasurer of their Committee, Mr. Grant McFerren, not to mention the members of the Finance Committee and those who have served as Chairmen and Members of the Finance Committees in the different churches, all working together in a very unprecedented way, securing those funds which were needed to make this Convention a success, which we have witnessed.

Then I should wish to mention in your name the Chairman of the Hospitality Committee, Dr. W. B. Sanford, not to mention the hundreds of others who have planned for the reception for the entertainment of the delegates. And along with them we should

think of the faithful pastors of the city, who have responded cheerfully and enthusiastically to every call that has been made upon them.

We perhaps do not appreciate all the organization that is involved in preparing for entertaining a Convention of this size, and I am told that in the face of almost unsurmountable obstacles, with zero weather, with the coal shortage, these people have gone from house to house and have opened up the homes of the city for your entertainment. Much of this has been done at great personal inconvenience and yet most cheerfully, and although each one of you who has been so graciously entertained in one and another hospitable home, each one of you will wish in the next day or two to write a letter to your host or hostess expressing your personal indebtedness and appreciation. I am glad to avail myself of this public privilege to express our united gratitude for all that has been done for our comfort and for our gladness, and I wish to make very special mention, and I cannot emphasize this too strongly, special mention of the service that has been rendered by the Christian women of this city. These good women, who, it would seem, have almost deserted their own homes, have left their families to forage for themselves, in order that they might come to the churches and prepare with their own hands and serve with their own hands the food which has been placed before you at the luncheon and supper hour, and of which you have partaken with such manifest appreciation that I haven't heard of any fragments that needed to be gathered up. (Applause)

I am also glad to make mention of the Board of Supervisors of Polk County in which this city is located and to the custodian, Mr. Edward Kreen, to the County Superintendent of instruction, Mrs. Hoffman, for the provision that has been made without cost of the Court House as Convention headquarters, and all that was done for your reception and registration on the day in which you arrived.

I wish to make mention of the courtesies extended and the faithful service rendered, not only by the railway officials here in Des Moines, but in the central west territory. They have had a great regard for our comfort, have seen to it that we have arrived here promptly and are making, as you know, extensive arrangements in order that we may be speeded on our way home without any inconvenience. And I know you would have me thank in your name the press of the city, first of all because they represent this Convention to the Christian public in such an advantageous way as to secure their support, and then for the sympathetic and faithful way in which they have portrayed the proceedings of this Convention. Now, there are a great many whose names are unknown, but whose services are surely recognized and to whom we can never be

sufficiently grateful for what they have done on our account. I am sure we leave this place with precious and with lasting memories, and if we were to ask ourselves, "How can we adequately express the gratitude of our hearts", I am sure the people of this city would believe it to be in this way—by the fidelity with which we are carrying out the purposes of this Convention.

If in the coming days each one of us can say, "In that great central city of the west, Des Moines, that the beginning of the year 1920, I got my new vision of God, I came into personal dealings with Jesus Christ, so that ever since the course of life has been set in the right direction", if that can be said, and I believe it may be said, then these people may be assured that what they have bestowed upon us has not been in vain. (Prolonged applause)

OFFICERS OF THE CONVENTION

Chairman ..... John R. Mott
Vice Chairman ..... J. Ross Stevenson
Chairman of Simultaneous Meetings..... Joseph C. Robbins
General Secretary, Student Volunteer Movement.....
..... Robert P. Wilder
Executive Secretary for the Convention..... Wilbert B. Smith
Quartette..... Paul J. Gilbert, P. H. Metcalf,
C. M. Keeler, E. W. Peck
Precentor ..... Robert Lawrence
Pianist ..... H. C. Ostrom
Business Committee ..... C. W. Bishop, Chairman
Committee on Ushers ..... E. W. Hearne, Chairman;
A. M. Trawick
Committee on Arrangement for Section Meetings.....
..... W. H. Tinker, Chairman
Committee on Conferences, Foreign Mission Boards and
Societies ..... Burton St. John, Chairman
Exhibit Committee ..... J. Lovell Murray, Chairman
Press Committee ..... Charles H. Fahs, Chairman;
Harrison S. Elliott
Transportation Committee ..... John L. Mott, Chairman;
Guy E. Harner
Convention Registrar ..... J. S. Pennepacker
Registration Committee ..... T. S. Sharp, Chairman
Committee on Headquarters Hotel..... W. P. McCullough
Committee of Arrangements..... John P. Wallace, Chairman;
W. W. Gethman, Secretary
Hospitality Committee..... Dr. W. B. Sandford, Chairman;
Dr. Thornton B. Penfield, Secretary
Committee on Foreign Students..Charles D. Hurrey, Chairman;
Katy Boyd George
Committee on Pulpit Supply..... T. W. Graham, Chairman;
George W. Webber
Committee on Fraternal Delegates...Galen M. Fisher, Chairman

STATISTICS OF THE CONVENTION

Student Delegates		
Regular	5086	
Foreign	342	
		5428
Presidents and Faculty Members		539
College Y.M.C.A. and Y.W.C.A. Secretaries		147
Student Pastors		53
Out-of-College Volunteers and Missionaries Under Appointment		57
Foreign Missionaries		245
Officers of Mission Boards and other Societies		169
Traveling and Administrative Secretaries of Y.M.C.A. and Y.W.C.A.		125
Editors and Press Representatives		11
Speakers		133
Executive Committee and Secretaries S.V.M.		45
Officers of the Convention		34
Fraternal Delegates		9
Special Delegates and Guests		59
		7054
Deduct for names counted more than once		164
		6890
Number of Institutions represented		949

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

Executive Committee

John R. Mott - - - - Chairman
J. Ross Stevenson - - - Vice-Chairman
James M. Speers - - - - Treasurer

Enoch F. Bell
Charles W. Bishop
*Chauncey Brown
*Charles S. Campbell
Ernest H. Clarke
Bertha Conde
*Louise de Schweintz
Velma Hamill
*Grace Hutchins
*Cora A. Kilborn
*Herman Lum
L. P. Moore
David R. Porter
*Victor Rambo
Joseph C. Robbins
*C. Cooper Robinson
*George D. Rowe
*Una M. Saunders
Robert E. Speer
Mrs. H. R. Steele
*Maude L. Strayer
*Adele Streeseman
William E. Taylor
Fennell P. Turner
Edward C. Wood

* student members

Secretaries

Robert P. Wilder - - General Secretary
Thomas S. Sharp - - Executive Secretary
Burton St. John, Vernon Halliday — Educational Secretaries
J. Lovell Murray, Helen Bond Crane — Candidate Secretaries

Traveling Secretaries

Belle J. Allen, M.D.
Thomas C. Blaisdell, Jr.
E. Fay Campbell
May A. Fleming
A. Gwendolyn Fraser
Cyril H. Haas, M.D.
Edith M. Haslett
Ralph B. Nesbitt
H. Conrad Ostrom
Harold D. Robertson
Caroline G. Sanborne
Walter B. Wiley
J. R. Wilson

INDEX

INDEX

A

Aberly, Dr. J., address "India as a Mission Field", 369-372.
Abraham, Bishop, 53-54.
Abyssinia, an opening door, 233.
Adams, Dr. James E., address "Korea Calls for New Missionaries", 336-337.
"Adequate Religion in China Necessary to Reconstruction, An" address by Bishop Logan H. Roots, 357-359.
Advance in material achievement, 153.
Advance, Mohammedan, Africa, 425, 435- 438; Portuguese East Africa, 430; Sudan, 430-431.
"Advance of Mohammedanism in Africa, The" address by Dr. Samuel M. Zwemer, 435-438.
"Advancement of the Kingdom of God Through the Teaching of Agriculture", address by Dr. Thomas Jesse Jones, 568
Africa, agricultural missions, opportunity, for, 449; an area of need, 50; appeal for evangelization of, 201-202; area compared with the United states and Europe, 38; awakening, 445-447; Central, Mohammedan advance, 425; changing, 425-426; commerce, effect on the natives, 444; conditions untouched, 426-427; David Livingstone finishing his task, 229; evangelization, advance, 446-447; evangelization by American negroes, 96; French missionary responsibility, 428-429; hospitals, 42; industry, effect on the natives, 444; Kamerun, French societies, 428; mass movements, 439, 445; medical education, 555-557; native church, self-support, 445-446; native medicine, 555-557, occupation inadequate, 429-433, 443; occupation of medical missions, cost 556; railroad opening, 38; schools, mission, 513; Senegalese, part in the war, 129; slavery, 431; Student Volunteers sailed to, 50; Swaziland and Zululand, education, 449; unoccupied fields, 43, 429-433; war, effect on, 425-426; witch-doctors, 555, 556; woman,attitude toward, 426-427; women Mohammedan, Sudan, opportunity among, 508; see also North Africa.
  Angola, Medical Missions, need of, 448; occupation inadequate, 430
  Education, 432; demand for, 443, 446; medical needed, 556-557; mission, proportion of, 514; missions pioneers in, 513-514.
  Educational missions, 443-445; demand for, 443, 446; industrial education, demand for, 446; natives, capacities of, 443; program, 444; South African Native College, government, recognition, 446.
  Government, effect on the natives, 444; help of natives, 448-449.
  Illiteracy, 443,
  Industrial education, demand for, 446; teachers needed, 536.
  Medical missions, 440-442; medical education needed, 556-557; medical missionaries needed, 449, 556 - 557; natives reached through, 448; surgery needed, 448; women, 448. ffl ffl
  Missionaries, agricultural, needed, 448; business experts, needed, 448; civil engineers, place for, 449; French, number, 428; medical knowledge, 448; music directors, opportunity for, 499; number, 429; printers, needed, 448.
  Mohammedan Advance, 43, 50, 425; Portuguese East Africa, 430; Sudan, 430-431.
  Mohammedanism, propaganda, 436; statistics, 437.
  Natives, capacities of, 443; universities in United States, entering, 444.
  Occupation inadequate, Portuguese East Africa, 430; Sudan, 430-431.
"Africa" address by I. C. Steady, 201.
"Africa, Appeals from Mission Lands", 201-202.
"Africa, Educational Needs, Progress and Program in", 443-445.
Africa, Field Section Meeting, 423-450.
Africa Field Section Meeting, Remarks, 447-450.
"Africa, New Conditions in Old", 425-426.
"Africa, Social and Racial Awakening in", 445-447.
"Africa, Supreme Need for the Gospel in", 438-440.
"Africa, The Advance of Mohammedanism in"' 435-438.
"Africa, The Enlarged Responsibilities of French Missions in", 428-429.
"Africa, The Old", 426-427.
"Africa, Unoccupied", 429-433.
"Africa, Work for Women in", 433-435.
Agricultural class practically unreached, Japan, 323.
Agricultural College at Lavras, Brazil, work in, 581.
Agricultural college needed, China, 527.
Agricultural education, India, government, 582-584.

Agricultural missionaries, 310; Brazil, appeal for, 581-582; horticulturist needed, India, 590; India, women, needed, 591-592; need for competent, 394-395; preparation, South America, 587-588; specializing, missionary preparation, Brazil, 588; theological training, South America, 588.
Agricultural missions, Africa, opportunity for, 449; agricultural missionaries, need for competent, 394-395; agricultural missionaries, preparation, 587-588 agricultural missionary, sacrificial spirit, 594; apology for, 396-397, 567-570; challenge to Student Volunteers, 568; failure of, reasons for, 394; Latin America, planned, 590; life investment, 310; Mexico, planned, 590; West Indies, planned, 590;
Brazil, 578-582; Agricultural College at Lavrass, work in, 581; agricultural missionaries, specializing, 588; methods, 581.
India, 299-300, 390, 394-397; agricultural missionaries, qualifications, 586; agricultural missionary, needed, 572; aid evangelistic work, 570-573; aid to native church support, 573; Cooperative Banks and, 574-575; Credit Banks, and, 574-575; doubling income of natives, 584; education, agricultural colleges needed, 584-585; famines preventable through, 395; farm at Allahabad, 395; government, attitude of, toward, 589; horticulturist needed, 590; language preparattion, 589; opportunity, 573; women, needed, 591-592; women, work for, 585.
South America, agricultural missionaries, preparation, 588; agricultural missionaries, theological training, 588; opportunity for, 461-462.
"Agricultural Education in India", address by Sam Higginbottom, 582-586.
"Agricultural Missions an Aid to Evangelistic Work", address by Rev. Benson Baker, 570.
"Agricultural Missions in India", address by Sam Higginbottom, 394.
"Agricultural Missions in Latin America", address by B. H. Hunnicutt, 467.
"Agricultural Missions, Remarks", 586-594.
"Agricultural Missions, The Scriptural Basis for", 567-568.
Agricultural, conditions, Argentine Republic, 590; importance of, to people of India, 571; literature on, South America, 479.
India, cotton gin improved, 582-583; education, agricultural colleges, 582-583; government encouragement of, 582-584; Imperial Institute at Poona, mentioned, 583; improved, contributing cause in abolishing famine, 592; wheat improved, 582.
"Agriculture, Advancement of the Kingdom of God through the Teaching of, 568-570.
Ahmednagar mentioned, Training School for Christian Teachers, 523.
Aid from students of Canada and the United States, foreign students in Europe, 264.
Aid Student Volunteers, purpose of Student Volunteer Movement to, 60.
"Aim of Missions, The", address by Dr. Robert A. Hume, 487.
Albania, "Battlefield between Islam and Christianity", 415; Mohammedanism, 415-416; Mohammedans, number, 406; United States, relations between, 416; women, position of, 415.
"Albania, The Moslems of", 415-416.
Algiers, a modern city, 38-39.
Aliens in the United States, 144; contribution of, 144-145; must receive something more than mere "Americanization", 145; returning with a message of a "Christian America", 146; treatment of, 128-129.
Allahabad, India, mission farm at, 395.
Allen, Dr. Belle J., address "The Management of Plague", 547-548; "The Work of Healing for the Women of India", 398-401.
America, Christianity, necessity for, in world evangelization, 143; relief work, 557-558.
American, Canadian student unity, and, significance of, 20.
American College for Girls at Constantinople, mentioned, 50.
American negroes advance in last fifty years, 95; mediators, 96; negro race leadership to come from, 94-95; preparation for part in world evangelization, 95; self-expression in religion, 95; war, in, 94-95.
American Red Cross, a missionary society, 549,550.
Americanization of Americans necessary, 145; real meaning, 144; Roosevelt, Theodore, quoted, 39; spiritual, 145.
Americans, Americanization of, necessary, 145.
Anglo-Saxon countries, leadership must come from, 135.
Angola, Africa, medical missionaries, need of, 448; occupation inadequate, 430, 448.
"Appeal, A Financial", 213-216.
Appeal for missionaries, China, 363; China, women, 352; Korea, 337.
"Appeals from Mission Lands", 197-209; Africa, 201-202; China, 206-208; India, 204-205; Japan, 199-201; Mexico, 202-203.
"Appreciation to Des Moines", 619.
Arabia, evangelistic work, women, 503-504; Gardener, Allan, mentioned, 267; medical missionaries needed, 410; Student Volunteers, number sent, 61; women, evangelistic work, 503-504.
British, area, 405; population, 405.
Interior, area of, 405; population, 405.
Turkish, area, 405; population, 405.
Arcot Mission, evangelization in, 501.
Area of need, Africa, 50; Europe, 49; France, 49; Turkey, 50-52.
"Areas of Need", 49-56.
"Argentina, The New Day in", 465-467.
Argentina, see Argentine Republic.
Argentine Republic, 465-467; agriculture, conditions, 590; art in, 465, 466; Christianity, future contributions, 466; denominations, 466; education, deisre for, 467; educational missiontries, need for, 467; educational missions, opportunity, 479; leading Latin America, 465; medical missionaries, pharmacist, 479; progress, 466; students, 467.

Armenia, American mandatory for, reasons, 51; appeal for protection, 51; British mandatory for, 51; disposal of, 51; massacres, 50-52.
Armenia, Kurdistan, and, area, 405; population, 405.
Armenian massacres, 232
Armenian relief, Miss Cushman, 50-51.
Arratin, Ramiso, Remarks, Latin America Field Secttion Meeting, 479-480.
Asia, education, missions pioneers in, 513-514; students of, influence of Student Volunteer Movement, 72.
Asia Minor, area, 405; diseases, 412; medical missionaries, need for, 412; population, 405; prisoners of war, work for, 412; tuberculosis, 412.
Atlantic City Convention, Interchurch World Movement of North America, or survey conference, 150.
Attitude of students toward missions changed by Student Volunteer Movement, 65.
Attitude toward women, China, Confucianism, 355.
"Attraction of Hard Things, The", 219-236.
Attractions of missionary service, 230-231, 274, 277, 302.
Australia universities, influence of Student Volunteer Movement, 72.
Austro-Hungarians, New York City, 39.
Authority, Christ sufficient, for missionary service, 251-253.
Automobile roads, North Africa, 38.
Awakening, Africa, 445-447.
"Awakening, Social and Racial, in Africa", 445-447.
Azariah, Bishop, 53.

B

"Background, The World Missionary", 35-45.
Bacteriologist needed, 562.
Baker, Rev. A. G., address "The Challenge of the Indians of Bolivia", 461-464; "Remarks, Latin American Field Section Meeting", 483.
Baker, Rev. Benson, address "Agricultural Missions an Aid to Evangelistic Work", 570-573; "The Mass Movement in India", 380-383; "Remarks, Agricultural Missions", 588-589.
Balkans, Albania, backwardness of, 415; battlefield between Islam and Christianity, 415; Mohammedanism in, 415-416; opportunity in, 416; United States and, relations between, 216; women, position of, 415.
Balkans, Mohammedans in, number, 406.
Banks, Cooperative, agricultural missions and, 574-575; education and, 576; hygiene and, 576; length of time established, 589; organization, purpose and methods of, 574-575; prohibition and, 576; sanitation and, 576; success of, 589.
Barger, Dr. A. J. P., addresss, "Essential Motives of Medical Missions", 559-560; "Remarks, Africa Field Section Meeting", 448, 449.
Bashford, Bishop, quoted, 95.
Benares, Central Hindu University, agricultural department, teachers needed, 585.
"Benediction, The", by Dr. John R. Mott, 270.
Bennett, Mrs. F. S., address "The Call of Home Tasks", 143-147.
Bernhardi, mentioned, 117.
Besant, Mrs. Annie, mentioned, 392.
Bible distribution during war, Near East, 409.
Bible teachers, women, needed, Korea, 507.
Bible teaching in India, 535-536.
Bible training for medical missionaries, 563.
Bible women needed, Japan, 506; women missionaries needed to train, Japan, 506.
Bingham, Hiram, mentioned, 56.
Bishop, Charles W., address "The Students of Canada", 96-98.
Blind, work for, 42.
Bliss, Dr. Howard, address "The Contribution of Higher Education to the Missionary Enterprise, 517-520; "Educational Missions in the Near East", 413-415.
Bolivia, area compared with Europe, 38; Indians of, 461-464; occupation inadequate, 457.
"Bolivia, Challenge of the Indians of", 461-464.
Bolshevist movement, causes class cleavage, 17.
Books issued by Educational Department, 64.
Borneo, area compared with Great Britain, 353; population that could be supported in, 353.
Brahmo Samaj, influenced by Christianity, 375-376.
Brazil, Agricultural College at Lavras, work in, 581; agricultural resources, 579-580; area compared with North America, 38; education, home economics, teachers of, needed, 587; educational missionaries needed for, 481-482; extent of, 579; farms, size of, 586-587; home economics, teachers of, needed, 587; illiteracy in, 483; land values, increase in, 580; language, 590; medical missions, pharmacist, 479; primitive farm methods, 581; railroads, opening, 580; social life of people, 580-581; transportation, lack of means of, 580.
Agricultural class, isolation of, 580; religious life of, 581; social life of, 580-581.
Agricultural missions, 578-582; agricultural missionaries, appeal for, 581-582; agricultural missionaries, preparation, 588; agricultural missionaries, specializing, 588; agricultural missionaries, theological training, 588; methods, 581; preparation, theological training, 588.
"Brazil, Agricultural Missions in", 578-582.
British Arabia, area of, 405; population of, 405.
"British Christian Student Movement, The", address by Rev. R. G. MacDonald, 107.
Brown, Dean Charles R., address "A Vital Christianity in Naational and International Life", 113-123.
Bryce, Viscount, mentioned, 232; quoted on Mohammedanissm, 170.
Buddha, quoted, 173.
Buddhism, attitude toward women, 173; inadequate for China, 356.
China, failure of, 207; pessimism of, 365; without God, 356.
Budget, enlarged, of Student Volunteer Movement, 215.

Bulgaria, illiteracy in, 40; Mohammedans in, number, 406.
Burma, Student Volunteers, number sent to, 61.
Buzzell, Miss Anna, address "Winning Christian Leaders in Japan", 320-322.

C

Cairo, El Azhar Mohammedan Universitty, 50; Bible in, 409; Canon Gardiner on, 169-170.
Call for service today, student, 19, 266, 267.
"Call of Home Tasks, The", address by Mrs. F. S. Bennett, 143.
"Call of the Cross, The", address by Dr. James I. Vance, 153.
"Call of the New Generattion, The", address by Dr. Robert E. Speer, 266.
Call to proclaim Christ, 190-191.
"Called, not sent", 92-93.
"Calling the Medical Missionary", address by Dr. Edward H. Hume, 558.
Cammack, Mrs. L. S., "Remarks, Africa Field Section Meeting", 448.
Canada and the United States, aid from students of, to foreign students in Europe, 264; example of the power of Christ in international relations, 90.
"Canada and the United States, The Latent Capacities of the Students of", 87-98.
Canada, Christianization of, 136-137; investigation of religious conditions in the United States and, by Mr. McKenzie, 140; leadaership must come from Anglo-Saxon countries, 135; no limit on future sacrifice because of war, 135; part in the war, 137-139; part in world evangelization, 135-136; religious revival in the United States and, predicted by Mr. McKenzie, 140; war losses in, 44.
  Students, capacities revealed by war, 97-98; giving increased by war, 98.
  Universities, affected by war, 97; emptied by war, 139.
"Canada, the Demand of the Churches of", 135-139.
"Canada, The Students of", address by Charles W. Bishop, 96-98.
Canadian and American student unity, significance of, 20.
Canterbury, Archbishop of, quoted, 33.
Capacities for service, Canadian Students, revealed by war, 97-98; women students, 92.
"Capacities of the Students of Canada and the United States, The Latent", 87-98.
Cape-to-Cairo Railroad, length, 38.
Carlyle, Thomas, quoted on Mohammed, 166.
Caste system, "essence of Hinduism", 162; Hinduism, 162-163.
Catholic Church in Chile, 479-480; in Latin America, 457, 479-480.
Celebes, population that could be supported in, 353.
Centennial anniversary of medical missions, 541.
Central Africa, Mohammedan advance, 425; occupation inadequate, 456; Student Volunteers, number sent to, 61.
Central Hindu University, Benares, agricultural department, teachers needed, 585.
Ceylon, Student Volunteers, number sen to, 61.
"Challenge of China to the Churches of Christendom, The", address by Rev. A. L. Warnshius, 363.
"Challenge of Life, The Student Response to the", 237-258.
"Challenge of the Indians of Bolivia, The", address by Mr. Baker, 461.
"Challenge of Students of South America, The", address by Miss Bertha Conde, 458.
"Challenge of World Opportunity, The", 15-23.
Challenge to North American Students, present crisis, 55.
Chamberlain, Dr. William I., address "Systematic Evangelization", 500-502.
Chang Po Ling, mentioned, 344, 364.
Character Building, influence of Student Volunteer Movement on, 67-68.
Charaacter of Japanese, nobility, 324.
Children, attitude of Christianity toward, 173-186; Mohammedanism toward, 168-169.
Chile, area compared with the United States, 37-38; Catholic Church in, 479-480; education, women, 459; prejudice against United States in, former, 455.
China, 339-365; agriculturaal college needed, 527; appeal for evangelization of, 206-208; appeal for missionaries, 363; appeal for women missionaries for, 275, 352; army, Christian chaplain in, 364; army, Christianity in the, 364; awakening, significance of, 365; character of Chinese, 341; Chinese in Malaysia, 353; Chinese to be strongest race in Malaysia, 354; Christian officials,364-365; Christianity, need of, 207, 355, 357, 364; Christianity needed in civilization, 359; condition of, 207; educational missions, high schools for women, 345-346; educational revolution, 207; emigration from, 353; emphasis on education, 343; evangelistic campaign, 495; financial reconstruction, 363; forestry teachers needed, 343; Ginling College, physical director needed, 536; higher education in, 521; hygiene, teachers of, needed in, 562; industrial development, 526; industrial reconstruction needed, 357-358; intellectual revolution, 207; intensive campaign, 495; international relations, 341, 362; isolation from world politics impossible, 341; Japan and, relations, 361; medical education, China Medical Board, 551-555; medicine, reconstruction in, needed, 358; missions a failure in, 360-361; missions and education, 360; missions and opium trade, 361; native medical workers, necessity of contact with United States, 553; native medicine in, 41-42; China, natural resources of, 206, 526; occupation inadequate, 350; opium trade through Japan, 361; part in the war, 129-130, 362-363; political interest, 361-362; political reconstruction, 357, 363; political revolution, 207; political situation in, 361-362; population, 206, 352-353; reconstruction, United States, part of, in, 361-362; population, 206, 353-353; reconstruction, United States, part of, in, 363-364; religious revolution, 207-208; social problems in, 361; social

reconstruction in, needed, 358; spiritual awakening, 364; spiritual reconstruction, 364; Student Volunteers, number sent to, 61; students of, influence of Student Volunteer Movement on, 72; superiority of Japan, reason for, 341; technical school needed, 527; to be a blessing or a curse to the world, 208; to be a prophet of Christian truth, 206; trade with United States, 364, uni-States owes Christianity to, 364; universities for women, 345; unoccupied fields, 43; weakness of, 341; women missionaries needed, 506, 507, 508.
Buddhism, failure of, 207; inadequate for, 356; pessimism of, 356; without God, 356.
Commercial reconstruction, 363; needed, 357-358.
Confucianism, attitude toward women, 355; failure of, 207; ignorance of God, 355; inadequate, 355; responsible for backwardness of, 355; sin, no adequate conception of, 355-356.
Education, 342; change in system, 343; mission preeminence in, in West, 513; mission trained teachers in government schools, 536; need for teachers, 342; reconstruction in, needed, 358; system of, for, 341-342; theological teachers needed, 343; women, college graduates, number of, 349; women, teachers, requirements for, in woman's college, 536-537; women's high schools for, 345-346.
Illiteracy in, 40, 343; women, 349.
Medical Board, women teachers under, 563; work of, 42, 552.
Medical missions, 347, 551; medical research, opportunity for, 563; native workers trained by, in 551-552; opportunity, 555; religious idealism needed, 555; Rockefeller Foundation, 42.
Medical missionaries, dentists needed 562; pharmacists, needed 562; specialist in mental and nervous diseases needed, 562; teachers, needed, 343; varied work of, 551-552.
Missionaries needed, 360-361; women, needed, 350.
Missionary preparation, dentistry, 562; pharmacy, 562; women, 349.
Religions of, failure of, 207, 358, 359; inadequate, 355; reconstruction of, 363.
Student Conference, 54; attitude toward, 54.
Taoism, failure of, 207; inadequate, 356; pessism of, 356; predestination in, 356.
Women, 351; capacity for sacrifice, 349; changing, 351; college graduates, number, 349; education desired by, 345, 351; education, 344; need of education, 344; place of, in society, changing, 351.
"China" address by P. C. James Yen, 206.
"China, An Adequate Religion in, Necessary to Reconstruction", 357-359.
"China and the New World Order", address by Principal Alfred Gandier, 341.
"China, Appeals from Mission Lands", 206-208.
"China Medical Board, The" address by George E. Vincent, 551
China Medical Board, *see also Rockefeller Foundation, China.*
"China, Need and Opportunity of Christian Education for the Women of", 344-346.
"China, The Challenge of, to the Churches of Christendom", 363-365.
"China, The Need and Opportunity of Christian Education in", 343-344.
"China, The Opportunity of the Christian Doctor in", 346-348.
"China's Need of an Adequate Religion", address by P. C. James Yen, 355.
Chinese, character of, China, 341; Native Medicine, 41-42; women, a plea for, 349-351.
"Chinese in the Island World, The" address by Rev. John R. Denyes, 352.
Chosen, *see Korea.*
Christ a new approach of God to man, 28-29; call to proclaim, 190-191; fellowship with, in missionary task, 229-230; has not failed, 180; need of, on foreign field, 306; only hope of the world, 224; only permanent factor, 21-22; personality of, 186; personality of, revealed in missionaries, 188-189; saves and satisfies, 196; social injustice necessary to right through, 109-110; sufficient authority for missionary service, 251-253; surrendering to, 189-190, 195; university of, 389; world unity in, 110, 250, 251, 265; yielding absolutely to, 89-90, 246, 267-268, 309.
Christ adequate for solution of industrial porblems, 90; for solution of social problems, 90.
Christiaan America, aliens returning with message of a, 146; necessary for, in world evangelization, 143.
Christian Central Cooperative Credit Bank, agricultural missions and, India, 574-575; organization, purpose and methods of, 574-575.
Christian officials, China, 364-365.
Christianity, adequacy of, for international relations, 191-193; to meet sin, 194; to right industrial problem, 193; tto right social injustice, 193.
Christianity, attitude of, toward children, 173, 186; attitude ttoward women, 173, 186-187; Brahmo Samaj influenced by, 375-376; evil in civilization opposed to, 185-186; family system opposed to, Japan, 317; future contributions to, Argentine Republic, 466; indispensible to all mankind, 183; in India, proportion of Christians to population by Provinces, 390-391; in the army, China, 364; interest in, Near East, 410; loyalty, racial contribution of negro race, to, 94; Mohammedanism and, differences which separate, 409-410; partisan, 179; recognized officially in Japan, 315; responsible for good civilization, 185; solution of all questions, 184; United States owes, to China, 364; war, conflict between Mohammedanism and, 406; workability today, 131-132; world unity in, 20-21, 184.
Need of, 356-357; China, 207, 355, 357; Japan, 315, 317, 324; Mex-

ico, 203.
Present day, failure of, 179; to face social injustice, 176; to inspire sacrificial spirit, 178.
"Christianity, A Vital, in National and International Life", 113-123.
"Christianity Indispensable to the World", 181-196.
"Christianity, The Personal Worth or Failure of", 175-180.
"Christianizing International Relationship", 81-82.
"Christianizing of the National and the International Life", 111-132.
"Christ's Message of the Kingdom" quoted, 28.
Church faces new world building, 142; in the United States and Canada, 140; native, 42-43; program of the, 40-43; union, India, 54.
Churches, relatioon of Student Volunteer Movement to, 60; Student Volunteer Movement influence upon, 73.
"Churches, The Imminent Demand of the, on Student Life", 133-157.
Cilicia, medical conditions in, 302; superstition in, 303.
Clark, Rev. Alden H., address "The Training of Christian Workers on the Mission Field," 523-525.
Classes, mission study, 64.
Cleveland Student Volunteer Movement Convention, (1898), attendance, 70.
Cleveland Student Volunteer Movement Convention (1891), attendance, 70.
Closing Messages, 258-270.
Coal Strike, mentioned, 91.
Coan, Dr. F. G., address "The War and the Near East", 406-408.
Colleges, field of Student Volunteer Movement, 60; influence of Student Volunteer Movement on religious life of, 67; number in which Student Volunteer Movement works, 61.
Colombia, occupation inadequate, 457.
Colton, E. T. Chairman, Latin America, 451.
Commerce, effect on the natives, Africa, 444.
Commercial interest in Latin America, awakening, 453.
Commercial reconstruction needed, China, 357-358.
Commission, educational, to India, mentioned, 531.
"Committee on Religious Needs of Anglo-American communities", mentioned, 509.
Community service, Mexico, 478-479.
Competition, industrial cooperation necessary instead of, 125-126.
Comradeship in Student Volunteer Movement, 228-229; on mission field, 273-274.
Conde, Miss Bertha, address "The Challenge of the Students of South America", 458-461.
"Convention Exhibit", 607.
"Convention Officers", 622.
"Convention Statistics", 623.
Conventions, Student Volunteer Movement, attendance, 70; list of, 70.
Cook, Dr. Edmund F., "Remarks, Latin America Section Meeting", 482.
Constantinople, 50; American College for Girls at, mentioned, 50.
Contents, Table of, 9-14.
"Contribution of Higher Education to the Missionary Enterprise, The" address by Dr. Howard Bliss, 517.
Contributions, native church, Korea, 336.
"Conditions, European Students Facing World", 99-110.
"Conditions, The Significance of Present Day, to the Students of North America", 47-56.
Conference, proposed, in Sweden, World's Student Christian Federation, 262.
Confucianism, China, attitude toward women, 355; failure of, 207; ignorance of God, 355; indaquate, 355; sin no adequate conception of, 355-356; responsible for backwardness, 355.
Cooperation, government, 546; physical education, India, 546.
Cooperation, industrial necessary instead of competition, 125-126.
Cooperation, missionary, compared to unity of the Allies, 142; in Santo Domingo, 480; necessary in Latin America, 465.
Cooperation, social, instead of rivalry, 31.
"Cooperative and Credit Societies for the Farm Villages of India", address by O. O. Stanchfield, 573.
Cooperative Banks, India, agricultural missions and, 574-575; education and, 576; hygiene and, 576; length of time established, 589; organization, purpose and methods of, 574-575; prohibition and, 576; sanitation and, 576; success of, 589.
Corea, *see Korea.*
Corey, Dr. Stephen J., address "New Conditions in Old Africa", 425-426; prayer, 112; "Remarks, Africa Field Section Meetting, 449-450.
"Courageous faith", 23.
Crane, Miss Helen, address "The Meaning of the Volunteer Declaratioon", 290-291.
Credit Banks, India, agricultural missions and, 574-575; education and, 576; hygiene and, 576; length of time established, 589; organization, purpose and methods of, 574-575; prohibition and, 576; sanitation and, 576; success of, 589.
Crisis, present, a challenge to North American Students, 55 Anglo-Saxon leadership in, 135; faith justified by nearness of God, 31-32; need of sacrificial spirit in, 154; significance in history, 122.
"Cross, The Call of the", 152-157.

D

Danner, William M., address "The Mission to Lepers", 560-561.
Davis, Dr., address "Medical Work in East Africa", 440-442.
"Remarks, Africa Field Section Meeting", 449.
Day, Chancellor, of Syracuse, addressing students, 41
Declaration card, meaning, 290-291, 311-312; value in forming fellowship, 291; value in forming life purpose, 291.
"Decision of Character", address by Dr. Samuel M. Zwemer, 307-309.
"Demand of the Churches of Canada on Student Life, The", address by Dr. James Endicott, 135.
"Demand of the Churches of the United States on Student Life, The" address by Dr. William H. Foulkes, 140.

"Demand of the Church on Student Life, The Imminent", 133-157.
Democratic movement, Japan, 326.
Democracy, Mohammedanism the foe of, 170.
Denmark, illiteracy in, 40.
Denominations represented by Student Vounteers on foreign fields, 62.
Dentists, China, needed in, 562.
Denyes, Dr. John R., address "The Chinese in the Island World", 352-355.
"Des Moines, Appreciation to", 619.
Des Moines Convention, criticized for failure to face social injustice, 177; significant time for, 18; the last "mount of vision", 55.
Detained Student Volunteers, influence of upon home base, 69-70; part to be played at home, 143.
Detroit Student Volunteer Movement Convention, attendance, 70.
Dietician, needed, 563.
Difficulties of missionary service, 231-232, 234, 273; discouragement, 273; health, 232-233; on the mission field, 231-232; opposition at home, 276-277.
Ding Li Mei, mentioned, 72.
Dispensaries, 545. *See also Medical Missions.*
"Doctor in China, The Opportunity of the Christian", 346-348.
Doctors, misssionary, preparation of, 544; qualifications of, 544.
Dodge, Bayard, address "Why I am Glad I Went to the Near East", 418-419.
Doshisha, mentioned, 326.
Drummond, Prof. Henry, refusal to be ordained, 32.
Dutch element in United States, 265.
Dutch Studentt Christian Movement, message from, 265.
Dye, Dr. Norman, "Remarks, Africa Field Section Meeting", 448.
Dye, Dr. Royal J., address "The Old Africa", 426-427.

E

East Africa, Medical Work in", 440-442.
Eddy, Dr. G. Sherwood, address "Missionary Preaching and Personal Effort", 494-497, "The Forces of Islam in the Near East", 419-421, "The Gospel Indispensable to the Students of North America", 191-196.
"The Influence of a Christian Home in Non-Christian Lands", 280-281.
"The Significance of Present Day Conditions to the Students of North America", 47-56; meeting in China, 43.
Eddy, Mrs. G. Sherwood, address,
Education, Africa, misssions pioneers in, 513-514, Argentine Republic, desire for, 467, and Cooperative Banks, India, 576, Brazil, home economics, teachers of, needed, 537, eagerness for, 514, elementary, Latin America, needed in, 537, elementary, need of, 529, emphasis on, China, 343, For women, higher, 520-523, industrial, teachers needed, Africa, 536, in Rio de Janeiro, 483, Japan, status of, 315, missions pioneers in, Asia, 513-514, physical, opportunity for, 536, primary need of, 529, Program of the Church, 40-41, rural, India, 300-301, system of, for China, 341-342, agricultural, India, 582-586, colleges needed, 584-585, Government, 582-584.
China, change in system, 343; mission preeminence in, in West, 513; missions and, 360; need for teachers, 342; revolution in, 207; theological teachers needed, 343; universities for women, 345.
China women, 344, college graduates, number, 349, desired by Chinese, 345, need of, 344.
Higher, for women, appeal for teachers, 521, 522-523, "in Mission Lands, The Problems of", 520-523, scholarships, 521, usually Christian, 520.
India, agricultural colleges, 582-583, English language used, 587, government, agricultural, 582-584, homoe economics, teachers of, needed, 587, women, agricultural education for, 585, nurses' training schools, 400-401.
Medical, Africa, 555-557, Africa, needed, 556-557, China Medical board, 551-555, China, hygiene, teachers of, needed in, 562, nurses' training schools, teachers needed, Korea, 562, teachers, bacteriologist needed, 562.
Mission, accounting, teacher of, opportunity for, 537-538, agricultural college needed, China, 527, Bible teaching in India, 535-536, Christian schools not to be replaced by government schools, 536, claim of, India, 392, danger of denationalizing nattives, 514, decreasing proportionately, 513, evangelistic work and, 534-535, higher, 517-518, medical, 555-557, music, teacher of, opportunity for, 537, native workers, developing, 525, non-Christian students in, 392, schools for native leaders, courses in, 525, technical school needed, China, 527.
Teachers, breadth, needed by, 532-533, deep Christian experience, needed by, 533, ideals for Christian social institutions, needed by, 533-534, insight into educational problems, needed by, 534, qualification of, 532, sympathy needed by, 533.
Women, Chile, 459, evangelistic work in, 522, India, desired by, 385, 386, Latin America, 459, teachers, requirements for, in woman's college, China, 536-537.
"Education, Christian, Need and Opportunity of, for the Women of China", 344-346.
"Education, Higher, The Contribution of, to the Misssionary Enterprise", 517-520.
Educational commission to India, mentioned, 531.
Educational Department, 64, books issued by, 64.
Educational missionaries, call for, 310-311, English teachers, Porto Rico, 480-481, Latin America, engineer, needed, 476-477, qualifications of, Near East, 413-414, South America, English teachers, 479, women, need for, Guatemala, 482 breadth, needed by, 532-533, deep Christian experi-

ence, needed by, 533, ideals for Christian social institutions, needed by, 533-534, insight into educational problems, needed by 534, sympathy, needed by, 533.
"Educational Missionary, Qualifications of", 432-535.
Educational missions, apology, 372; China, high sschools for women, 345-346, demand for, Arfica, 443, evangelistic work in, 514, extent of, South America 482-483, Guatemala, educational missionariess, women, need for, 482, importance of, 310-311, India, medical education, 399, 400, opportunity, Argentine Republic, 479, turning point in, 513, part in evangelization, 372.
Africa, demand for, 443-446, 446, industrial education, demand for, 446, program of, 444.
Latin America, engineer, needed, 476-477, home economics, 477-478.
Near East, 413-415, educational missionaries, qualifications of, 413-414, importance of, 413-414, part in evangelization of, 420, women. "teaching Christ", 417,
"Educational Missions", 511-538.
"Educational Missions in India", address by Dr. C. A. R. Janvier, 391.
"Educational Missions in the Near East", address by Dr. Howard Bliss, 413.
"Educational Missions, The Present Crisis in", 513-514.
Educational Missionaries, Argentine Republic, need for, 467, Latin America, 467, Porto Rico, English teachers, 480-481; South America, English teachers, 479.
"Educational Needs, Progress and Program in Africa", address by Rev. John M. Springer, 443.
"Educational Work, Evangelistic Opportunity in", 515-517.
"Effect of the War on Oriental Churches in the Near East, The", address by E. O. Jacob, 408.
Effect of Western civilization on India, 204-205.
Egypt, area of, 405, Coptic students, appeal from, 411, gospel, eagerness to hear the 410-411 liberty of conscience in, 411, political unrest, aiding missions, 411, population of, 405.
El Azar Mohammedan University, Cairo, 50; Bible in, 409, Canon Gairdner on, 169-170, mentioned, 436; medievalism in, 169.
Elementary education, Latin America, needed in, 537.
"Emergency Work, War Time and Other", 549-550.
Emigration from China, 353-354.
Endicott, Dr. James, address "The Demand of the Churches of Canada", 135-139; Prayer by, 238.
Engineer, sanitary, need for, 562.
English speaking churches abroad, pastors for, 509.
"Enlarged Responsibilities of French Missions in Africa, The" address by Capt. Pierre Maury, 428.
Enroll Student Volunteers for foreign missions, purpose of Student Volunteer Movement, to, 59.
Ericson, Mr., address "The Moslems of Albania", 415-416.
"Essential Motives of Medical Missions", address by Dr. A. J. P. Barger, 559
"Europe, A Message from the Foreign Students of", 264-265.
Europe, an area of need, 49, attitude of, toward United States, 191-192, social unrest, 50, starvation in, 49-50.
Foreign students in, aid from students of Canada and the United States, 264, hardships during war, 264.
"European Students Facing World Conditions", 99-110.
European universities, foreign students in, work among, 264, students from East entering, 264.
Evangelistic campaigns, 494, China, 495, India, 496.
Evangelistic meetings, Mr. Paul Kanamori, 200, 201, 317, 597-599, South India United Church, 378-380.
"Evangelistic Missions, Remarks", 506-509.
Evangelistic missionaries, call for, 310, India, 372, 379, Japan, 327.
"Evangelistic Opportunity in Educational Work", address by Dr. Kenneth J. Saunders, 515.
"Evangelistic Opportunity of the Near East, The", address by Dr. C. H. Haas, 411.
"Evangelistic Phase, The General, of Mission Work in India", 372-375.
Evangelistic Work, 494, 501, 502, all mission work is, 490, among women, India, 383-386, and education, mission, 534-535, campaigns, 494, in education, women, 522, in educational missions, 514; India, 374, Japan, 316, local campaigns, 496-497, meaning, 490-491, methods, India, 374-357, 378, Near East, 409-411, personal evangelism, 497, requires preparation, 492-493, requires time, 491-492, three forms of, 494, villages in India, 377-380.
India, 372, 501-502, missionaries, need for, 372, upper class, 375-376.
Women, 502-504, women, Arabia, 503-504, women, India, 383-386.
"Evangelistic Work Among Women", address by Mrs. Samuel M. Zwemer, 502.
"Evangelistic Work Amoong Women in India", address by Miss Agnes Hill, 383.
"Evangelistic Work in Japan", address by Rev. Paul Kanamori, 497.
"Evangelistic Work in the Villages of India", address by Dr. Walter D. Scudder, 377.
Evangelistic workers needed, India, 379-380, preparation, 508-509. Women, needed, Persia, 507-508, India, 506-507.
Evangelization, advance in, Africa, 446-447, of Japan in this Generation, 200.
"Evangelization of the World in this Generation", an organizing principle in the individual life, 148, audacity of, 199, effect of, 79, Japan, 319, 323, meaning of, 80, promotes thoroughness, 80-81, promotes unity, 81, quoted, 231-232, timeliness, 81.
"Evangelization, Systematic", 500-502.
"Executive Committee of the Student Volunteer Movement", 624.
Executive Committee, student representation on, Student Volunteer Movement, 60.

"Executive Committee, The Report of the", 59-85.
"Exhibit", 607.
Exploitation of Mexico by Americans, 203, small nations, 126.

F

"Failure, Have Missions been a, in Japan", 318-319.
Failure, missions a, in Japan, 316-317.
Failure of civilization without sacrificial spirit, 153-154.
"Failure of the Non-Christian Religions in Relation to Women, The" address by Mrs. W. A. Montgomery, 172.
"Failure of the Religions of the World, The Worth and the", 159-180.
Family system opposed to Christianity, Japan, 317.
Famine, India, agriculture contributing cause in abolishing, 592; preventable through agricultural missions, 395; relief in, 394.
Far East, Japan, Leader in, 317, 324.
Farmer, Dr. Harry, Remarks, Latin America. Field Section Meeting, 476.
Fellowship among students during the war, France, 103; between students and common people during the war, 103 native students, with, 525; on mission field, 278; with Christ, in missionary task, 229-230; with natives, 492-494; with natives on mission fields, 274.
Feng, General, quoted, 364.
"Field Practice of Medicine, The", address by Dr. O. L. Kilborn, 544.
"Financial Appeal, A", by Dr. John R. Mott, 213.
Financial difficulties, native church, Japan, 323.
Financial program, Interchurch World Movement of North America, 150.
Financial reconstruction, China, 363.
"Finding One's Task in Life", address by Dr. J. C. Robbins, 295.
Fisher, Galen M., address "The Kind of Missionaries Needed by Japan", 325-326.
Fisher, Robert, address "What is the Most Powerful Influence in Reaching the People of the Near East", 416-417.
Fishermen, Japan, practically unreached, 323-324.
Florence Nightingale Hospital, Turkey, mentioned, 50.
"Forces of Islam in the Near East' The',, address by G. Sherwood Eddy, 419.
Foreign field, Student Volunteers on, influence, 63; proportion of missionaries, 62.
Foreign missionaries, Student Volunteer Movement secretaries become, 63.
Foreign missions colleges, Student Volunteer Movement stimulates interest in, 60.
Foreign missions, enroll student volunteers for, purpose of Student Volunteer Movement to, 59; interest in, among students, purpose of Student Volunteer Movement to awaken, 59.
Foreign students in Europe, aid from sttudents of Canada and the United States, 264; hardships during war, 264; message from, 264; work among, Student Christian Movements, 264-265.
Forestry teachers needed, China, 343.
Forward movement, compared to Allied strategy, 142; influence of Student Volunteer Movement in starting, 77.
Foulkes, Dr. William H., address "The Demand of teh Churches of the United States", 140-143.
Founding at Mount Hermon, Student Volunteer Movement, 59.
France, an area of need, 49; Christ the only salvation, 105; fellowship between students and common people during the war, 103; future of, 105; mission work of French societies, effect of war on, 428; missionaries from, in Africa, number, 428; missionary fields, 428; missionary responsibility, 428-429; new responsibilities, 105-106 sacrifices in the war, 102-104; universities, losses during war, 103-104; war losses, 44.
Students, fellowship among, during the war, 103; losses in the war, 103-104; war, in the, 103-105.
Franklin, Dr. James H., "Medical Missions, Remarks", 562, 563; address "Medical Work on the Mission Field", 541-542; address "Self-Denial and the Spirit of Conquest", 221-225.
French, Bishop, mentioned, 235.
French Indo-China, Bible distribution, 234; inadequate occupation, 234.
"French Missions in Africa, The Enlarged Responsibilitites of", 428-429.
French Students' Christian Federation, losses during war, 104.
"French Universities, The Losses of, during the War", 101-107.
Fries, Dr. Karl, address "A Message from the World's Student Christian Federation", 261-263.
Froebel, mentioned, 173.
"From the Foreign Students of Europe", address by H. L. Henroid, 264.
"From the Students of Holland", address by Dr. H. C. Rutgers, 265.
"From the World's Student Christian Federation", address by Dr. Karl Fries, 261.

G

Gairdner, Canon, quoted on El Azhar University, 169-170.
Gandier, Principal, address "China and the New World Order", 341-342.
Gardener, Allan, mentioned, 267.
"General Evangelistic Phase of Mission Work in India, The", address by Rev. R. H. A. Haslam, 372
"Generation of the Student Volunteer Movement, A", 57-58.
Geography, little knowledge of, 37.
Germany changed before the War, 117; treatment of, after the war, 118.
Ginling College, China, physical director needed, 536; mentioned, 522.
Giving during war, student, 66; Increased, student, 66; under Interchurch World Movement of North America financial program, 150; student, Canada, 98.
Gladstone, Lord, quoted, 447.
"God and the Immediacy of His Working, The Immanence of", 25-34.
Gold Coast, education, mission, proportion of, 513.
Gordon College, mentioned, 436, 437.
Gordon, General, mentioned, 243.
"Gospel in Africa, Supreme Need for the", 438-440.

"Gospel Indispensable to the Students of North America, The", address by George Sherwood Eddy, 191.
Government cooperation, 546; physical education, India, 546.
Government, India, agricultural missions, attitude of, toward, 589; education, agricultural, 582-584; education, agricultural, encouragement of, 589.
Grauss, Charles, mentioned, 101, 104; quoted, 104, 107, 227.
Gray, Dr. J. H., address "Hygiene, Sanitation and Physical Education", 545-546; "Medical Missions, Remarks", 563.
Great Britain, students in the war, 108; universities, losses in the war, 108; war losses in, 44.
Grenfell, Dr., quoted, 554-555, 579.
Guatemala, educational missionaries, women, need for, 482.
Gwalior, Maharajah of, encouragement of Agricultural, 300.

H

Haas, Dr. C. H., address "The Medical Opportunity in the Near East", 411-412; "The Preparation for Medical Service", 557-558; "Why I Like My Work as a Missionary", 302-305; "Medical Missions, Remarks", 563.
Hague, Mr., mentioned, 523.
Haig, Sir Douglas, quoted, 230.
Haiti, program for evangelization of, 480.
Hall, Dr. R. S., "Medical Missions, Remarks", 562.
Harada, Dr., address, "The Moral and Spiritual Needs of Japan", 315-316; "Remarks, Japan", 326-327.
Hardie, Dr. R. A., address "The Opportunity of the Churches in Korea", 331-333.
Hartman, Dr., quoted on Mohammedanism, 170.
Harvey, Mrs., "Evangelistic Missions, Remarks", 507.
Haslam, Rev. R. H. A., address "The General Evangelistic Phase of Mission Work in India", 372-375.
"Have Missions Been a Failure in Japan", address by Rev. Paul Kanamori, 318.
Haynes, Dr. George E., address "The Negro Students", 94-96.
Haystack Meeting mentioned, 55.
Health, on the mission field, 232-233.
Hedjaz, area, 405; population, 405.
Henley, W. E., quoted, 254.
Henriod, Rev. H. L., "A Message from the Foreign Students of Europe", 264-265.
Higginbottom, Sam, address "Agricultural Education in India", 582-586; "Agricultural Missions in India", 394-397; "Agricultural Missions, Remarks", 587, 590-592; "Using the Abilities You Have", 297-302; mentioned, 310.
High schools for women, China, 345-346.
Higher education for women, 520-523; appeal for teachers, 522-523; need of teachers, 521.
"Higher Education for Women in Mission Lands, The Problems of", 520-523.
Higher education in China, 521; women, scolarships, 521; usually Christian, 520.
"Higher Education, The Contribution of, to the Missionary Enterprise", 517-520.
Hill, Miss Agnes, address "Evangelistic Work Among the Women of India", 383-386.
Hindu University, Benares, agricultural department, teachers needed, 585.
Hinduism, attitude toward women, 172; awakening of, 391; caste in, 162-163; elusiveness of, 161; fundamentals of, 162; hard to define, 161; immortality of, 370; immortality, no hope of, 163; incarnations, 161; negations, of, 162; no Father God, 162; objectivity of God, 161; pantheism in, 162; receptivity, 161; redemption, no plan of, 163; sin, no doctrine of sinfulness of, 163; spiritual temperament of its devotees, 161; strength of, 161; transmigration of souls in, 162; victorious life, no theory of a, 163; women, attitude toward, 384.
"Hinduism, The Worth and the Failure of", 161-164.
Hiwali, B. P., address "Appeals from Mission Lands—India", 204-205.
Holbein, Miss Cora F., "Medical Missions, Remarks", 562.
Holland, Mrs. Pern, address "What it Meant to be a Missionary", 273-275; "Remarks, Evangelistic Missions", 507.
Holland, *see Netherlands*.
Holmes, Harry, Prayer offered by, 160.
Holmquist, Miss Louise, address "The Women Students of the United States", 92-93.
"Holy War, The", quoted on Mohammedanism, 170.
Home base, influence of detained student volunteers upon, 69-70; purpose of Student Volunteer Movement to promote support at, 60; work at, 143-147.
Home economics, India, teachers of, needed, 587; Latin America, 477-478; teachers of, needed, Brazil, 587.
"Home Tasks, The Call of", 143-147.
Homes, missionary, influence of, 280-281.
"Honor Roll of War Dead", 602.
"Hospital Practice", address by Dr. T. D. Sloan, 542.
Hospitals, Africa, 42; efficiency, how obtained, 543; greater efficiency needed, 543-544; India, 399-400; large modern plants needed in connection with medical schools, 543; size, 543; small, well equipped plants in small centers needed, 543; South America, 475; staff, 543; standards, China, 553; well equipped plants in large cities needed, 543.
"How to Make All Forms of Missionary Work Efficiently Evangelistic", address by Dr. A. L. Warnshius, 490.
Hubbard, Rev. John K., "Remarks, Latin America Field Section Meeting, 480-481.
Hume, Dr. Edward H., address "Calling the Medical Missionary", 558-559; "The Need and Opportunity of Christian Education in China", 343-344; "Medical Missions, Remarks", 563-564.
Hume, Dr. Robert A., address "Missionary Work among the Upper Classes in India", 375-377; "The Aim

of Missions", 487-489; quoted, 28.
Humility, in life investment, 309.
Humphrey, Miss Ann, address "Why I Plan to be a Missionary", 282.
Hunnicutt, B. H., address "Agricultural Missions in Brazil", 578-582; "Agricultural Missions, Remarks", 586-587, 588, 590; "Remarks, Latin American Field Section Meeting", 476-477, 478, 481-482.
Hurgronje, Professor, quoted on Mohammedanism, 170.
Hurrey, Charles D., Prayer offered by, 182.
Hursh, Rev. E. M., address "The Supreme Need for the Gospel in Africa", 438-440.
Hutchins, Miss Grace, address "The Joy of Being a Missionary", 275-277.
Hygiene, 545-546, and Cooperative Banks, India, 576; and sanitation, Mexico, 478; China, teachers of, needed in, 562; governmentt cooperation, 546; superstition, overcoming, 546; world wide movement, 545-546.
"Hygiene, Sanitation, and Physical Education", address by Dr. J. H. Gray, 545.

I

Idealism of the Koreans, 336.
Ideals, war, maintaining, 90; our task to make them real, 227.
Illiteracy, Africa, 443; among women, 174; Bulgaria, 40; China, 40; Denmark, 40; India, 40, 369; Interior Africa, 40; Japan, 315, 316; Mexico, 40; North Africa, 40; Peru, 40; Philippines, 40; Sweden, 40; Uruguay, 40.
'Immanence of God and the Immediacy of His Working, The", address by Dr. Robert E. Speer, 25-34.
"Immediacy of His Working, The Immanence of God and the", 25-34.
"Immediacy of the Demand of the Churches on Student Life, The", address by Dr. J. Campbell White, 147.
"Immediate Need of Men and Women for the World's Evangelization, The", address by Bishop Homer Stuntz, 504.
Immigration into Malaysia, 353.
"Imminent Demand of the Churches on Student Life, The", 133-157.
Immortality, Hinduism, no hope of, in, 163.
Imperial Institute at Poona mentioned, agriculture, India, 583.
Inadequate occupation, 504-505; Africa, 443.
"Incentives to Attempting Hard Tasks, The", 226-231.
India, 367-401; Allahabad, mission farm at, 395; appeal for evangelization, 204-205; area compared with the United States, 38, 369; area of need, 52-54; Bible, textbook in schools, 393-394; Bishop Abraham, 53-54; Bishop Azariah, 53; Brahmo Samaj, influenced by Christianity, 375-376; Church union, 54; civilization, 204; commercial awakening, 391; Credit Banks, organization, purpose and methods of, 574-575; debt, prevalence of, 574; educational commission to, mentioned, 531; emigration from, to Malaysia, 354; evangelistic compaigns, 496; evangelistic meetings, 374; evangelistic missionaries, needed, 379-380; home economics, teachers of, needed, 587; hygiene and credit banks, 576; illiteracy, 40, 369; influence on agriculture in, Rockefeller Foundation, General Education Board, report of, 583; irrigation, 572; landlord system, 571; language preparation, 509; languages, 369; middle class, awakening of, 371; Mohammedan, awakening of, 391; Mohammedans, 43; national consciousness, 52, 278; money lenders, 572-573, 574; native attitude toward missionaries, 386; India, native church, support of, and agricultural missions, 395-396, 573; native medicine, 399, 550-551; need for Christ, 164; occupation, inadequate, medical missions, 398; opportunity, 279; pantheism in, 370; part in the war, 130; persecution of converts, 571; physical education, government cooperattion, 546; plague, management of, 547; political unrest, 391; population, 52, 369; poverty, can be alleviated by agricultural improvement, 583; poverty, 369; prohibition and Cooperative Banks, 576; prohibition and Credit Banks, 576; religions, 369; religious need, 369-370; returned soldiers, influence of, 574; Sanitation and Credit Banks, 576; "Seeking the unknown God", 376-377; self-government, present faiths inadequate for, 52-53; spiritual unrest, 373-374, 391; spirituality, 389-390; Student Volunteers, number sent to, 61; undeveloped agriculturally, 592; united campaigns, 496; villages, vengelistic work in, 377-380; western spirit, 376.
Agricultural missions, 299-300, 390; agricultural colleges needed, 584-585; agricultural missionaries, qualifications of, 586; agricultural missionary, needed, 572; agriculture, primitive methods of, 572; aid education, 572; aid evangelistic work, 570-573; aid to native church support, 573; Christian Central Cooperative Credit Bank, and, 574-575; doubling income of natives, 584; education, agricultural colleges needed, 584-585; farm at Allahabad, 395; horticulturist needed, 590; necessary to reduce poverty through, 572; opportunity, 572; selp-support and, 395-396; women, needed, 591-592; women, work for, 585.
Agriculture, cotton gin improved, 582-583; education, agricultural colleges, 582-583; government encouragement of, 395, 582-584; Imperial Institute at Poona, mentioned, 583; importance of, to people, 571; improved, contributing cause in abolishing famine, 592; poverty can be eliminated by improved, 583; primitive methods, 572; wheat improved, 582.
Christianity, opposition to, causes of, 388; proportion of Christians to population by Provinces, 390-391; readiness for, 372.
Cooperative Banks, agricultural missions and, 574-575; education and, 576; hygiene and, 576; length of time established, 589; organization, purpose and methods, 574-575; sanitation and,

576; success of, 589.
Education, agricultural colleges needed, 585; agricultural missions aid, 572; credit banks and, 576; English language used, 587; home economics, teachers of, needed, 587; mission, Bible teaching in, 535-536; mission, claim of, 392; mission, in, 513; mission, India, awakening, 391; mission, schools, non-Christian students in mission, 392; nurses training schools, 400-401; poverty prevents attendance of children at school, 571-572; rural, in, 300-301; women, agricultural education, for, 585.
Educational missions, medical education, 399; medical schools, 400.
Evangelistic work, 372, 501-502; evangelistic missionaries, need for, 372; methods, 374-375, 378; villages in, 377-380; upper class, among, 375-376, women, 383-386.
Famine, relief in, 394; preventable through agricultural missions, 395.
Government, agricultural missions, attitude of, toward, 589; control, 278; education, agricultural, 582-584, 589.
Hinduism, awakening of, 391; immorality of, 370; women, attitude toward, 384.
Leadership needed, 391, 392; training for, 392-293.
Mass Movement, 377-378, 380; critical situaiton, 381-382; Hindu reform societies encroachment, 381; methods of bringing in low-castes, 378; missionaries needed, 382-383; Mohammedan encroachment, 381; native evangelists too few, 381.
Medical missions, dietician needed, 563; hospitals, 399-400; medical education, 399; medical schools, 400; native medicine, 399; nurses' training schools, 400-401; occupation inadequate, 398; plague, 547; women, 398-401.
Missionaries, dietician needed, 563; misunderstood natives, 386-387.
Soldiers, native, Christianity, eagerness for, 372-373; native, treatment in England, effect of, 373.
South India United Church, evaggelistic meetings, 378-380; moderator of, 53.
Western civilization, appeal for best of, 205; effect of, 204-205; evils of, 204-205.
Women, attitude toward, 204; education desired by, 385-386; evangelistic work among, 383-386; 383-386; evangelistic workers needed, 506, 507; freedom desired by, 384; medical missions for, 398-401; national consciousness and, 278-279; Student Volunteers needed, 506.
"India", address by B. B. Hawali, 204.
"India, Agricultural Education in", 582-586.
"India, Agricultural Missions in", 394 387.
"India and the Missionary", address by Rev. B. C. Sicar, 386.
"India, Appeals from Missions Lands", 204-205.
"India as a Mission Field", address by Dr. J. Aberly, 369.
"India, Cooperative and Credit Societies in the Farm Villages of", 573-578.
"India, Educational Missions in", 391-394.
"India, Evangelistic Work Among the the Women of", 383-386.
"India, Missionary Work Among the Upper Classes in", 375-377.
"India, The General Evangelistic Phase of Mission Work in", 372-375.
"India, The Mass Movement in", 380-383.
"India, Why I Want to Go Back to", 277-280.
Indian, North American, duty toward, 146.
Indians, Latin America, condition, 461; number, 461. South America, 461-464; attempts tto uplift, 462; condition of, 461; religions of, 462-463.
"Indians of Bolivia, Challenge of the", 461-464.
"Indispensable Message to Mankind, The", address by Dr. W. Douglass Mackenzie, 183.
Industrial cooperation necessary instead of competition, 125-126.
Industrial development, China, 526; Japan, necessitates staff increase, 315.
Industrial education, Africa, demand for, 446; teachers needed, 536.
Industrial missionaries, need for competent, industrial work, 394-395.
Industrial problems, adequacy of Christianity to right, 193; China, 526, Christ adequate for solution of, 90; college men will settle, 90-91. Japan, 318, 324, missions and, Japan, 538.
Industrial reconstruction needed, China, 357-358.
Industrial unrest, Japan, 316.
Industrial work, failure of, reasons for, 394; industrial missionaries, need for competent, 394-395.
"Industrial Education on the Mission Field", address by Rev. S. H. Soper, 526.
Industry, effect on the natives, Africa, 444.
"Influence of a Christian Home in Non-Christian Lands, The", address by Mrs. G. Sherwood Eddy, 280-281.
Injustice, social, 193; China, 275; Des Moines Convention criticized for failure to face, 177; failure of present day Christianity to face, 176; necessary to right, 31.
Inman, Rev. S. G., address "Unoccupied Fields of Latin America", 453-458; Remarks, Latin America, Field Section Meeting, 476, 477, 478, 479, 480, 482, 483.
Intellectual centers in Latin America, 453-456; religious indifference, former, 454-455; religious interest awakening, 455.
Intellectual freedom, attitude toward, Mohammedanism, 169-170.
Intellectual power, need of, 235.
Intellectual revolution, China, 207.
"Intensive campaign", China, 495.
Interchurch World Movement of North America, Atlantic City Convention, or survey conference, 150; financial pro-

gram, 150; missionary education under, 151-152; program, necessity for sacrificial spirit in, 155; program, staff increase under, 150; state conventions, 151; unified program, 150.
Interest in foreign missions among students, purpose of Student Volunteer Movement to awaken, 59, 60.
Interior Arabia, area, 405; population 405.
International College, Student Volunteers in, Near East, 408.
"International Life, Christianizing of the National and the", 111-132.
International relations, adequacy of Christianity for, 191-193; Albania and United States, 416; Canada and the United States, example of the power of Christ, 90; China, 341, 362; Turkey and the United States, 419; United States, 120, 191-193.
International relationships, 127; after the war, part in, United States, 127; Mexico and United States, 202-203.
Intervention, Mexico, 126, 202-203; effect of, on missions in Latin America, 475.
"Introductory Note", by Robert P. Wilder, 5-8.
Investigation of religious conditions in the United States and Canada by Mr. McKenzie, 140.
Irish in New York City, 39.
"Islam, The Forces of, in the Near East", 419-421.
Islam, see Mohammedanism.

J

Jacob, E. O., address "The Effect of the War on Oriental Churches in the Near East, 408.
Janvier, Dr. C. R., address "Educational Missions in India", 391-394; "The Worth and the Failure of Hinduism", 161-164.
Japan, 313-327; agricultural class, practically unreached, 323; appeal for evangelization of, 199-201; appeal for missionaries, 318, 319; at the cross roads, 54, 316, 317, 318; Bible women needed, 506; Christian sentiment in, 315; Christianity needed, 315, 317, 324; Christianity recognized officially in, 315; Christians in high positions, 326; Christians in, number, 315; democratic movement, 326; educated men in native church, 323; education, status of, 315; educational missionaries needed, 327; emphasis on ened today, 318; evangelistic missionaries needed, 327; evangelistic work in, 316; evangelizattion of, in this generation, 200, 318-319; family system opposed to Christianity, 317; fishermen, practically unreached, 323-324; illiteracy, 315-316; independent native church, 318; industrial development, necessitates staff increase, 315; industrial unrest, 316; kindergarten teachers needed, 327; leader among non-Christian nations, 317; leader in Far East, 317, 324; loyalty of Japanese, 324; medical missions, 562; merchant class, practically unreached, 323-324; missionary task different from other fields, 315; misicians needed, 327; native church, financial difficulties, 323; need, moral and spiritual, 315; nobility of character of Japanese, 324; obedience of Japanese, 324; occupation, inadequate, 318, 323, 326; opium trade through, in China, 361; opportunity, 319, 324; ordained men needed, 326; patience needed by missionary, 325; persecutions, 317; professional classes in native church, 323; self-denying friendship needed by missionary to, 325; social problems, 318, 324; staff increase, need of, 315; Student Volunteers, number sent to, 61; university students at evangelization meetings, 319; women evangelists needed, 506; women missionaries needed to train Bible women, 506.
Industrial problems, 318, 324, 538; missions and, 538.
Leaders, must be Christianized, 326; qualifications of Japanese as, 325; students seeking, 322.
Missionaries, experienced in rescue work needed, 327; number needed, 326; qualifications of, 325; scholarship needed by, 322.
Missions, a failure in, 316-317, 318; opposing views concerning, 316; unnecessary in, 316.
"Japan", address by Rev. Paul Kanamori, 199.
"Japan, Appeals from Mission Lands", 199-201.
"Japan as a Mission Field", address by Prof. E. D. Soper, 323-324.
"Japan, Evangelistic Work in", 597-599.
"Japan, Have Missions Been a Failure in", 318-319.
Japan, "Remarks", 326-327.
"Japan, Some Results of Christian Work in", 316-318.
"Japan, The Kind of Missionaries Needed by", 325-326.
"Japan, The Moral and Spiritual Needs of", 315-316.
"Japan, The Opportunity and Need of Work for Students in", 322.
"Japan, Winning Christian Leaders in", 320-322.
Japanese, loyalty of, Japan, 324; nobility of character of, 324; obedience of, 324; qualification of, as leaders, 325. Korea, easily reached, 332; need of work for, 332.
Java, population that could be supported in, 353.
Jerusalem, a mount of vision, 55.
Jones, Miss Margaret, address "The Missionary Nurse", 550-551; "A plea for Chinese Women", 349-351.
Jones, Dr .Thomas Jesse, address, "Advancement of the Kingdom of God through the Teaching of Agriculture", 568-570; "The Type of Education Needed for the Great Masses of People on the Mission Field", 529-531.
Jordan, Nathaniel, life history of, 383.
"Joy of Being a Missionary, The" address by Miss Grace Hutchins, 275-277.

K

Kamerun, French societies in, 428.
Kanamori, Rev. Paul, address, "Appeals from Mission Lands—Japan", 199-201; "Evangelistic Work in Japan", 597-599; "Have Missions been a failure in Japan", 318-319;

evangelization meetings, 200, 201, 319.
Kansas City Convention, changed world since, 17-18; attendance, 70.
Kerr Hospital for the Insane, specialist, mental and nervous diseases needed, 562.
Keshub Chandra Sen, quoted, 376, 388.
Kilborn, Dr. O. L., address, "The Field Practice of Medicine", 544-546; "Medical Missions, Remarks", 562.
Kilborn, Miss Cora, address, "Why I Plan to be a Missionary", 283-284.
Kim, Miss, address, "Korea Needs You", 335.
"Kind of Missionaries Needed by Japan, The" address by Galen M. Fisher, 325.
Kindergarten teachers needed, Japan, 327.
Kipling, Rudyard, "Recessional" quoted, 121, 244.
Knox, John, quoted, 201.
Konia, Armenian relief at, 50-51; Miss Cushman at, 50-51; work at, 50-51.
Korea, 329-337; appeal for missionaries, 337; "a tilled field", 331; development since coming of missionaries, 336; educational missionaries needed, 331; idealism of the Koreans, 336; looks to United States for help, 335; opportunity in, 331; pioneer work done, 332; population of, 336; revolt, women in, 335; struggling for liberty and religious freedom, 335; Student Volunteers, number sent to, 61.
Japanese in, easily reached, 332; need of work for, 332; twenty missionaries needed for, 332-333.
Medical missionaries needed, 331; nurses needed, 562; women physicians needed in, 562.
Missionary staff should be doubled, 331; number, 331.
Native Church, 42; contributions, 336; development of, 336; independent, 336.
Native workers, number, 331-332; suppression of, by Japan, 336-337; women Bible teachers needed, 507.
Women in, 333; status of, before Christianity, 333.
"Korea Calls for New Missionaries", address by Dr. James E. Adams, 336.
"Korea Needs You", address by Miss Kim, 335.
"Korea, The Opportunity before the Churches in", 331-333.
Koreans, idealism of the, Korea, 336.
Kurdistan and Armenia, area of, 405; population of, 405.

L

"Lady of the Decoration", Kindergarten of the, 41.
"Lands, Appeals from Mission", 197-209.
Language preparation, agricultural missionary, India, 589; India, 509; necessary, Mexico, 473.
"Latent Capacities of the Negro Students", address by Dr. George E. Haynes, 94.
"Latent Capacities of the Students of Canada and the United States, The", 87-98.
Latin America, agricultural missions planned, 590; area of, 453, 482; Argentine Republic leading, 465; Catholic Church in, 454, 379-480; commercial interest in, awakening, 453; cooperation, missionary, necessary in, 465; culture, 465; education, women, 459; effect on, of war, 455; elementary education needed in, 537; Field Section Meeting, 451-483; intellectual class in, 458-461; interest in, awakening, 453; literary missionaries, 475; Mexico, intervention in, effect on missions, 475; occupation inadequate, 456-457; prejudice against United States in, former, 455; relations, friendly, with United States, 456; sociological missionaries, needed in, 475; South America, medical status, 562; Union University, 537; United States and, relations between 465.
Educational missions, engineer, needed, 476-477; home economics, 477-478; need for, 467.
Indians, condition of, 461; number of, 461.
Intellectual centers in, 453-456; open mindedness of, 455; religious indifference, former, 454-455; religious interest awakening, 455.
Medical missions, 477; hospitals, number, 475; medical missionaries, examination, 482; medical missionaries, pharmacist, 479.
Missionaries, engineer, need for, 475-476; sanitary engineers, 480.
Student Volunteers, challenge of, to, 457-458; number sent to, 62.
Students of, 456, 458-461, 554; in the United States, 460; capacities of, 458-461; religious hunger of, 460; religious perplexity of, 459; women, in, 458, 459.
"Latin America, Remarks", Field Section Meeting, 475-483.
"Latin America, Unoccupied Fields of", 453-458.
Latin America, *see also South America.*
Latin and Greek countries of Europe, Student Volunteers, number sent to, 62.
Lavras, Brazil, Agricultural College at, work in, 581.
Laymen's Missionary Movement, founding of, 75.
"Leaders, Winning Christian, in Japan", 320-322.
Leadership, Anglo-Saxon, in present crisis, 135; call for, United States, 140-141; God's call for, 19; industrial, China, must be Christian, 527; must come from Anglo-Saxon countries, 135; necessity for, 122; needed, India, 391-392; need of, negro race, 94-95; negro race, to come from American negroes, 94-95; training for, India, 392-393.
Native, developing, 518, 525; importance of, 525; training, 524.
League of Nations, the United States and, 191-193.
Lefroy, Bishop, mentioned, 235.
Leper Asylums, agriculture in, 301.
Leper Mission, 560-561.
Lepers, 560-561; number, 560-561; self-support, 301.
Lepsius, Dr. Johannes, mentioned, 232.
Leroy, Rev. A. E., address "The Social and Racial Awakening in Africa", 445-447; "Remarks, Africa Field Section Meeting", 449.

Lew, Mrs. T. T., address "A Message from the Women of China to the Women of North America", 351-352.
Lew, T. T., address "Missions from the Chinese Point of View", 360-363.
Liberty of conscience in Egypt, 411; in Near East, 411.
Libraries, missionary, 64-65.
"Life at its Highest and Best, A" address by Dr. George W. Truett, 239.
"Life Investment", 305, 306, 307, 310, 312; conditions of, 302; humanity in, 309; in agricultural missions, 310; in Near East, 420-421; non-confoormity to world's standards, in, 309.
Life purpose, 295-297.
"Life Purpose, The Need of Men with a", 310-312.
Literary missionaries, Latin America, 475.
"Living Links", 74.
Livingstone, David, finishing his task in Africa, 229; mentioned, 267.
Local campaigns, 496-497.
"Losses of French Universities During the War, The", address by Captain Pierre M. Maury, 101.
Loyalty, negro race, its racial contribution to Christianity, 94; of Japanese, Japan, 324.
Luering, Dr. mentioned, 235.

Mc

McConnell, Bishop Francis, address, "Mexico", 471-475; "Practical Christian Principles in National and International Life", 124-132.
McCord, Dr. James B., address "The Teaching of Medicine", 555-557.
McDowell, Bishop W. F., address "The Sufficient Authority and the Adequate Response", 250-256.
McKenzie, Mr., investigation of religious conditions in the United States and Canada by, 140.
MacDonald, Rev. R. G., address "The British Christian Student Movement", 108-110.
Macgregor, Dr., of Edinburgh, quoted, 27.
Mackenzie, Dr. W. Douglas, address "The Indispensable Message to Mankind", 183-191; Prayer offered by, 260.

M

Malaysia, 353; area compared with the United States, 353; Chinese to be strongest race, 354; Christian civilization, in, need of building up, 354-355; education, 354-355; immigration from India to, 354; immigration into, 353; population that could be supported in, 353; races in, 354; unoccupied fields, 43.
"Management of Plague, The", address by Dr. Belle J. Allen, 547.
"Mankind, The Indispensable Message to" 183-191.
Marne, Battle of the, mentioned, 49.
Mass movement, Africa, 439, 445.
India, 377-378, 380; critical situation, 381-382; extent of, 380; Hindu reform societies encroachment, 381; methods of bringing in low-castes, 378; Mohammedan encroachment, 381; native evangelists too few, 381; missionaries needed in, 382-383.
"Mass Movement in India, The", address by Rev. Benson Baker, 380.
Maury, Captain Pierre, address "The Enlarged Responsibilities of French Missions in Africa", 428-429; "The Losses of the French Universities during the War, 101-107.
"Meaning of the Student Volunteer Declaration, The", address by Miss Helen Bond Crane, 290.
Mecca, closed to Christianity, 233.
Medical education, 555-557; Africa, 555-557; medical schools, large modern hospitals needed in connection with, 543; native assistants, training, 543; physical educattion, 545-546.
China, China Medical Board, 551-555; native medical workers trained, 551-552.
India, 399, 400; medical schools, 400; nurses' training schools, 400-401, 543.
Medical missionaries, Angola, needed, 448; Arabia, needed, 410; Argentine Republic, pharmacist, 479; Asia Minor, 412; bacteriologist needed, 562; Brazil, pharmacist, 479; dietician needed, 563; duty to follow missionaries, 544; India, women for, 398-401; isolation of, 552-553; nurses, 550-551; nurses, requirements for, 562; osteopaths, no call for, 563; qualifications, 544, 557-558.
Africa, 449, 556-557; women, 448.
China, dentists needed, 562; hygiene, teachers of, needed, 562; pharmacists needed, 562; specialist in mental and nervous diseases needed, 562; teachers needed, 343; varied work of, 551-552.
Korea, nurses' training schools, teachers needed, 562; physicians, women, needed, 562.
Latin America, examination, 482; pharmacist, 479.
Near East, call for, 563; needed, 410, 412.
Preparation, 544, 557-559, 563-564; Bible training for, 563; specialization, 561; Africa, surgery needed, 448.
"Medical Missionary, Calling the", 558-559.
Medical missions, apology for, 372, 396, 398, 440-442, 541-542; attitude toward, one hundred years ago, 541; centennial anniversary, 541; dispensary work, 545; evangelization by, 372, 449; for blind, 42; hygiene, 545-546; integral portion of Christian propaganda, 545; Latin America, 477; lepers, work for, apology for, 396; living the gospel, 541; opportunity in, 303-304; plague, management of, 547-548; program of the Church, 41-42; sanitation, 545-546; service, attractions of, 302; socialized medicine, 554; statistics, 542; superstition, overcoming, 546.
Africa, 440-442; occupation of, cost, 556; native medical workers needed, 556-557; natives reached through, 448.
China, 347, 551-552; hospitals, standard of, 553-554; opportunity, 555; "religious idealism" needed, 555; Rockefeller Foundation, 42.
Hospitals, 543; efficiency, how obobtained, 543; greater efficiency needed, 543-544; large modern plants needed in connection with medical schools, 543; staff, 543; size, 543; small, well equipped

plants in small centers needed, 543; well equipped plants in large cities needed, 543.
India, medical education, 399; native medicine, 399.
Japan, 562.
Mexico, hygiene and sanitation, 478.
Near East, 411-412; evangelization in, 420.
South America, hospitals in, number, 475; medical missionaries, examination, 482.
Turkey, 304; medical missionaries, need for, 412.
"Medical Missions", 539-564.
"Medical Missions, Essentiaal Motives of", 559-560.
"Medical Missions, Remarks", 561-564.
"Medical Opportunity in the Near East, The", 411-412.
Medical schools, field of Student Volunteer Movement, 60.
"Medical Work in East Africa", address by Dr. Davis, 440.
"Medical Work on the Mission Field", address by Dr. J. H. Franklin, 541.
Medicine, Chinese native, 41-42; India native, 399; reconstruction in, needed, China, 358.
"Meditation, A", by J. H. Oldham, 257.
Melcher, Miss Margery, address "Why I Want to Go Back to India", 277-280.
"Men at the World Task", 293-312.
"Men Students of the United States, The", address by David R. Porter, 89.
Mental and nervous diseases, specialist in, needed, China, 562.
Merchant class, Japan, practically unreached, 323-324.
Mesopotamia, area, 405; population, 405.
Message from Students, Netherlands, 265.
"Messabe from the Foreign Students of Europe, A", 264-265.
"Message from the Students of Holland, A", 265.
"Message from the Women of China to the Women of North America, A", address by Mrs. T. T. Lew, 351-352.
"Message from the World's Student Christian Federation", 261-263.
Message, The Indispensable, to Mankind, 183-191.
"Messages from Movements in Other Lands", 604.
Methods, mission, 500-501.
Mexico, 471-475; agricultural missions planned, 590; appeal for evangelization, 203; Christianity needed in, 203; community service, 478-479; culture, 473; exploitation by Americans, 203; illiteracy, 40; medical missions, hygiene and sanitation, 478; Mott, Dr. John R., quoted, 41; occupation inadequate, 456; Pershing's expedition into, cost, 41; relations of United States with, 126, 202, 203; revolution, meaning of, 471; schools, 40-41; Student Volunteers number sent to, 62; understanding the Mexican, 472-473; United States and, relations between, 471-472; United States misrepresented in, 203.
Intervention in, 126, 202, 203, 472; effect of, on missions in Latin America, 475.
Missionaries, command of language necessary, 473; unmolested in, 203.
"Mexico", address by Bishop Francis McConnell, 471.
"Mexico", address by H. M. Sein, 202.
"Mexico, Appeals from Mission Lands", 202-203.
Mission courses established in universities, 65.
Mission education, Africa, proportion of, 514; danger of denationalizing natives, 514; decreasing proportionately, 513; Gold Coast, proportion of, 513; Nigeria, proportion of, 513; Nyasaland, proportion of, 513; quality must increase proportionately, 513; Sierra Leone, proportion of, 513; Uganda, proportion of, 513; Union of South Africa, proportion of, 513.
"Mission Field, India as a",, 369-372.
Mission, higher, education, 517-518.
"Mission Lands, Appeals from", 197-209.
Mission methods, 500-501.
Mission schools, Africa, 513; Gold Coast, 513; Nigeria, 513; Nyasaland, 513; Sierra Leone, 513; Uganda, 513; Union of South Africa, 513.
Mission staff decrease, '44; proportion to population of fields, 43-44; 149-150, 505; proportion to population of fields, Japan, 318.
Mission study classes, 64; originated by Student Volunteer Movement, 66.
Mission to Lepers, 560-561.
"Mission to Lepers, The", address by William M. Danner, 560.
Missionaries, industrial, need for competent, 394-395; language, command of, necessary, Mexico, 473; musicians, needed in Japan, 327; native attitude toward, India, 386; needed, 149-150, 505-506; "only proper ambassadors", 304; proportion of, Student Volunteers on foreign field, 62; Student Volunteer Movement determining factor in decision, 62; unmolested in Mexico, 203; value of personal contact of natives with, in Near East, 416-417.
Africa, agricultural missionaries needed, 448; business experts needed, 448; civil engineers, place for, 449; music directors, opportunity for, 449; number, 429; printers, needed, 448.
Agricultural, 310; Brazil, appeal for, 581-582; need for competent, 394-395; preparation, 587-588; qualifications, agricultural missions, India; 586; specializing, missionary preparation, Brazil, 588; theological training, South America, 588.
China, appeal for, 363; needed in, 360-361.
Educational, call for, 310-311; Latin America, engineer, needed, 476-477; needed, Argentine Republic, 467; needed, Latin America, 467; qualifications of, Near East, educational missions, 413-414; South America, English teachers, 479; women, needed, Guatemala, 482.
Evangelistic, call for, 310; needed, India, 372, 379-380.
India, misunderstood natives, 386-387; needed in, mass movement, 382-383.
Japan, experienced in rescue work needed, 327; needed in, 315; number needed, 326; qualifications, 325; scholarship needed by, 322.
Korea, appeal for, 337; number, 331.
Latin America, engineer, need for, 475-476; literary, 475; sanitary engineers, 480; sociological, needed, 475.
Medical, Africa, women, 448; Argentine Republic, pharmacist, 479;

bacteriologist needed, 562; Bible training for, 563; China, dentists needed, 562; China, pharmacists mental and nervous diseases needneeded, 562; China, specialist in ed, 562; dietician needed, 563; examination, Latin America, 482; Near East, call for, 563; needed, Africa, 449, 556-557; needed, Asia Minor, 412; needed, Near East, medical missions, 412; numbei needed, Africa, 556; osteopaths, no call for, 563; pharmacist, Brazil, medical missions, 479; physicians, women, needed in Korea, 562; preparation, 563-564; preparation, qualifications, 557-559.
Women, needed, Central China, 508; appeal for, China, 352; needed, China, 350, 506-507; needed, India, 506; needed to train Bible women, Japan, 506.
"Missionaries, Korea Calls for New", 336-337.
Missionary, agricultural, India, needed, 572; sacrificial spirit, 594.
"Missionary Background, The World", 35-45.
"Missionary Call, The", address by Miss Bertha Conde, 286.
Missionary Church necessary, 143.
Missionary cooperation in Santo Domingo, 480.
Missionary Education Movement, founding of, 75.
Missionary education, under Interchurch World Movement of North America, 151-152.
Missionary, educational, breadth, needed, 532-533; deep Christian experience, needed, 533; ideals for Christian social institutions needed, 533-534; insight into educational problems needed, 534; sympathy, needed, 533.
Missionary forces, inadequacy of, 149.
Missionary homes, influence of, 280-281.
"Missionary, India and the", 386-391.
Missionary libraries, 64-65.
Missionary, medical, bacteriologist needed, 562; China, varied work of, 551-552; duty to fellow missionaries, 544; isolation of, 552-553; nurses, needed, 550-551; preparation, 544; qualifications, 544; specialization, 561.
"Missionary Nurse, The", address by Miss Margaret Jones, 550.
Missionary policy, Student Volunteer Movement influence on, 76.
"Missionary Preaching and Personal Effort", address by G. Sherwood Eddy, 494.
Missionary preparation, agricultural degree not sufficient, 587-588; agriculture, horticulture, 590-591; bacteriology, 562; osteopathy, 563; sanitary engineering, 562; South America, agricultural missions, 588; special training in, postponing, 538.
Brazil, agricultural missionaries, specializing, 588; home economics, 587.
China, dentistry, 562; hygiene, teachers of, needed, 562; pharmacy, 562; specialization in mental and nervous diseases, 562.
India, agricultural missions, language preparation, 589; English language used, 587; home economics, 587.
Medical 544, 557-558, 563-564; dietetics, 563; specialization, 561.
Mexico, language, command of, necessary, 473.
Missionary sacrifice constructive, 227.
Missionary service, a great privilege, 311; attractions of, 230-231, 274, 277; Christ sufficient authority for, 251-253; hardships of, 552; no romance in, 273; privileges of, 418-419; "religious idealism" needed, 555; satisfaction in, 274-275.
Difficulties of, 231-232, 234, 273; opposition at home, 276-277.
Missionary, social injustice at home, a handicap to the, 125.
Missionary spirit of Mohammedanism, 167-168.
Missionary staff, hospital, 544.
Missionary task, fellowship with Christ in, 229-230; magnitude of the, 39-40, 148-149, 504-505; requires statesmanship, 304.
"Missionary, The Joy of Being a", 275-277.
"Missionary, What it Means to be a", 273-275.
"Missionary, Why I Like My Work as a", 302-305.
"Missionary, Why I Plan to be a", 282-286.
"Missionary Work Among the Upper Classes in India", address by Dr. Robert A. Hume, 375.
"Missions, Educational", 511-538.
"Missions from the Chinese Point of View", address by Dr. T. T. Lew, 360.
"Missions, have been a Failure in Japan", 318-319.
Mohammed, opinion of Bosworth Smith, 166; Thomas Carlyle quoted, 166.
Mohammedan advance, Africa, 43, 50, 435-438; methods of propagation, 436-437; Portuguese East Africa, 430; Sudan, 430-431.
Mohammedan encroachment, India, 381.
Mohammedan University, Cairo, 50; Bible in, 409; Canon Gairdner on, 169-170; mentioned, 436.
Mohammedanism, Albania, 415-416; attitude toward children, 168-169; attitude toward intellectual freedom, 169-170; attitude toward women, 169, 172; Caliphism, purpose of, 437; Dr. Hartman quoted, 170; failed politically during war, 171-172; fails spiritually, 171; failure of, 168-172; faith in God, 168; foe of democracy, 170; government attitude toward, changing, 438; hope of universal conquest for, 168; India, awakening of, 391; Lord Bryce quoted, 170; Mahdism, purpose of, 437; methods of attack against, 420; missionary spirit of, 167-168; modern criticism, effect on, 410; Professor Hurgronje quoted, 170; religion of hate and war, 170; religion of hope, 168; strategic distribution of, 167; strength of, 167-168; strength of, Near East, 414; strong in number of adherents, 167; students, perplexity of, 418; "The Holy War", quoted on, 170; unity of, in Near East, 405; war, effect on, 437.
Africa, 430-431, 435-438; propaganda of, 436; statistics, 437.
Christianity and, differences which separate, 409-410; the war, a conflict between, 406.
"Mohammedanism in Africa, The Advance of", 435-438.
"Mohammedanism, The Worth and Failure of, 165-172.

Mohammedanism in the Near East, 419-421.
Mohammedans, Africa, 43; Albania, number, 406; Balkans, number, 406; Bulgaria, number, 406; India, 43; number, 167; Roumania, number, 406; Serbia, number, 406.
Moody, Dwight L., quoted, 89.
Money lenders, India, 574.
Montgomery, Mrs. W. A., address "The Failure of the Non-Christtian Religions in Relation to Women", 172-175.
"Moral and Spiritual Needs of Japan, The", address by Dr. Tasuku Harada, 315.
"Moslems of Albania, The", address by Mr. Ericson, 415.
Motive, need of a, 244-245.
Mott, Dr. John R., address, "A Financial Appeal", 213-216; at Osaka, 43; mentioned, 27, 262; quoted on Mexico, 41; "The Benediction", 270; "The Report of the Executive Committee", 59-85; "World Opportunity, The", 17-23.
Mount Hermon, consecration of capacities at, 96-97; Student Volunteer Movement founding at, 59.
Heritage of, 89-90; our place in carrying forward, 90.
Music, teacher of, opportunity for, 537.
Musicians needed in Japan, 327.
Myers, Miss M. D., address "Women in Korea and the Gospel", 333-334.
"My Generation", quoted, 29.

N

Nanking, girls' schools, 535.
Nashville Student Volunteer Movement Convention, attendance, 70.
"National and the International Life, Christianizing of the", 111-132.
National consciousness awakening, India, 52, 278-279.
National groups in New York City, 39-40, 144.
Native Church, 42-43; Africa, self-support, 445-446; India, self-support and agricultural missions, 395-396.
Japan, educated men in, 323; financial difficulties, 323; independent, 318; professional classes, 323; suppression of, 336-337.
Korea, 42; contributions, 336; independent, 336.
Native leadership, developing, 518; Student Volunteer Movement encourages, 77; training, 524.
Native medical workers, necessity of contact with United States, China. 553; trained by medical missions, in China, 551-552.
Native medicine, Africa, 555-557; India, 550-551.
Native pastors, 43.
Native patriotism developing, 514.
Native workers, number, Korea, 331-332; training of, 523-524.
"Near East, The", 403-421.
Near East, area compared with United States, 406; area of, 405; Bible distribution during war, 409; Christ character of, grips the people, 417; Christianity, interest in, 410; diseases in, 412; Eastern Churches, aid needed by, 418; educational missions, 413-415; evangelistic missions, 409-411; gospel, eagerness to hear the, 410-411; hardest task now in the, 419-420; International College, Student Volunteers, 408; liberty of conscience, 411; "life investment", 420-421; limits of, 405; methods of work in the, 420; need, 420-421; opportunity, 407, 408, 409-411, 418, 421; population, 405; population compared with United States, 406; prisoners of war, work for, 412; reconstruction, a period of, 418; strategic importance, 419; tuberculosis, 412; United States and, relations between, 419; women, educational missions, "teaching Christ", 417; women's work, part in evangelization of the, 420; Young Men's Christian Association, part in evangelization of the, 420.
Educational Missions in the, 413-415; educational missionaries, qualifications, 413-414; importance of, 413-414; part in evangelization of the, 420.
Medical missions, 411-412; medical missionaries needed, 410, 412, 563; part in evangelization of the, 420.
Missionaries, needed, 420; value of personal contact of natives with, 416-417.
Mohammedanism in the, 419-421; strength of, 414; unity of, 405.
Oriental Churches, open mindedness, 408; problem of, 405.
Unity of, 405; in common civilization, 405; in religion, 405.
War, effect on, 406, 419; missionaries and the, 407.
"Near East, The Effect of the War on the Oriental Church in the", 408.
"Near East, The Evangelistic Opportunity of the", 408-411.
"Near East, The Forces of Islam in the", 419-421.
"Near East, The Medical Opportunity in the", 411-412.
"Near East, The War and the", 406-408.
"Near East, What is the", 405-406.
"Near East, What is the Most Powerful Influence in Reaching the People of the", 416-417.
"Near East, Why I am Glad I Went to the", 418-419.
Nearness of God, faith in present crisis, justified by, 31-32; realization of necessary, 29-30; shown to Hindu audiences, 28.
"Need and Opportunity of Christian Education in China, The", address by Dr. Edward H. Hume, 343.
"Need and Opportunity of Christian Education for Women in China, The", address by Mrs. Lawrence Thurston, 344.
Need, Japan, emphasis on, today, 318; of Chritsianity, 324; moral and spiritual, 315.
"Need of Men with a Life Purpose, The", address by Robert P. Wilder, 310.
Negro race, distribution of, 94; in New York City, 39-40; in Philadelphia, 40; leadership, need of, 94-95; leadership to come from America negroes, 94-95; loyalty, its racial contribution to Christianity, 94; relation to world evangelization, 94-96.
"Negro Students, The", address by Dr. George E. Haynes, 94-96.
Negroes, American, advance in last fifty years, 95; as mediators, 96; in war, 94-95; self-expression in religion, 95.
Neo-Hinduism, 371.
Nervous diseases, specialist in mental and, needed, China, medical missions, 562.
Netherlands, students, message from, 265.
"New Conditions in Old Africa", address by Dr. Stephen J. Corey, 425.

"New Day in Argentina, The", address by Rev. T. F. Reavis, 465.
New Guinea, population that could be supported in, 353.
Newman, Dr. H. W., addresses "War Time and Other Emergency Work", 549-550; Remarks, "Medical Missions", 562.
Newspaper, English, investigates religious conditions in the United States and Canada, 140.
New York City, a great missionary problem, 39-40; Austro-Hungarians, 39; Irish, 39; Jews, 39; national groups, 39-44; Negro race, 39-40; population, 39; Russians, 39.
New Zealand, universities, influence of Student Volunteer Movement on, 72.
Nietzche, mentioned, 117; quoted, 117-118.
Nigeria, education, mission, proportion of, 513; schools, mission, 513.
Nobility of character of Japanese, Japan, 324.
Non-Christian nations, leader among, Japan, 317.
Non-Christian races, part in the war, 129-130.
Non-Christian religions fail in relation to woman, 172.
"Non-Christian Religions, The Failure of the, in Relation to Women, 172-175.
Non-conformity to world's standards, in life investment, 309.
North Africa, automobile roads, 38; illiteracy, 40; Mohammedans, 43.
North America, "The Significance of Present Day Conditions to the Students of," 47-56.
North American Indian, duty toward, 146.
North American Students, present crisis a challenge to, 55.
"Nurse, The Missionary," 550-551.
Nurses, medical missionary, needed, 550-551; requirements for, 562; training schools, India, 400-401 training schools, teachers needed, Korea, 562.
Nyasaland, education, mission, proportion of, 513; schools, mission, 513.

O

Obedience of Japanese, 324.
Occupation, inadequate, 149, 504-505; Africa, 429-433, 443; Bolivia, 457; Central America, 456; Colombia, 457; India, medical, 398; Japan, 318, 323; Latin America, 456-457; Mexico, 456; Panama, 456; Paraguay, 457; Peru, 457; San Salvador, 456; South America, 481; Venezuela, 457.
Occupation, Medical, of Africa, cost, 556.
Oceania, Student Volunteers, number sent to, 62.
Officers of Convention, 624.
Officers of the Student Volunteer Movement, 626.
Old Africa, The, address by Dr. Royal J. Dye, 426.
Oldham, J. H., address, The Incentives to Attempting Hard Tasks, 226-231; The Present Crisis in Educational Missions, 513-514; prayer offered by, 257
Oman, area of, 405; population of, 405.
Omoro, Dr., mentioned, 459.
Opium trade, China, missions and, 361; through Japan, 361.
Opportunism, in missions, 233.
Opportunities of the Present Day, The Student Volunteer Movement and The, 211-217.
Opportunity and New Work for Students in Japan, The, address by Rev. Shimazu, 322.
Opportunity, confronting North American Students, 22; Doctors, 303-304; India, 279; Japan, 316, 319, 324; World, 213-214.
Opportunity, Evangelistic, of the Near East, The, 409-411.
Opportunity, Need and, of Christian Education for the Women of China, 344-346.
"Opportunity of the Churches in Korea, The", address by Dr. R. A Hardie, 331.
"Opportunity of the Christian Doctor in China, The", address by Dr. J. G. Vaughn, 346-348
Opportunity, The challenge of World, 15-23.
Opportunity, The Medical, in the Near East, 411-412.
Opportunity, The Need and, of Christian Education in China, 343-344.
Oran, "The Chicago of North Africa", 39.
Ordained men needed, Japan, 326.
Oriental Churches, open-mindedness, 408; problem of, in the Near East, 405.
Oriental Churches in the Near East, The Effect of the War on the, 408.
Ostrom, Rev. H. C., address, Some Results of Christian Work in Japan, 316-318.
"Over-thinking God", impossible, 37.

P

Panama, occupation inadequate, 456.
Pantheism, Hinduism, in, 162; India, 370.
Paraguay, occupation inadequate, 457.
Patriotism, native, developing, 514.
Patterson, Miss, address "What is the Most Powerful Influence in Reaching the People of the Near East", 417.
Paul, K. T., quoted, 109.
Peking, Student Conference, 54.
Persecution of Converts, India, 571; Japan, 317.
"Personal Worth or Failure of Christianity, The", 175-180.
Pershing's expedition into Mexico, cost, 41.
Persia, area, 405; population, 405; Student Volunteers, number sent to, 62; women evangelistic workers needed, 507-508.
Personal evangelism, 497.
"Personal Leader and the Personal Following", 250-256.
"Personal Worth and Failure of Christianity, The", address by Dr. Robert E. Speer, 175.
Peru, illiteracy in, 40; occupation inadequate, 457.
Pettit, Miss Ruth, address, "Why I Plan to be a Missionary", 282-283.
Pettus, W. B., mentioned, 262-263.
Pharmacist, Argentine Repuublic, 479; Brazil, 479; China needed in, 562.
Philadelphia, Negro problem in, 40.
Philippines, illiteracy in, 40; Student Volunteers, number sent to, 62.
Physical director needed, Ginling College, China, 536.
"Physical Education, Hygiene, Sanitation and", 545-546.
Physical Education, India, government cooperation, 546; opportunity for, 536.
Physical power, need of, 235.
Physicians, women, needed in Korea, 562.
"Plague, The Management of", 547-548.

"Plea for Chinese Women, A", address by Miss Margaret Jones, 349.
Political reconstruction, China, 363; China, needed, 357.
Political revolution, China, 207.
Political situation in China, 361-362.
Political unrest, 17; Egypt, aiding missions, 411; India, 391.
Poona, Imperial Institute at, mentioned, 583.
Population, China, 352-353; increase in mission lands, 43-44; India, 52, 369; Japan, proportion to mission staff, 149-150, 318, 505.
Porter, David R., address "The Men Students of the United States, 89-91.
Porto Rico, educational missions, English teachers, 480-481.
Portuguese East Africa, Mohammedan advance, 430; occupation inadequate, 430.
Portuguese West Africa, see Angola.
"Practical Christian Principles in National and International Life", address by Bishop Francis McConnell, 124.
Prayer, offered by Dr. Stephen J. Corey, 112; Dr. James Endicott, 238; Harry Holmes, 160; Charles D. Hurrey, 182; Dr. W. Douglas Mackenzie, 260; J. H. Oldham, 257; Dr. Joseph C. Robbins, 58, 212; Bishop Logan H. Roots, 208-209; Dr. J. Ross Stevenson, 16; Dr. Charles R. Wason, 132, 269-270; Robert P. Wilder, 36, 217; Dr. John W. Wood, 134.
"Prayer for the New Year, A", offered by Dr. Joseph C. Robbins, 58.
Predestination in Taoism, 356.
Preparation, American Negroes, for part in world evangelization, 95.
Agriculture, degree not sufficient, 587-588; horticulture, 590-591; bacteriology, 562; evangelistic worker, 508-509; medical, 544, 557-558, 563; medical specialization, 561.
China, dentistry, 562; hygiene, teachers of, 562; pharmacy, 562; specialization in mental and nervous diseases, 562.
India, agriculture language preparation, 589; home economics, 587.
Latin America, agriculture, 588; cialists, 588; home economics, 587; language, 473.
"Preparation for Medican Service, The", address by Dr. Cyril H. Haas, 557.
Present Crisis, Anglo-Saxon leadership in, 135; challenge to North American students, 55; need of sacrificial spirit in, 154; significance in history, 122.
"Present Crisis in Evangelistic Missions, The", address by J. H. Oldham, 513.
Price, Dr. P. F., "Evangelistic Missions, Remarks", 508-509.
Price, Mrs. P. F., "Remarks, Evangelistic Missions", 506-509.
Prisoners of war, Near East, work for, 412.
"Problems of Higher Education for Women in Mission Lands, The", address by Mrs. Lawrence Thurston, 520.
Professional classes in native church, Japan, 323.
Professions, sacrificial loyalty necessary in all, 32.
Program of the Church, 40-43; Education, 40-41; medical work, 41-42; preaching, 42-43.
Prohibition and India, Cooperative Banks, 576.
Protection, Armenia, appeal for, 51.
Purposes of Student Volunteer Movement, 59-60.

Q

Qualifications, missionaries to Japan, 325.
"Qualifications of an Educational Missionary", address by Dr. T. H. P. Sailer, 532.

R

Racial discrimination, 124; at home, handicap to the missionary, 125.
"Racial, Social, and, Awakening in Africa", 445-447.
Railroads, Africa opened by, 38; Brazil, 580.
Ramabai, Pundita, quoted, 172.
"Realities of the Difficulties on teh Mission Field, The", address by Dr. Samuel M. Zwemer, 231.
"Reality of the Difficulties on the Mission Field", 231-236.
Reavis, Rev. T. F., address "The New Day in Argentina", 465-467; Remarks, Latin America Field Section Meeting, 475-476, 479.
"Reconstruction, An Adequate Religion in China Necessary to", 357-359; United States, part of, 363-364; commercial, needed, 357-358; industrial, needed, 357-358; in education, needed, 358; in medicine needed, 358; political, needed, 357; social, needed, 358; spiritual, 364.
Red Cross, American, a missionary society, 549-550.
Reformed Syrian Church, Bishop of, 53-54.
Relations, friendly, Latin America, with nited States, 456; international, Albania and United States, 416.
Relief work, America, 557-558.
"Religion, An Adequate, in China Necessary to Reconstruction", 357-359.
Religions, Hinduism, immortality of, 370; non-Christian, fail in relation to woman, 172; of China, failure of, 207; of China, inadequate, 355; of India, 369.
"Religions of the World, The Worth and the Failure of the", 159-180.
"Religions, The Failure of the non-Christian, in Relation to Women", 172-175.
Religious and spiritual unrest, 18.
Religious conditions, investigation of, in the United States and Canada, 140.
Religious freedom, struggling for libertty and, Korea, 335.
Religious indifference, former, intellectual centers in Latin America, 454-455.
Religious interest awakening, intellectual centers in Latin America, 455.
Religious life of colleges, influence of Student Volunteer Movement on, 67.
Religious reconstruction, China, 363.
Religious revival in the United States and Canada predicted by Dr. McKenzie, 140.
Religious revolution, China, 207-208.
Remarks, Field Section Meeting, Africa, 447-450; agricultural missions, 586-594; educational missions, 535-538; evangelistic missions, 507-508; Japan, 326-327; Latin America, 475-483; medical missions, 561-564.
"Report of the Executive Committee, The", by Dr. John R. Mott, 59.
Rescue work, missionaries experienced in, needed, Japan, 327; "Results, some, Christian Work in Japan", 316-318.
Revival, religious, in the United States and Canada predicted by Dr. McKenzie, 140.
Revolt, women in, Korea, 335.

Revolution in Mexico, meaning of, 471; religious, China, 207-208.
Rio de Janeiro, education in, 483; religious situation in, 483.
Rivalry, social cooperation instead of, 31.
Road, Mr., "Remarks, Africa Field Section Meeting", 447-448.
Robbins, Dr. Joseph C., address "Finding One's Task in Life", 295-297; "A Prayer for the New Year", 58; a prayer, 212.
Robert College, mentioned, 50.
Rochester Convention, attendance, 70.
Rockefeller Foundation, General Education Board, report of, influence on agriculture in India, 587; medical work in China, 42, 551-555.
Rockefeller Foundation, *see also China Medical Board*
Roosevelt, Theodore, quoted on Americanization, 39.
Roots, Bishop Logan H., address "An Adequate Religion in China Necessary to Reconstruction", 357-359; a Prayer, 208-209.
Roumania, Mohammedans in, 406.
Russia, war losses, 44.
Russians in New York City, 39.
Rutgers, Dr., address "A Message from the Students of Holland", 265.

S

Sacrificial life, the, 196.
Sacrificial spirit, failure of present day Christianity to inspire, 178; needed, 152-157, 221, 223-225.
Saeger, Allan, quoted, 254-255.
Sailer, Dr. T. H. P., address "Qualifications of an Educational Missionary", 532-535.
Sanitation, 545-546; Cooperative Banks and, India, 576; government cooperation, 546; hygiene and, Mexico, 478; overcoming superstition, 546; world wide movement for, 546.
"Sanitation, Hygiene and Physical Education", 545-546.
Sanitary engineer, needed, 562.
San Salvador, occupation inadequate, 456.
Santo Domingo, cooperation, missionary, in, 480; program for evangelization of, 480.
Saunders, Dr. Kenneth J., address "Evangelistic Opportunity in Educational Work", 515-517.
Scandinavia, founding of Student Christian Conference in, 261-262.
Scepticism, 131-132.
Scholarship needed by missionaries, Japan, 322.
Schools, government, Christian schools not to be replaced by, 536; Mexico, 40-41.
Medical, medical missions, bacteriologist needed, 562.
Mission, Africa, 513; girls', in Nanking, 535; Gold Coast, 513; native leaders, courses in, for, 525; Nigeria, 513; non-Christian students in India, 392; not to be replaced by government schools, 536; Nyasaland, 513; Sierra Leone, 513; Sierra Leone, 513; Uganda, 513; Union of South Africa, 513.
Scott, J. W., address "Why I Plan to be a Missionary", 305-306.
"Scriptural Basis for Agricultural Missions, The", address by H. C. Wallace, 567.
Scudder, Dr. John, mentioned, 55, 541.
Scudder, Dr. Walter D., address "Evangelistic Work in the Villages of India, 377-380.
Sein, H. M., address "Appeals for Mission Lands—Mexico", 202-203.
"Self-Denial and tthe Spirit of Conquest", address by Dr. James H. Franklin, 221-225.
"Self-denying friendship" needed by missionary to Japan, 325.
"Self-denying men" needed, 221.
Self-government, India, 52-53.
Self-support, native church, India, and agricultural missions, 573.
Sengalese, part in the war, 129.
Serbia, Mohammedans in, number, 406.
Service, 239-241; in international relations, 242-243.
Shantung question, 361.
Shaw, George Bernard, mentioned, 179.
Shepard, Dr., mentioned, 305.
Shimazu, Rev., address "The Opportunity and Need of Work for Students in Japan, 322.
Siam, Student Volunteers, number sent to, 62.
Sierra Leons, mission, education, 513.
"Significance of Presnt Day Conditions to the Students of North America, The", address by George Sherwood Eddy, 49.
Simpson, Sir Alexander, quoted, 269.
Sircar, Rev. B. C., address "India and the Missionary", 386-391.
Slavery in Africa, 431.
Sloan. Dr. T. D., address "Hospital Practice", 542-544; "Medical Missions, Remarks", 561, 562.
Smith, Bosworth, opinion of Mohammed, 166.
Smyres, Rev. Roy S., address "Unoccupied Africa", 429-433.
"Social and Racial Awakening in Africa, The", address by A. E. Leroy, 445-447.
Social cooperation instead of rivalry, 31.
Social injustice, 124, 193; adequacy of Christianity to right, 193; at home, a handicap to the missionary, 125; China, 275; failure of present day Christianity to face, 176; necessary to right, 31; necessary to right through Christ, 109-110.
Social problems, China, 361; Christ adequate for solution of, 90; college men will settle, 90-91; Japan, 318-324.
Social reconstruction in China needed, 358.
Social relations, necessity of Christianizing, 124-125.
Social unrest, 17, 124-125.
Societies represented by Student Volunteers on foreign fields, 62.
Sociological missionaries needed in Latin America, 475.
"Some Results of Christian Work in Japan", address by Rev. H. C. Ostrom, 316.
Soper, Prof. E. D., address "Japan as a Mission Field", 323-324.
Soper, Rev. S. H., address "Industrial Education on the Mission Field, 526-528.
South Africa, mission, education, proportion of, 513; universities, influence of Student Volunteer Movement on, 72.
South African Native College, government recognition, 446.
South America, agricultural missions, opportunity for, 461-462; Catholic Church in, 463; education, women, 459; evangelistic work, opportunity, 481; intellectual class in, 458-461; literature on, 477; medical status, 562; occupation

inadequate, 481; Student Volunteers, number sent to, 62.
Agricultural missionaries, preparation of, 588; theological training of, 588.
Agriculture, 461; literature on, 479.
Educational missions, English teachers, 479; extent of, 482-483.
Indians, 461-464; attempts to uplift, 462; condition of, 461; religions of, 462-463.
Medical missions, hospitals, number, 475; medical missionaries, examination, 482.
Students, 458-461; capacities of, 458-461; in the United States, 460; religious hunger of, 460; religious perplexity, 459; women, 458, 459; *see also Latin America.*
"South America, challenge of the Students of", 458-461.
South India United Church, evangelistic meetings, 378-380; moderator of, 53.
"Speakers, Concerning the", 597.
Special training in missionary preparation, postponing, 538; for medical missionaries, 561.
Speer, Dr. Robert E., address "The Call of the New Generation". 266-269; "The Immanence of God and the Immediacy of His Working", 25-34; "The Personal Worth or Failure of Christianity", 175-180; chairman, Evangelistic Missions Section Meeting, 485 "Evangelistic Missions, Remarks", 509.
"Spires of Oxford, The", quoted, 119-120.
Spirit of Christ, need of, in human relationships, 222.
"Spirit of Conquest, Self-Denial and the", 221-225.
"Spiritual Americanization", 145.
Spiritual and religious unrest, 18.
Spiritual awakening, China, 364; reconstruction, 364.
Spiritual endurance needed, 235-236.
Spiritual unrest, India, 373-374, 391.
Springer, Mrs. John M., address "Work for Women in Africa", 433-435.
Springer, Rev. John M., address "Educational Needs, Progress and Program in Africa", 443-445; "Remarks, Africa Field Section Meeting, 448-449.
Staff increase, industrial development, necessitates, 315; Japan, need of, 315.
Staff increase, under Interchurch World Movement of North America Program, 150.
Stanchfield, O. O., address "Cooperative and Credit Societies in the Farm Villages of India", 573-578; "Remarks, Agricultural Missions", 589.
Starvation, Europe, 49-50.
State conventions, Interchurch World Movement of North America, 151.
Statesmanship, missionary task requires, 304.
"Statistics of Convention", 623.
Statue of Liberty, mentioned, 123.
Steady, I. C., address "Appeals from Mission Lands—Africa", 201-202; "Remarks, Africa Field Section Meeting", 448.
Stereoptican lecture, by Dr. S. Earl Taylor, see "The World Missionary Background", 35-45.
Stevenson, Dr. J. Ross, Prayer offered by, 16.
St. John, Rev. Burton, quoted, 429-430.
Straits Settlements, Student Volunteers, number sent to, 62.
Student Christian Conference, founding of, in Scandinavia, 261-262.
Student Christian Movements, Europe, work among foreign students, 264-265.
Student Conference, Peking, 54; attitude toward, 54.
"Student Life, The Imminent Demand of the Churches on", 133-157.
Student Losses in the war, France, 103-104; Great Britain, 108.
"Student Movements of Other Lands, Messages from", 604.
"Student recruiting agency", Student Volunteer Movement, a, 60.
Student representation on Executive Committee, Student Volunteer Movement, 60.
"Student Response to the Challenge of Life, The", 237-258.
Student unity, world, significance of, 20-21.
Student Volunteer Missionary Union of the British Isles, influence of Student Volunteer Movement in founding of, 72.
Student Volunteer Movement, aids in overcoming of difficulties of Student Volunteers, 62; attitude of students toward missions changed by, 65; comradeship in, 228-229; contributions of, 78-79; declaration card, meaning of, 290-291, 311-312; determining factor in decision for missions, 62; enlarged budget of, 215; Executive Committee, student representation on, 60; field, the colleges, theological seminaries and medical schools, 60; financial appeal, 213-216; founding at Mount Hermon, 59; future advance, 214-215; increasing strength, 82; mission study, originated by, 66; opportunity, 214-215; solidarity of feeling, 79; sources of power, 83-85.
Influence of, in founding of Student Volunteer Missionary Union of the British Isles, 72; in starting forward movements, 77; on Australia universities, 72; on character building, 67-68; on churches, 73; on continental universities, 72; on missionary policy, 76; on New Zealand universitties, 72; on religious life of colleges, 67; on South African universities, 72; on students of China, 72; upon students abroad, 71-72.
Purpose of, 59-60; to aid student volunteers, 60; to enroll student volunteers for foreign missions, 59; to promote support at home base, 60.
Relations with churches, 60; Young Men's Christian Association, 60, 82-83; Young People's Societties, 74-75.
Student Volunteer Movement Conventions, attendance, 70; influence of 70-71; list of, 70.
"Student Volunteer Movement, A Generation of the", 57-85.
"Student Volunteer Movement and the Opportunities of the Present Day, The", 211-217.
"Student Volunteer Movement, Executive Committee", 624.
"Student Volunteer Movement Officers", 624.
"Student Volunteers, unoccupied fields 76-77; International College, 408; women, needed, India, 506; Student Volunteer Movement aids in overcoming of difficulties of, 62-63.
On foreign field, denominations represented by, 62; influence of, 63;

number, 61; proportion of missionaries, 62; societies represented by, 62; unity, 77-78.
Students, Argentine Republic, 467; attitude of, toward missions changed by Student Volunteer Movement, 65; call for service today, 19, 266-267; Canada and the United States, aid from, to foreign students in Europe, 264; challenge to North American, present crisis a, 55; Great Britain, in the war, 108; Mohammedan, perplexity of, 418; native, fellowship with, 525; Netherlands, message from, 265; North American, opportunity confronting, 22; South America, 458-461; unoccupied fields a challenge to, 44.
Canada, capacities revealed by war, 97-98; giving increased by war, 98.
France, fellowship among, during the war, 103; common people and, fellowship between, during the war, 103.
Japan, at evangelization meetings, 319; seeking leaders, 322.
Latin America, 456, 458-461; capacities of, 458-461; in the United States, 460; religious hunger of, 460; religious perplexity of, 459; women, 458, 459.
"Students Facing World Conditions, European", 99-110.
"Students of Canada and the United States, The Latent Capacities of the", 87-98.
"Students of Canada, The", address by Charles W. Bishop, 96.
"Students, Negro, The", 94-96.
"Students of North America, The Gospel Indispensable to the", 191-196.
"Students of North America, The Significance of Present Day Conditions to the", 47-56.
"Students of South America, Challenge of the", 458-461.
"Students of the Unitted States, The Women", 92-93.
Stuntz, Bishop Homer, address "The Immediate Need of Men and Women for the World's Evangelization", 504-506; "Remarks, India", 506; "Remarks, Latin America Field Section Meeting", 477, 481, 482.
Sudan, Mohammedan advance, 430-431; occupation inadequate, 430-431; women, Mohammedan, opportunity among, 508.
"Sufficient Authority and the Arequate Response, The", address by Bishop W. F. McDowell, 250.
Sumatra, population that could be supported in, 353.
Summer conferences, 71.
Superstition, Cilicia, 303; overcoming, 546.
"Supreme Need of the Gospel in Africa, The", address by Rev. E. M. Hursh, 438-440.
Swamidoss, Daniel, life story of, 577-578; quoted, 573-574.
Swaziland and Zululand, education, 449.
Sweden, illiteracy in, 40.
Sweden, World's Student Christian Federation, proposed conference, in, 262.
Syria, area of, 405; population of, 405.
"Systematic Evangelization", address by Dr. William I. Chamberlain, 500.
Szechwan, natural resources of, undeveloped, 526.

T

"Table of Contents", 9-14.
"Taoism, Failure of, 207; inadequacy, 356; pessimism of, 356; predestination in, 356.
Taylor, Dr. S. Earl, address, "The World Missionary Background", 34-45.
"Teaching of Medicine, The", address by Dr. James B. McCord, 555.
Teachers, breadth, needed by, 532-533; Christian experience, needed by, 533; higher education for women, need of, in, 521, 522-523; ideals for Christian social institutions, needed by, 533-534; insight into educational problems, needed by, 534; qualifications of, 532; sympathy, needed by, 533.
Africa, industrial, needed in, 536.
Brazil, home economics needed in, 587.
China, needed in, 342; forestry, of, needed in, 343; hygiene, of, needed in, 562; medical, needed, 343; theological needed in, 343.
India, Central Hindu University, Benares, agricultural departmentt, needed by, 585.
Korea, nurses' training schools, needed in, 562.
Medical, bateriologist needed, 562.
Music, opportunity for, 537.
Women, requirements for, in woman's college, China, 536-537; under China Medical Board, 563.
Technical school needed, China, 527.
Theological seminaries, field of Student Volunteer Movement, 60.
Thurston, Mrs. Lawrence, address "The Need and Opportunity of Christian Education for the Women of China", 344-346; "The Problems of Higher Education for Women in Mission Lands", 520-523.
"Todesgang des Armenias", mentioned, 232.
Toronto Student Volunteer Movement Convention, attendance, 70.
Train, George Francis, quoted, 125.
Training, missionary, 63, 235.
"Training of Christian Workers on the Mission Field", address by Rev. Alden H. Clark, 523.
Training School for Christian Teachers, Ahmednagar, mentioned, 523.
Transmigration of souls, Hinduism, 162.
Travelling secretaries, work of, 76.
Treitschke, mentioned, 117.
Tripoli, area of, 405; population of, 405.
Truett, Dr. George W., address, "A Life at its Highest and Best", 239-249.
T'sun, Mr., mentioned, 365.
Tucked, Ex-President, quoted, 29.
Turkey, American College for Girls at Constantinople, mentioned, 50; "area of need", 50-52; diseases in, 412; Florence Nightingale Hospital, mentioned, 50; historical importance, 52; prisoners of war, work for, 412; Robert College, mentioned, 50; Student Volunteers, number sent to, 62; tuberculosis in, 412; United States and, relations between, 419.
Medical Missions, 304; medical missionaries, need for, 412.
Turkish Arabia, area of, 405; population of, 405.
Turkey in Europe, area of, 405; population of, 405.

"Type of Education Needed for the Great Masses of People on the Mission Field, The", address by Dr. Thomas Jesse Jones, 529.

U

Uganda, schools, 513.
Unified program, Interchurch World Movement of North America, 150.
Union of South Africa, mission schools, 513.
Union University, Latin America, 537.
United campaigns, 494; India, 496.
United Presbyterians in Egypt, 50.
United States, aid from students of Canada and the, to foreign students in Europe, 264; aliens in the, 144; aliens in, contribution of, 144-145; area compared with Near East, 406; attitude of Europe toward, 191-192; call for leadership, 140-141; Dutch element in, 265; heathenism in, 191; ideals necessary after the war, 120-121; ideals on entering the war, 119; international relations, 120; League of Nations and, 191-193; population compared with Near East, 406; part in international relationships after the war, 127; part in rehabilitation after the war, 120-121; religious conditions in the, investigation of, by Mr. McKenzie, 140; religious revival in the, predicted by Mr. McKenzie, 140; students, Latin American, in the, 460; tasks in the, 143-147; war losses in the, 44.
Albania and, relation between, 416.
Canada and the, example of thte power of Christ in international relations, 90.
China, owes Christianity to, 364; part of, in reconstruction of, 363-364; trade with, 364.
Chile, prejudice former against, in, 455.
Korea looks to, for help, 335.
Latin America, and, friendly relation with, 456; prejudice, former, against, in, 455; relations between, 465.
Mexico, misrepresented in, 203; relations between, 126, 202-203, 471-472.
"United States, The Demand of the Church of the", 140-143.
"United States, The Latent Capacities of the Students of Canada and the", 87-98.
"United States, The Men Students of the", 89-91.
"United States, The Women Students of the", 92-93.
Unity, "Evangelization of the World in this Generation", promotes, 81; Student Volunteers, on mission field, of, 77-78; Student, American and Canadian, significance of, 20.
Near East, 405; in common civilization, 405; in religion, 405.
World, in Christ, 110, 184-185, 250-251, 265; in Christianity, 20-21, 184; student, significance of, 20-21.
World evangelization, in, compared to supreme offensive of the Allies, 142; compared to unity of the Allies, 142.
Universal ends, identifying oneself with, 148.
Universities field of Student Volunteer Movement, 60; natives of Africa entering, 444.
Australia, influence of Student Volunteer Movement on, 72; affected by war, 97, 139.
China, womens', 345.
Continent, influence of Student Volunteer Movement, 72.
France, losses during war, 103-104.
Great Britain, losses in the war, 108.
New Zealand, infiluence of Student Volunteer Movement, 72.
South Africa, influence of Student Volunteer Movement, 72.
"Universities, The Losses of French, during the War", 101-107.
University, El Azar, Mohammedan, Cairo, 50; Bible in, 409; mentioned, 436.
University, Union, in Latin America, 537.
University of Lima, mentioned, 460.
"Unoccupied Africa", address by Rev. Roy S. Smyres, 429.
Unoccupied fields, 43-44; Africa, 43; challenge to students, 44; colleges, 91; Student Volunteers and, 76-77.
"Unoccupied Fields in Latin America", address by Dr. S. G. Inman, 453.
Unrest, industrial, Japan, 316; social, 17, 50, 124-125.
Political, 17; Egypt, aiding missions, 411.
Spiritual, 18; India, 375-377.
"Upper Classes in India, Missionary Work among the" 375-377.
Uruguay, illiteracy in, 40.
"Using the Abilities You Have", address by Sam Higginbottom, 297.

V

Vadstena, proposed conference of World's Christian Federation, 262.
Vance, Dr. James I., address "The Call of the Cross", 152-157.
Vaughn, Dr. J. G., address "The Opportunity of the Christian Doctor in China", 346-348.
Vaughn, Miss Olive M., address, "What is the Most Powerful Influence in Reaching the People of the Near East", 417.
Venezuela, occupation inadequate, 457.
Villages, India, evangelistic work, 377-380.
Vincent, Dr. George E., address "The China Medical Board", 551-555; "Medical Missions, Remarks", 563.
"Vital Christianity in National and International Life, A", address by Dean Charles R. Brown, 113.

W

Warnshuis, Dr. A. L., address "How to Make All Forms of Missionary Work Efficienttly Evangelistic", 490-494; "The Challenge of China to Christendom", 363-365.
Watson, Dr. Charles R., address "What is the Near East", 405-406; prayer, 132, 269.
Wen, S. T., mentioned, 364.
West Indies, Agricultural missions, planned, 590; Student Volunteers, number sent to, 62.
Western civilization, effect of, on India, 204-205; evils of, India, 204-205; India, appeal for best of, 205.
"What is the Most Powerful Influence in Reaching the People of the Near East?", addresses by Robert Fisher, Miss Patterson, Miss Vaughn, 416.
"What is the Near East?", address by Dr. Charles R. Watson, 405.
"What it Means to be a Missionary".

address by Mrs. Pern Holland, 273.
White, Dr. J. Campbell, address "The Immediacy of the Demand", 147-152.
"Why I am Glad I Went to the Near East", address by Bayard Dodge, 418.
"Why I Like My Work as a Missionary", address by Dr. C. H. Haas, 302.
"Why I Plan to be a Missionary", addresses by Miss Anne Humphrey, Miss Ruth Pettit, Miss Cora Kilborn, Miss Bess R. Walkup, Miss Jean Dickinson, J. W. Scott and J. R. Wilson, 282, 305.
"Why I Want to go Back to India", address by Miss Margery Melcher, 277.
Wilder, Robert P., address "The Need of Men with a Life Purpose", 310-312; "Introductory Note", 5-8; prayer offered by, 36, 217.
Walkup, Miss Bessie, address "Why I plan to the a Missionary", 284, 285.
Wallace, H. C., address "The Scriptural Basis for Agricultural Missions", 567-568.
Walter, Howard, mentioned, 235.
Wang, C. T., mentioned, 344, 364.
War, American negroes in, 94-95; added revelation of the divine justice, 113-114; Bible distribution during, Near East, 409; Canada, part in the, 137-139; Canadian universities, emptied by, 139; capacities of Canadian students, revealed by, 97-98; changes resulting from, 17-18; conflict between Mohammedanism and Christianity, 406; fellowship among French students during the, 103; fellowship between French students and common people during the, 103; gains as well as losses from 113-114; hardships during, foreign students in Europe, 264; India, part in the, 130; increased giving during, 91; Mohammedanism shaken by result of, 407; part in, Senegalese, 129; sacrifice negative only, 226-227; sacrifices, France, in the, 102-104; student giving during, 66; student losses in the, Great Britain, 108; students, Canadian, giving increased by, 98; suffering from, 17-18; treatment of Germany after the, 118; universities of Canada, affected by, 97.
Effect of, on Africa, 425-426; on Latin America, 455; on Mohammedanism, 437; on Near East, 406-408, 419.
Ideals of, maintaining, 90; our task to make them real, 227; on entering the, 119.
Losses, 17, 18, 44; British universities, 108; Canada, 44; France, 44; Great Britain, 44; French Students' Chdistian Federation, 104; French universities, 103-104; Russia, 44; United States, 44.
China, 362-363; international relationships after the, United States, 127; non-Christian races, 129-130; rehabiliitation after the, United States, 120-121; Sengalest, 129.
Students in the, France, 103-105; Great Britain, 108.
"War and the Near East, The", address by Dr. F. G. Coan. 406.
"War Dead, Honor Roll", 601.
"War, The Effect of the. on the Oriental Churches in the Near East", 408.
"War, The Losses of French Universities during the", 101-107.
"War Time and Other Emergency Work", address by Dr. H. W. Newman, 549.
Will, activity, not resgnation, 308; decision of, 307-308; non-conformity to world's standards in, 309.
Wilson, J. R., address, "Why I Plan to be a Missionary", 306-307.
"Winning Christian Leaders In Japan", address by Miss Anna Bussell, 320.
Woman, 172-175; agricultural education for, 585; and national consciousness, India, 278-279; bible, needed, by Japan, 506; Christ discovered the spiritual capacity of, 173-174; freedom desired by, India, 384; high schools for, China, 345-346; illiteracy among, 174; India, Student Volunteers needed, 506; Korea, 333; medical missions for, India, 398-401; Mohammedan, in Sudan, opportunity among, 508; Near East, "teaching Christ", 417; need of education, China, 344; non-Christain religions fail in relation to, 172; physicians needed in Korea, 562; revolt, Korea, 335; Student Volunteers, 92-93; universitties for, China, 345.
Attitude toward, Africa, 434-435; Buddhism, 173; Christianity, 173; Confucianism, 355; Hinduism, 172, 384; India, 204; Mohammedanism, 169, 172.
China, 351; capacity for sacrifice, 349; education, desire for, 345, 351; changing, 361; place of in society changing, 351; plea for, 349-351.
Education, Chile, 459; China, 344; desired by India, 385-386; higher, for, 520-523; higher, for appeal for teachers, 522, 523; higher, for, need of teachers, 521; higher scholarships, 521; necessity for, 174-175.
Evangelistic work, 502-504; Arabia, 503-504; in education, 522; India, 383-386.
Evangelistic workers needed, India, 506, 507; Japan, 506; Persia, 507-508.
Korea, present status of, 333-334; status of, before Christianity, 333.
Missionaries, 271-291; appeal for, China, 352; influence of home, 280; needed in Central China, 508; needed in India, 506; needed to train Bible women, Jappan, 506.
Students, capacities for service, 92; in Latin America, 458, 459; resources, physical, spiritual and moral, 92.
Teachers, requirements for, in woman's college, China, 536-537; under China Medical Board, 563.
"Women at the World Task", 271-291.
"Women, Evangelistic Work Among", 502-504.
"Women of China, Message from the. to the Women of North America", 351-352.
"Women in Korea and the Gospel", address by Miss M. D. Myers, 333.
"Women in China. Need and Opportunity of Christian Education for the", 344-346.
"Women of India, Evangelistic Work among the", 383-386.
"Women Students of the United States, The", address by Miss Louise Holmquist, 92.
"Women, The Failure of the Non-Christian Religions in Relation tto", 172-175.
"Women, The Problem of Higher Education for. in Mission Lands", 520-523.
"Women, Work for, in Africa", 433-435.
Women's work, part in evangelization of the Near East, 420.

Woo, Dr. W. T., quoted, 345.
Wood, Dr. John W., prayer by, 134.
"Work for Women in Africa", address by Mrs. John M. Springer, 433.
"Work of Healing for the Women of India, The", address by Dr. Belle J. Allen, 398.
"World building", church faces new, 142.
"World, Christianity Indispensable to the", 181-196.
"World Conditions, European Students, Facing", 99-110.
World evangelization, necessity for Christian America in, 143; relation to, negro race, 94-96.
"World Missionary Background, The", a stereopticon address by Dr. S. Earl Taylor, 37.
World Opportunity, 213-214.
"World Opportunity, The", address by Dr. John R. Mott, 17.
World student unity, significance of, 20-21.
"World Task, Women at the", 271-291.
"World, The Worth and the Failure of the Religions of the", 159-180.
World unity in Christ, 110, 184-185, 250, 265.
World unity in Christianity, 20-21.
"World's Student Christian Federation, A Message from", 261-263.
World's Student Christian Federation, growth of, 262; organization, 72-73; origin of, 262; proposed Conference in Sweden, 262.
"Worth and the Failure of the Religions of the World, The", 159-180.
"Worth and the Failure of Mohammedanism, The", address by Dr. Samuel M. Zwemer, 165.
"Worth and Failure of Hinduism, The", address by Dr. C. A. R. Janvier, 161.

Y

Yen, P. C. James, address, "Appeals from Mission Lands — China", 206-208; "China's Need of an Adequate Religion", 355-357.
Young Men's Christian Association, Mexico, needed, 202; relation of Student Volunteer Movement, 60, 82, 83.
Young People's Societies, Student Volunteer Movement, relations with, 74-75.
Young Women's Christian Association, Mexico, needed, 202; relations with Student Volunteer Movement, 83-83.

Z

Zululand, Swailand and, education, 449.
Zwemer, Dr. Samuel M., address "Decision of Charcter", 307-309; "The Advance of Mohammedanism in Africa", 435-438; "The Evangelistic Opportunity of the Near East", 409-411; "The Reality of the Difficulties on the Mission Field", 231-236; "The Worth and Failure of Mohammedanism", 165-172; mentioned, 265.
Zwemer, Mrs. Samuel M., address "Evangelistic Work among Women", 502-504.